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THE

Baptist Magazine

FOR

1824.

THE PROFITS

ARISING FROM THE SALE OF THIS WORK,

ARE GIVEN

TO THE WIDOWS OF BAPTIST MINISTERS,

AT THE

RECOMMENDATION OF THE CONTRIBUTORS.

VOL. XVI.

SPEAKING THE TRUTH IN LOVE.

EPH. IV. 16.

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PREFACE.

ON reviewing their labours at the close of another Volume of the Magazine, the Conductors devoutly and gratefully acknowledge the Divine Goodness which has been manifested "from the beginning of the year even unto the end of the year."

The recent accession of some of their brethren, highly distinguished for talents and usefulness, as contributors to the work, has greatly strengthened the hands of the Editors.

It is a subject for mutual congratulation, between the Proprietors and the Supporters of the work, that, from its sale, the Funds for assisting our Widows are unimpaired; while the harmony of its Managers and Editors have been uninterrupted.

Respecting the peculiar tenets of the Denomination, while the Editors had no reason to expect they would not, or even to wish they might not, be scrutinized, yet they had concluded, that empty declamation and scurrility would have been no more employed. That those who conduct a publication, professing loudly to respect the "congregational order" of our churches, should have displayed greater hostility and virulence than most of their predecessors, is a cause, if not of surprise, yet of regret. The *Congregationalists of* the Baptist Denomination are called upon to discountenance such illiberality; and we should expect the "confessed Baptists," also, who "belong to the Independent Churches:"—unless they can tamely submit to the charges of being "great gossips," and "great zealots;" as those who interrupt their harmony, and destroy their peace, will evince a dignified and Christian disapprobation. *

* See the Congregational Magazine for October; Article, "Review of Rev. F. A. Cox's Work on Baptism."

The Editors have thought it right, during this year, to admit papers on a controverted subject, relating to their own denomination; viz. "Whether baptism be or be not a term of communion at the Lord's table?"—They are aware of the delicacy which is required in regard to this dispute, and must claim the confidence of their brethren as to what shall be printed, and as to the extent to which the controversy shall be carried. They feel persuaded that all their readers would have regretted, had not two admirable letters, from brethren differing in opinion, been published in answer to taunts and inuendoes that have recently appeared in a monthly dissenting Review;* which, from the first of its establishment, has been indebted chiefly to the able support and liberal encouragement of persons belonging to our Denomination. While the spirit manifested in the letters, referred to, is maintained and preserved, there will be no danger that any disruption of the Denomination will be occasioned:—for, though there may be a difference in sentiment, yet the most cordial interchange of kind and friendly offices, it is hoped, will be continued, and the associations of our churches remain undisturbed.

The Editors earnestly request Ministers, and others of reputation in the Denomination, to employ their influence to promote the increased circulation of the Magazine: if some active person in each of our churches, would undertake to make its objects generally known, its sale, though considerable, might be greatly extended.

That the Divine blessing may descend in copious showers to water and fructify every hill of Mount Zion, and to make the places round about it a blessing; and that the Magazine may be rendered an eminent mean for promoting evangelical and correct principles among our Churches, is the ardent and sincere prayer of

THE EDITORS.

Dec. 1, 1824.

* See the Eclectic Review for Sept. 1824; Article, "Mr. Hinton's Portraiture."

THE

Baptist Magazine.

JANUARY, 1824.

ON THE EPISTLES TO THE SEVEN CHURCHES.

INTRODUCTORY ESSAY.

AT the beginning of another of those periods which the revolution of the earth round the sun, the centre of our system, has produced, it will be a suitable employment both for individuals and churches to adore the divine mercy, and again "this day to consecrate ourselves to the service of the Lord."

Alas! to how many is the description of the "barren fig-tree" applicable; nor is there any christian, nor any church, whose existence has been preserved through "another year," but is indebted to the loving and powerful intercession of the Son of God; the Advocate with the Father, "Jesus Christ the righteous."

The subjects which the "Seven Churches" of Asia will bring before us, will, it is hoped, become a holy incentive to those who believe in the name of the Lord Jesus throughout the coming year, to "bring forth fruit to the glory and praise of God."

IN looking over the records of Ecclesiastical History, we meet with letters addressed to the churches, emanating from bodies of the clergy, when assembled in *Councils*, *Convocations*, *Synods*, and *Associations*, and designed to correct the errors which were supposed to prevail, or to stir them up to a zealous co-operation in the service of religion. Many of these bear the impress of Antichrist, and, both in their spirit and tendency, oppose the laws and interests of that kingdom which is not of this world, some of them relating to subjects of the most trifling, and not unfrequently of the most ludicrous import, and not a few being totally destitute of the wisdom that cometh down from above, which is first pure, and then peaceable, &c. while they are full of that which cometh from beneath, being earthly, sensual, &c.

To adopt the decisions of any of these as authority, and to unite them with the directions of the scriptures, as the established Church of England has done, would indeed be to seek counsel at a very uncertain oracle, it being well known how those Councils were collected, and that the will of the reigning prince, rather than the deliberative wisdom of the clergy, decided the controverted questions. Indeed, so little dependence can be placed upon even the truth of church history, after the close of the *inspired* volume, that no person, who wishes to ascertain "what the will of the Lord is" respecting matters of faith and worship,

would rest satisfied with any authority but that which has the stamp of the divine seal, and the imprimatur of the Saviour's hand.

Such are the infallible marks and evidences by which the Epistles to the Seven Churches of Asia are attested and confirmed. It is HE that speaks, whose voice was "as the sound of many waters," in whose "right hand were the seven stars," the angels of the seven churches; "out of whose mouth went a sharp two-edged sword," the sword of the Spirit, which is the word of God; and who, as the great High-priest of our profession, "walked in the midst of the seven candlesticks," the "seven churches." In Epistles like these we may be sure to find sentiments of eternal truth, enforced by arguments dictated by heavenly love, whether designed for reproof or encouragement, for correction or instruction. These are indeed, the thoughts that breathe, and the words that burn; sentiments the most sublime, language the most eloquent, dictated by motives of divine purity, having in view the spiritual welfare alone of the churches, and the promotion of the glory of God. The character of the Lord Jesus, as the only Head of the church, was sufficient authority for demanding the attention of those who were addressed. The affection of the beloved apostle John, who was the amanuensis on the occasion, ought to have secured their regard; but, as if these would not be properly considered, we find the imperative injunction superadded by Him who hath all power in heaven and in earth; "HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

It is generally thought that the appearance of our Lord Jesus to John, when in the Isle of Patmos, was about the year 96; consequently it proves the abiding compassion of the Saviour's heart towards his churches. He had twice appeared since his ascension to glory before this; at the time when Stephen fell a martyr to his cause, and when Paul was commissioned to carry the gospel to the Gentiles. Nor was this occasion of less importance, as these churches required, from the many corruptions that had crept into them, the correcting voice of Him who speaketh from heaven, all inferior considerations, it may be supposed, having lost their influence over them. When it is considered that scarcely more than half a century had passed away since the day of Pentecost, when a church was formed at Jerusalem, as a perfect model or pattern of all others in all succeeding times, it is deeply affecting that such sentiments and practices had so early gained a footing among them, and, even while an inspired messenger was still living, who had the rod of apostolical authority for correcting their aberrations from the simplicity of Christ.

There can be no doubt that these churches were formed upon the congregational plan of discipline; and that the pastor of each, who is called "the angel," or messenger, was a resident preaching minister, and the president of the congregation. Upon any other principle there is no propriety in the letters being addressed to *him*, as, without his having been a minister, who was "one of them," he could not have been implicated in the faults which are condemned; and if he had not been the president, he

could not have had the requisite influence to set in order the things that were wanting. Dr. Doddridge says, "That there was one *pastor*, who presided in each of those *churches*, is indeed evident from the expression here used; but, that he was a *diocesan bishop*, or had several congregations of christians under his care, can be by no means proved; nor is there the least hint of it, that I know of, in any of *these epistles*.

To suppose, as some eminent scholars and pious ministers have done, that these Epistles to the Seven Churches of Asia were designed to point out prophetically the general state of the Church of Christ in the world down to the end of time, is, in the opinion of the writer, to deprive "the two-edged sword" of its edges and point, and the words of the Saviour of all their weight and influence. To spend their time and labour in finding out answers to the question, "Watchman, what of the night?" &c. instead of applying the principles of these Epistles to the state of the churches under their care, was of dangerous consequence to their spiritual prosperity. It was no wonder that the churches were not increased with "lively stones," and that but few "spiritual sacrifices" were offered in them, when the want of zeal for Christ, and of concern for using means for the conversion of sinners, and theological apathy among the people, led to the conclusion, that, like as at SARDIS, "the things that remained were ready to die;" and, like as at LAODICEA, a spirit of lukewarmness prevailed, disgusting and offensive to Him whose eyes are as a flame of fire.

The writer is fully of opinion that each of these Epistles was designed to be a faithful mirror, representing perfectly the things in his churches which the Saviour naturally hates, and of those things, on the contrary, which he necessarily approves; and that the principles they contain were to be the standard to which the churches were to conform themselves, and by which his conduct towards them would be regulated, even to the end of the world. Why else should it have been said to each, and all of the Seven Churches, "He that hath an ear, let him hear what the Spirit saith unto the CHURCHES." The Lord Jesus gave these inspired directions to them, through the ministry of his servant John, that he might write them for the instruction and reproof and comfort of all his churches, until he shall "come the second time to those who look for him without sin unto salvation."

It is on these principles that the writer intends to compose a series of Essays, founded upon these inspired letters, for the use of the readers of the Baptist Magazine, hoping they may tend, through the divine blessing, to correct the things which are wrong in themselves, and the churches to which they belong; and to increase those in both which are "lovely and of good report."

IOTA.

Dec. 19, 1823.

SLEEP.

It has often been remarked, that the body whilst asleep, bears a very striking resemblance to that state when an entire cessation of its numerous functions is produced by death—and, if I am not mistaken, the activity of the

sleepless soul—the vigour which it often manifests under the influence of fancy—the rapidity with which it passes from one imaginary object to another, and the accuracy with which it often retains the recollection of these airy ramblings—these vissionary pursuits, though unassisted by the corporeal frame, also resembles that state of consciousness that remains after the body is dead—but there is this difference: in the former case all is vague and groundless, even though much pain may be endured, though tears should be forced over our eyelids, or, though pleasures of an unearthly kind should present themselves to our view. Should we even touch them, taste them, and drink full draughts of intoxicating bliss, yet we awake and find it was a dream!

In the latter case, all will be reality—solemn, certain, and unchangeable reality; when we have lain down for the last time, when we have closed our eyes on the world, when we have slept the sleep of death, our spirits will find themselves introduced to real pleasure, real blessedness, or to real misery and distress, of which at present we can form no conception.

Were it not that the constant returns of waking hours, succeeding those of sleep, inspire us with confidence, I question if we should so readily permit ourselves to pass into a state of torpor, or if we should court the refreshing influence of sleep with so much eagerness as we often evince, particularly, seeing how very thin the partition is that divides this world from the next—how short the distance from time to eternity, and how easy the descent from the pillow to the tomb.

It is well known that we require sleep for the preservation of animal life; nor can we long exist in the possession of health, either of body or mind, if deprived of its salutary and revivifying effects. Yet, I fear, we too frequently undervalue this inestimable blessing, and class it with those mercies that generally receive the name of *common*. To learn its worth, we must suffer its loss—description fails—indeed, I think it impossible to give any adequate idea of the sufferings which accompany its deprivation. Observe the man whose cheeks yesterday glowed with health and cheerfulness, but who has passed a sleepless night: you will find him pale, his eyes dim, his temper peevish and severe. If *one* sleepless night will produce an effect so apparent, how truly pitiable must be the circumstances of those who only obtain a few hours, or a few minutes repose, for weeks and months successively, and to whom those few minutes or hours only render watching the more painful and insupportable!

We often hear of persons dying, and passing into another, an eternal world, under circumstances wherein the external senses have not indicated a knowledge of the sudden departure of their immortal inhabitant; and though these instances may appear comparatively few, yet are they sufficient to establish the *possibility* of such an occurrence in reference to each or to all of us. This reflection should induce every true christian, every humble follower of the Lord Jesus Christ, and all who are really anxious to promote the cause of their Divine Master in the world, to work while it is called to-day, to improve the *present* opportunities; and instead of looking

forward to some more favourable season, when they imagine they shall be enabled to act to greater advantage, it is their duty to grasp each moment as it flies, to act *now*, and to act with the desire, that should death summons them from their post without intimating his design, they may be prepared, not only *actually* but *habitually* prepared, to leave all without one sigh of regret, or without being upbraided by conscience with negligence and unconcern for their own welfare, and the welfare of their fellow-men. This daily anticipation of death will, in a great measure, quell those fears and subdue those gloomy apprehensions which often mar the peace of christians; and far from exciting melancholy, or producing unhappiness, it will tend much to familiarize the mind with an event, which, received apart from the joys to which it affords an introduction, is at all times revolting to our nature.

To the man whose mind is unillumined by the regenerating influence of the Spirit of God, whose prospect beyond the narrow boundaries of time is cheerless and uncertain, who only *hopes* all will be well, though incapable of justifying such a hope, and who cannot look on death but with a shudder of despair; to such a man, come how or when it will, it must be truly terrific; but to approach silently and unperceived during the hour of sleep, without even a warning whisper, is awful in the extreme.

I suppose there are none who bear the christian name, but desire to partake of the christian's privileges. Yet, unless they are interested in that Saviour who died *that guilty sinners may live, and who is the only sure foundation* for a christian's hope; unless they are distinguished by the holiness of their life and conversation, it is impossible that they can contemplate death with the christian's confidence, or, that they can ever arrive at that kingdom which is prepared for his reception.

Oh! how necessary is it, that we all carefully and constantly examine ourselves, relative to this important subject; for should the cold hand of death ere long awake us from our slumbers, and that on the other side of mortality, and should we then discover that we have not only deceived others, but that we are ourselves deceived; how dreadful will be our situation, how disastrous our fate!

Whatever may be our characters, whether we are lovers of God and the ways of holiness, or the slaves of Satan, it is certain in a few years we shall all take a final farewell of this transitory scene, we shall mingle our ashes with the ashes of our ancestors, and though the time and manner are both mercifully and wisely concealed from us, yet we know the dust must return to the earth from whence it was taken, and the "spirit will then return to God who gave it."

Yes, the christian must die, he must pass through the valley of the shadow of death, but to him it is only the last stage of his journey homewards. From the hour he turned his face towards Zion, he has been alternately fighting and pressing onward; though often cast down, he has not been forsaken, and though, perhaps, the enemies of his soul now assail him with all the malice they can exert, though they may follow him to the very outskirts of his fleshly habitation,

still his Saviour's rod and staff support him, his promise encourages him, and he reaches in safety "his presence, where there is fulness of joy," and is assigned a station "at his right hand, where there are pleasures for evermore." The sinner must die! he must pass into the presence of a righteous God, with all his transgressions on his head! Ah! how doth he groan and roll from side to side, under the conviction of divine displeasure! How ineffectual are all the attempts of his weeping friends to soothe his mind, or calm his fears.

"Tormenting pangs distract his breast;
Where'er he turns he finds no rest;
Death strikes the blow—he groans and cries,
And, in despair and horror, dies!"

Lymington, Hants. J**R.

ON SABBATH-BREAKING.

An original Fragment, by the Rev. R. Robinson.

1. *On the nature of the Lord's-day.*

The setting apart of one day in seven for the worship of Almighty God, is to be considered in three different points of view. In one view it is an act of *moral* duty, in another it is *positive* obedience, in a third it is *political* virtue. I will explain myself.

Moral obedience is that duty which every man as a creature is naturally and necessarily obliged to perform. Man is a creature; God is his Creator. This creature hath received from his Creator all he enjoys. He is in a state of entire dependence on God, who governs him by a wise and good providence. If he discharge his duty, God is able to gratify all his just wishes; and if he neglect it, God is able to punish him beyond what his fancy or fears can suggest. It is, therefore, fit and right in the nature of things that every such creature should sometimes, by some public exercise of devotion, express his belief of the being and perfections of his Creator and Benefactor. He should sometimes openly pay him that homage of reverence, worship, prayer, and praise, which is due both to the eminence of his perfections, and the excellence of his government. Now, this is the duty of a Lord's-day, and they who neglect or refuse to spare time to do it, may truly be said to live without God in the world. It is then a *moral* action to set apart some time for public worship. *Positive* law is the express command of God, and obedience to such command is called *positive* obedience. It pleased God, in the infancy of the world, like a wise and tender parent, to point out moral duties to his creatures by positive commands, and to order the Jews to keep holy the seventh day of the week. Thus he regulated moral obedience by positive law. Just as we regulate the natural appetites of our children for eating and drinking, by habituating them to eat and drink at convenient times, and in convenient quantities, which we teach them to call breakfast, dinner, and supper.

When Jesus came into the world, he came not to establish jewish ceremonies, but to give mankind a religion fitted to all times, and all parts of the world, in order to which it was necessary to abolish old rites, and either to command or exemplify a more simple and practicable sort of worship.

The resurrection of Jesus Christ, that great event on which all Christianity depends, came to pass on the first day of the week. It is natural to suppose that this

event would so affect the apostles, as to engage them to suspend all secular business, and to address themselves wholly to religious exercises; such as social prayer, praise, reading and examining prophecies, and so on. Scripture history assures us this natural effect *was* produced; and it further informs us, that on that day week they met again for the same purposes, and that after Jesus had instructed them *in the things pertaining to the kingdom of God*, they held their religious assemblies on the *first* day of the week. Moreover it informs us that the apostles abolished the ceremonies of Moses, and made no exception in favour of the seventh day (Acts xv.) From all which we fairly conclude —that the setting apart of some time for public worship is a *moral* action; that a *seventh* part of time is a just proportion; and that the observation of the *first* day was introduced by inspired apostles, whose example in this case is equal to a positive law.

Political virtue is obedience to the just laws of our country. The lawgivers of Great Britain have thought fit to incorporate the observation of a Lord's-day into their civil statutes. Above 800 years ago, King Athelstan forbade by law all profanation of the Lord's-day. Many acts have been made since to enforce the observation of it. In the reign of Charles II. a statute was made, by which no person is allowed to work on the Lord's-day, or to expose any goods to sale, or to drive cattle or waggons, or to travel with boats, lighters, and so on, except as excepted in the act. This is now in force (29 Car. 2, c. 7.) Our lawgivers have discovered *in these acts, a wise attention to the good of society; for* the Lord's-day relaxation, considered merely as a civil institution, is attended with innumerable advantages to the health, morals, and interests of the whole nation.

2. *Of the profanation of the Lord's-day.*

There are two ways of profaning the Lord's-day; the first is, by neglecting to perform the duties of the day; the other is, by practising those things which ought on that day to be avoided. Most sabbath-breakers do both.

There are three sorts of duties which belong to this day, and none of them can be neglected without incurring blame.

The first are exercises of *piety* due to *God*, such as prayer, praise, public worship, and reading and hearing the holy scriptures, by which we acknowledge the dominion of God over us, and our willing subjection to him. Neglect of these is contempt of God. It sets his power at defiance, and discovers ingratitude for his goodness, distrust of his wisdom, yea, doubt or disbelief of his being.

The second sort of duties we owe to our fellow-creatures. We owe our families a virtuous example. We owe our ministers some countenance—we owe our superiors submission. We should encourage and embolden the good by our exemplary conduct; and we should by the same means reprove and correct the wicked. Silent obedience is strong reproof.

The third sort of duties are those due to ourselves.—What should we think of a poor man, who having a vine never prunes it, or a garden never digs it, or a cow never feeds her? But how much more brutal must he be, who having both body and soul, never spends a day to relieve the one

or improve the other! To neglect all these on a day set apart for performing them, is a profanation of the Lord's-day.

The other way of profaning the Sabbath is by doing such actions as ought to be avoided. These are of three sorts.

The first are *unlawful* actions, which ought not to be done on any day. To enumerate these would be to draw out a list of all the crimes that men commit. This, however, we venture to affirm,—many crimes, unlawful at all seasons, become supremely horrid by circumstances of time and place. Drunkenness, for instance, is always a vulgar, hateful vice, even in times of public festivity; but to be drunk on the Lord's-day, when so many thousands are lamenting the sin, and interceding for the sinner, is to offer a public affront to God and all good men.

The second sort of actions are those lawful on other days, and unlawful *only* on this. Of this sort are manual labours, public sales in shops and elsewhere, and in a word, all exercises prohibited by either the appointments of God, or the just laws of men.

The third sort are those which are *improper;* not forbidden indeed by any positive laws, human or divine, but yet evidently wrong, because inconsistent with the duties of the day. To pay and take wages, to cast up stock, to post books, to write letters of business, to read books of amusement, to take unnecessary journeys, to pay trifling visits, to spend one part of the day in going over the grounds to see cattle and crops, and the other in eating and drinking, and dressing and smoking, and reading the news;—what are all these but expressions of disregard to God, *and disinclination to duty.*

3. *Of the evils that follow a profanation of the Lord's-day.*

It would be endless to recount the evils attendant on a profanation of the Lord's-day. I will mention only a few.

First, the *health* is impaired. Young people left to themselves on this day, have seldom discretion to proportion their eating and drinking to their exercise, or their expenses to their income. Hence excesses of various kinds; hence indigestions, lasciviousness, diseases, chagrin, remorse, ill-health, and sometimes death.

Secondly, Sabbath-breaking hurts the *reputation;* for he who has no fear of God, and no sense of religion upon his mind, can never, by thoughtful people, be reputed a wise, a safe, and a desirable member of a sober family.

Thirdly, the property is generally wasted; most Sunday sports are expensive in money, fine clothes, tea-drinking, generous but imprudent treats; in short, it costs a great deal more to break the Sabbath and offend God, than to please him, by discharging the duties he has appointed.

Fourthly, connections are formed not unfrequently without the knowledge and consent of parents; connections rash, injurious, fantastical, and fatal through life.

Fifthly, the *conversation* is perverted, and rendered irksome to all good men. In Sunday parties people are trained up in a habit of conversing impertinently and iniquitously. Politics, news, slander, any thing, every thing, nothing; articles that concern the company just as much as to know that a crow dropped a feather as she flew over yonder mountain: this is the food of a Sabbath-breaker's empty mind! What a stock of knowledge this

for a youth to begin the world with! Sunday sets a thousand tongues agoing that have nothing to say. Such people are the pity of men of religion, and the scorn of men of sense.

Sixthly, the *minds* of Sabbath-breakers are left unprincipled, and unprepared for every event. Let us not deceive ourselves; religion is a science; it must be studied to be understood. Yet people take it for granted they understand it, though they never devoted one day in their lives to deliberation and inquiry. Should you have understood barley, or malt, or beer, if you had never looked or tasted? But how came you to think you understand religion, without examining? Alas, what ills await the man, whose mind is void of the truths of religion! Happen what will, all to him is poison and death. Doth he prosper? he grows proud. Do adversities overtake him? he is a cold, comfortless, unhappy, discontented thing. Does he live in health? the simpleton clings to the world as if he were to live here for ever. Does he sicken, and must he die? O how loth! how he lingers! how he looks back at a world of woe, as if it were man's chief good! How he hovers and trembles on the brink of an eternal world; now stupid, then afraid; at length *driven away in his wickedness*, he finds himself before the judgment-seat of a justly offended God! And this is the last ill of Sabbath-breaking. What account of deeds done in the body can he give, who has been wilfully ignorant of his duty, and his God; who spent all his life in sinning, and refused to devote one day to repentance? Hell is the prison of the *universe, where the Governor of the world confines the incorrigible*; only the company of the prisoners would be punishment enough. But is this all?—Ah! who can tell? Or who would make the fatal experiment?

4. *Evasions.*

We seldom find a bad man wicked enough to fill up his character. It requires a great fund of turpitude to express fully that enmity against God, which is contained in every act of rebellion against him. There is in every man a moral sense, a conscience accusing or excusing; and this, yea even his baser passions. Fear and shame counteract sinful dispositions. This power of resistance is strengthened in many persons by education, company, occasional hints of truth and virtue; and hence arise self-dislike, restraint, and some degree of decent action. Ignorance of God, love of sin, and numerous examples, plead for vice; while glimmerings of truth, fear of punishment, and hope of reward, contend for virtue. If the former be, as in all bad men they are, the strongest and ruling powers, they will govern their opponents by evasions of duty, and compositions for sin. One breaks the Sabbath by neglecting public worship, and by getting drunk, and blesses himself the next day for not committing murder. Another goes to a place of worship once a day, spends all the rest of the time in idleness or debauchery, and thanks God he is not like other men. A third keeps open shop almost all day, and thinks himself a good christian, because he locks the door at church-time. A fourth, better than all these, is at a place of worship himself by way of atonement for his children and his servants and cattle, all in the yoke elsewhere. A fifth

would not object to go, but the wind is high, the clouds are heavy, the way is long, the roads are dirty, and the place is cold. Let us not disgrace humanity, by describing its folly. Let us lay aside such childish evasions. Let us remember *all things are naked and open in the eyes of him with whom we have to do.* To him *the hearts of men are without a covering.* You have not committed murder; that is, you have not hanged yourself: but you got drunk; that is, you drowned yourself. You went to a place of worship once in the day; but the rest of your conduct showed your contempt of all you heard. You sold nothing during church-time. Why not? Did not your customers come? or were you afraid of the constable? Sordid wretch! had the fear of God restrained thee, thou wouldst have thought him as much thy master at eight o'clock as at eleven. And you, sorry prevaricator, who send this servant to worship, and that to work, what art thou doing, but as far as in thee lies saying, This servant I appoint to be instructed, that I doom to ignorance — this servant is for virtue, that for vice; this is an offering to God, that a victim to the devil? And you who shudder at Sunday inconveniences of cold and dirt, where was all your prudence yesterday, when you dressed accordingly, put on the old great coat, and went to market. Ah! *woe be to you, ye hypocrites, ye strain out a gnat, and ye swallow a camel.* The truth is, you do not love God; if you did, you would obey him.

5. *Manner of estimating sin.*

The general method of estimating moral or immoral actions, is partial, erroneous, and dangerous. *If Sabbath breaking* were alone and unconnected, if it sprang from no inward principle, and were attended with no very bad consequences, it might be accounted an inadvertence, a human imperfection, an object of pity, but not of blame; but whoever traces this practice in this country to its real spring, will find it proceeds from an infernal disposition, capable of producing the blackest crimes.

There is a great deal of sound knowledge in that memorable saying of the apostle James, "Whosoever shall keep the whole law and yet offend in *one* point, he is equally guilty of *all.*" Why? Because, he that said, Do not commit adultery, said also, Do not kill. If a lawgiver issue out ten commands before a subject can break one, he must deny the power of the lawgiver to enjoin that one; and when he hath denied his power to make that one law, he hath in effect denied his power to make the rest. Now this principle, that God has no right to bind his creatures, once admitted, a man is prepared for every crime. Accidental circumstances may keep him from the commission of enormous vices, but the chief difficulty is got over, if the fear of God does not stop him, and if he does not proceed further, it is because it does not suit him.

A Sabbath-breaker is a bold sinner. He practically denies God's right to be publicly adored; he says in effect, that his wisdom is not an object of admiration, his goodness is not an object of public gratitude, his power is not to be dreaded, his superintending providence is not worth asking for. Yea, it is not worth while to keep up the idea of such a being in the world. A man capable of all this must have a

very depraved heart, a heart capable of nourishing the most infamous passions.

If such persons were capable of thinking, they might be addressed in the language of scripture; and had they feelings, one question would rend their hearts asunder,—*Wherefore do the wicked contemn God?* Contemn God! —what a shocking idea! The wickedest of mankind, in some circumstances, are incapable of this. When thunders roll, and lightnings flash, when the wind comes roaring out of its caverns, and when waves swell like mountains, man, bad as he is, is not wretch enough to contemn God. He trembles even before his works; and fire, and water, and air, are objects of his horror and dread. But who thinks of this on a fine Sunday-morning in May? Yet, is the Omnipotent less a deity on a fine day, than in a storm? Is the human heart to be mastered only by terror? Are there no charms in goodness? Is there no ingenuousness in man? When all nature smiles on me, shall my gloomy soul frown at God? Far from us be such a thought. But wherefore do the wicked contemn a patient God? A wicked boy contemns him, because his wicked father contemns him. The wicked father contemns him, because his neighbours contemn him. Poor neighbours in the parish contemn him, because their masters set them the example. But surely in this case, *Men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.* The example of a whole world should not move us, for what are millions of worlds *in comparison with one God? He who would make* a just estimate of an action, should consider it in all its connections, the principle from which it proceeds, and the end to which it tends. A little of this consideration would destroy the empire of sin. Should a loose companion say to a sober youth on a Lord's-day morning, Go with me to-day, ruin your health, blast your reputation, kill your old father and mother with grief, be a companion of prostitutes, rob your master, and be hanged at Tyburn, scorn God, and plunge yourself into the lake that burns with fire and brimstone for ever—certainly the undebauched lad would tremble and flee; but the tempter concealing all this, only says, Don't go to a place of worship to-day, spend the day with me; all the rest follow of course, for *a companion of fools shall be destroyed.*

6. *No excuse for Sabbath-breaking.*

We said just now, whoever traced Sabbath-breaking in this country to its source, would be obliged to own it sprang from a very bad heart. The reasons are, we have in this country no plausible pretence for the profanation of the Lord's-day, and we have every inducement to observe it. In heathen countries were people ever so desirous of keeping a Lord's-day holy, there are no public assemblies, no buildings to meet in, no pious people to meet with, no ministers to instruct, no gospel to preach; but people do not absent themselves here from divine worship for these reasons. In popish countries, some Protestants think it a less evil to spend a Lord's-day in visiting, than in attending public service in an assembly where the worship of God is dishonoured with a mixture of idolatry,

and where silly superstitions pass for devotion: but these stumbling-blocks are removed out of our way. In times of persecution, penalties might affright, nights, woods, solitary places. Nor can an excuse be taken from the insufficiency of any particular minister, or the impropriety of any particular mode of worship; for liberty of conscience hath opened so many places of worship, and such variety of ministers are employed, that no plea is left here. No excuse can be made on account of distance, danger, or disrepute; for the word is near us, no risk is run, no shame is acquired. What could have been done for us more than has been done? Nor can it be said, the motives are stronger to profane, than to keep a Lord's-day. See a London company on a wet Sunday-evening. * * * * * * * *†

CONVERSION OF A VILLAGE.

A village called Mulhaused, in the Grand Duchy of Baden, consisting of about sixty families of three hundred souls, was, at the commencement of the present year, entirely Catholics. At the present moment, forty-eight of these families, or four-fifths of the population, are Protestants, and the greater part of the remaining fifth are expected to join their former co-worshippers. The following is the manner in which this surprising change has been effected. The Curé of the village was a man of remarkable good sense, and great assiduity in his pastoral duties, esteemed for his christian virtues, and admired for his learning and moderation. In his sermons to his flock, he endeavoured more to impress on their minds the general truths of the christian system, than the particular dogmas of the Catholic church. Above all, he inculcated the uselessness of observing external rites and ceremonies to the exclusion or neglect of internal piety. Charity, justice, and all the moral and social duties, were more frequently on his lips, than the virtues of masses, the power of relics, or the pains of purgatory. This conduct did not suit the vicar-general of his diocese. The Curé was summoned into his presence, reproached for his laxness and moderation, and desired henceforth to evince more Catholic zeal, or to leave his cure. The good man returned to his village undismayed by the menaces of his ecclesiastical superior. He called his flock together with the seigneur of the village at their head, and having recapitulated both the doctrines which he had preached, and those which the vicar-general required him to adopt, he assured them that his conscience would not allow him to change his system, but that he would continue to be their pastor as heretofore, if they followed him in the old course, and protested against the superstitious bigotry which was attempted to be enforced. The seigneur, and upwards of forty families, immediately joined him, and for ever separated themselves from the Catholic communion. A petition was sent to the government to appoint another Curé for those who contined Catholics, but it is now supposed that the expense may be spared, as they are rapidly uniting themselves to the congregation of their old pastor. If the inquisition had existed in Baden, this curate and his flock would have been condemned to an Auto-da-fe!

† *The Editors have not altered even the form of this paper, that it might preserve all* [illegible] *lity.*

THE GREEKS.

(An Extract from Milton's Letter to the renowned Leonard Philaras, the Athenian.)

"To the writings of those illustrious men which your city has produced, in the perusal of which I have been occupied from my youth, it is with pleasure I confess, that I am indebted for all my proficiency in literature. Did I possess their command of language, and their force of persuasion, I should feel the highest satisfaction in employing them to excite our armies and our fleet to deliver Greece, the parent of eloquence, from the despotism of the Ottomans. Such is the enterprise in which you seem to implore my aid. And what did formerly men of the greatest courage and eloquence deem more noble or more glorious, than by their orations or their valour, to assert the liberty and independence of the Greeks? But we ought besides to attempt, what is, I think, of the greatest moment; to inflame the present Greeks with an ardent desire to emulate the virtue, the industry, the patience of their ancient progenitors; and this we cannot hope to see effected by any one but yourself, and for which you seem adapted by the splendour of your patriotism, combined with so much discretion, so much skill in war, and such an unquenchable thirst for the recovery of your ancient liberty. Nor do I think that the Greeks would be wanting to themselves, or that any other people would be wanting to the Greeks. Adieu."*

London, January, 1652.

* Prose Works of Milton, by Symmons, Vol. I. p. 20.

Miscellanea.

HISTORICAL ESSAYS.

No. XXIII.

On the Corruption of Christianity in Britain during the Reign of Henry VII. A. D. 1485—1509.

We left the Earl of Richmond, in our last essay, master of the field of battle, with the sad satisfaction of witnessing the destruction of his opponent, Richard III; an advantage which he and his followers did not fail promptly to improve. "Long live King Henry VII!" resounded from rank to rank, and a temporary crown was presented him, as the earnest of that with which, if successful, he should be invested. He soon directed his march towards the capital, and was received with every demonstration *of joy in the towns and villages through which* he passed, and with exultation by the Londoners themselves.

Although virtually in possession of the throne, he was anxious, as far as possible, to supply the defect in his title to it; for such are the dignity and beauty of virtue, that there are seasons when the most vicious affect to be virtuous. He had recourse to a power which unhappily had not yet lost its influence, procuring from Rome a bull, in which was recited every imaginable pretension of the applicant to the crown, and excommunicating all who should disturb his reign; and, to add to the terror of the punishment, no one was to be excused its direful consequences, but in the very act of dying, and that only by the Pope himself, or one of his immediate deputies.

It not a little contributed to Henry's popularity and success, that he who was of the Lancastrian family, had promised to espouse Elizabeth of the house of York. Every lover of peace rejoiced in the

prospect of so pleasing a termination of the disgraceful quarrels of the two houses, and of the consequent civil wars which had so long afflicted England. Henry, however, could not commence his reign without showing the powerful influence of party spirit, which overcame in his mind the suggestions of policy, and the tender and more interesting requirements of affection that he ought to have felt and manifested towards his amiable companion. It marred his domestic happiness, diffused dismay and suspicion among his subjects, created him enemies, and stamped an indelible stain on his reign, by leading him to seek and effect the destruction of one after another of the distinguished members of the house of York. This evil disposition of his heart was soon perceived by his subjects, and alienation and rebellion followed. In the neighbourhood of York a commotion arose, which, however, his presence, his courage, and his prudence, were instrumental in subduing. An impostor arose in Lambert Simuel, who pretended to be the Earl of Warwick, escaped from the Tower. He commenced his short career in Ireland, where he was received as Edward VI. and was assisted to invade England. Henry was completely successful in the battle which ensued, and taking his opponent prisoner, showed the greatness of his mind in making him a scullion in his kitchen, and ultimately a falconer in his household.

Unhappily the tranquillity which ensued was not employed by the monarch in studying the improvement and happiness of his people. In addition to his unconquerable aversion to the house of York, avarice, and a love of military glory, were powerful inmates of his breast. The state of the Continent afforded ample scope for the manifestation of the latter; and the preparations which he occasionally made, or talked of making, afforded pretexts for indulging the former. Avarice was, however, evidently the ruling passion of his mind; and as is particularly the case with this propensity, *its influence increased with age, and left its possessor poor amidst his* heaps of gold. If no warlike preparations afforded a pretext for taxation and imposition, every circumstance of the least plausibility was seized as an occasion of extortion; the forfeiture of property became an ordinary mode of punishment, the amount of which was more frequently regulated by the wealth of the offenders, than by the nature of the crime—by the will of the king, rather than by any well-defined law. His agents were well selected for his pitiful purpose; and the influence of this passion on his mind was still more strikingly shown by his habitual watchfulness over them, minutely examining their accounts, and passing them as an auditor with his own hand.

Another impostor disturbed the middle of his reign, by personating the young Duke of York, who, it was pretended, instead of being murdered by his uncle, as had been vulgarly believed, had judiciously concealed himself until some favourable opportunity should invite his appearance. As it is among the inconsistencies of our nature to believe what accords with its wishes, even in the absence of evidence, and often contrary to it, Perkin Warbeck was believed and countenanced by many: it was the interest of foreign princes to show him favour, (if we judge of interest by the rules of worldly policy); and, among others, the king of Scotland not only received him at his court, but provided him a consort of rank, and accompanied him in his unsuccessful incursions into England. As the chief use Henry made of this event was to demand new supplies, the brave Cornishmen refused payment, and marched to the very gates of London to expostulate or resist: but they were quickly dispersed. This pretender, however, soon lost his influence, and was finally executed at Tyburn.

A third impostor, personating the unfortunate Earl of Warwick, now appeared, which but led to the execution of that nobleman, who was accused of disturbing the king's government. Henry had been so successful in his suppression of rebellion, in the detection and expo-

sure of pretension, in the accumulation of wealth, and in his general management, that his alliance was universally courted by foreign princes: even the pope invited him to join in a crusade to the holy land. Uninterrupted peace ensued; but it was a melancholy peace to those who experienced the fines, forfeitures, and seizures, which abounded, and which informers were employed and encouraged to multiply.

But even kings must die, and Henry, at last, began to feel the forebodings of death, and the dread of its approach. Memory is ever busy when the conscience is awakened; and, in addition to the distribution of alms and the founding of religious houses, he directed in his will that restitution should be made to all whom he had injured, ignorant it is to be feared of the only means of a sinner's acceptance with God. He died of a consumption in the fifty-second year of his age.

The review of this reign suggests many useful reflections, at but a few of which we can merely hint. May the thoughtful youth improve and multiply them. These are, the great danger of exalted stations; the direful consequences of party spirit, in proportion to the elevation of its victim,—a spirit not confined to politicians, but occasionally injuring and disgracing the professors of religion; and the awful effects of covetousness, emphatically styled idolatry by the Saviour himself.

H. S. A.

Extracts of Letters from a Gentleman at Smyrna, August 6, 1823.

A FEW weeks back, I joined three English travellers in a tour to Ephesus: this place is about fifty miles from Smyrna. This distance is nothing with you, but we found it no trifle when travelling on horseback over mountains and through marshes, and armed as we each were with pistols and guns; we took with us a Janissary as a guide, with other attendants. Our cavalcade consisted of eight horses, and the journey occupied three days and nights. We had *no inns or places of shelter beyond mere cattle-sheds, or occasionally* a spreading tree to screen us from the burning heat of the mid-day sun. We were compelled to undergo great fatigue, but I will not trouble you with a detail of our progress there; and, indeed, it would be a shame to talk of difficulties in a journey which led me to a view of the remains of that once celebrated city which cannot be seen with other than deep interest; for although Diana's temple, and all the other works of art lie in ruins, yet Ephesus is too intimately connected with the earliest ages of Christianity to be forgotten, or to be beheld with indifference. It must have been an immense place, for the extent of the ruins is astonishingly great: there are remains of fallen temples, theatres, archways, and aqueducts; and immense blocks of granite and marble lie strewed about in all directions. Pillars, some standing upright, though half buried in rubbish, others lying down, are seen in numbers; here and there stands a solitary but noble archway. The remains of Diana's temple are pointed out; within its shattered walls are some beautiful and majestic columns, nearly twenty feet in circumference and forty feet in length, *in one solid block.* I have sent a fragment of a capital to London: you may call it a fragment of one of the seven wonders of the world among the ancients.* In another place are the walls of an immense building, all of white marble; within are four fine red granite pillars of immense weight, formed *of one solid piece.* The scanty limits of a sheet of paper will not afford room to say half I would upon this interesting place. In general terms it would be described as a mass of ruins overgrown with thistles and tall weeds. It must have been an earthquake, or a series of earthquakes, that could overset such a mighty place: it is now entirely deserted by human kind, excepting a few

* This is now in the possession of the writer's family, and although rough, and with but slight marks of the chisel apparent, is regarded with deep interest as a relic of former grandeur.

Turkish goatherds, who have raised mud huts to shelter them from the winter rains; and of these there are not perhaps more than twenty or thirty, who, with the few travellers whom curiosity may conduct thither, are the only individuals that disturb the numerous bands of storks and jackdaws, whose ancestry, perhaps for some hundreds of years, have held quiet possession of the roofless walls of the far-famed city of Ephesus.

August 29, 1823.

You have already heard, I dare say, that I have lately been to Ephesus. I need hardly say that I visited that place with intense interest, although it now only presents a scene of desolation. I am sorry I cannot, in so short a limit, give you some description of what we saw. I may, perhaps, at my leisure, write a detailed account of our trip, when I shall take care you shall see it. I must just tell you that on our journey to Ephesus, (for there were three gentlemen with me,) we witnessed what might give no very imperfect idea of the plague of locusts, such as the Egyptians once experienced—the atmosphere was not darkened with them, but about twelve miles before we reached the plain on which Ephesus is situate, we encountered an army, or a flight of locusts, extending itself over *many miles of country*; the earth was literally covered with them; it would have been almost impossible to drop a shilling on the ground, without its falling upon one of these insects; and so numerous were they in the air, that by partially shutting the eyes, they had just the appearance of a fall of large flakes of snow; but as we passed along, they were good enough to get out of the way, and would not wait to be trod upon. We had occasion, having met with a well of tolerable water, to stop and refresh our horses when in the midst of this multitude of locusts, and we also sat down to take some refreshment too, when they assembled on our loaf of bread, just as hungry flies will upon a sugar basin: we threw two or three lumps of bread at a little distance from us, which, in a few seconds, were completely devoured. These locusts are of a sort of light brown or nankeen colour, and about the size of the two top joints of the little finger, and they are the same species as in some seasons overspread the country, and devour every particle of herbage.

The Emblems of Death terrifying to the Gay and Worldly.

It has often been said that the "King of Terrors, is the terror of kings." The following anecdote will illustrate the fact. After the birth of the Dauphin of France in 1781, all the different trades strove to excel in their appropriate devices in a public procession. Madame Campan says, "The king [Louis XVI.] remained a long time upon a balcony to enjoy the sight. The whole court was delighted with it. So general was the enthusiasm, that (the police not having carefully examined the procession,) the *gravediggers* had the impudence to send their deputation also with the emblematic devices of their ill-omened occupation. They were met by the Princess Sophie, the king's aunt, who was thrilled with horror at the sight, and entreated the king to have the audacious fellows driven out of the procession, which was then drawing up on the terrace."

Memoirs of Maria Antoinette, p. 213.

Obituary and Recent Deaths.

Rev. WILLIAM WARD.

(From the Monthly Friend of India, for April, 1823.)

We are now called to mourn over one of the most distinguished victims dispensations with which we have ever been exercised. Our dear brother Ward, whose help and christian society we have enjoyed for nearly twenty-four years, has been removed by death

almost without any warning. Since his return from Europe, his health had been in general pretty good; but latterly the complaint with which he was so much afflicted before his departure for Europe,—indigestion, attended with distressing flatulency in the stomach, appeared to be returning upon him in so great a degree, as to compel him to abstain from rice in every form, from nearly all vegetables, from beer and every kind of wine, and from most kinds of meat. By strictly observing this course, however, and taking abundant exercise on horseback, his health seemed so much preserved, as to give us hope that he might be spared to us for years to come. On the Sabbath preceding his death, he was at Calcutta, and preached in the evening there from, "Lead us not into temptation," in so searching a manner, as to attract particular notice. He also attended the Monthly Prayer-meeting held on Monday evening at the Lall-Bazar Chapel, after having spent the day in visiting, for the last time, the flock he so much loved.

On Tuesday morning, March 4th, he returned to Serampore in the boat with Mrs. Marshman: and on the way up read to her a number of extracts from Brainerd, making such remarks occasionally as sufficiently evidenced the state of his own mind. He appeared quite well the whole of that day, as well as the next, Wednesday the 5th, in the evening of which he preached in the Mission Chapel at Serampore the weekly lecture, intended chiefly for the youth there for education, from Mark xvi. 16—"He that believeth and is baptized shall be saved, and he that believeth not shall be damned." No one suspected that this was the last message he had to deliver in his Great Master's name; but the close and poignant manner in which he addressed them, seemed to excite unusual attention. It was particularly recollected, that in the course of his sermon, while he was exhibiting Christ as the only Saviour, he repeated the following verse:

The best obedience of my hands
Dares not appear before thy throne;
But with can answer thy demands,
By pleading what my Lord has done;—

and to impress it the more firmly on his audience, he repeated the verse a second time. The earnest affection with which he prayed for the salvation of his own children in his last prayer, was particularly remarked.

He retired to bed about ten quite in as good health as usual: but about five in the morning of Thursday the 6th, he felt himself affected with a bowel complaint, and instead of taking his morning ride as usual, he returned to bed for an hour. At the weekly meeting for prayer, however, (which he and his colleagues established more than twenty-two years ago, and which, amidst every discouragement and affliction, has not, we believe, been omitted for three weeks in the course of these twenty-two years,) he united with his brethren and sisters as usual. Thus after more than twenty-three years' labour in promoting this object in the most assiduous and intense manner perhaps ever known, he closed his public life by uniting in prayer with his brethren for the continuance of the Divine blessing on the work.

After the prayer-meeting, which from the beginning has been held at seven in the morning, he breakfasted with his brethren and sisters at Dr. Marshman's, where it has been for many years the custom for all, with any friend occasionally at the Mission-house, to breakfast together afterwards, and converse on the things which relate to the advancement of the kingdom of God around them. He entered so much into discourse of this nature that morning, that no one suspected him to be at all ill, beyond his having a slight bowel complaint, with him not uncommon. He went into the printing-office as usual about ten, and among various letters on business, he wrote to the brethren Peggs and Bampton at Cuttack, in the course of the forenoon; the following extract from which was sent to his afflicted family in an affectionate letter from Mrs. Peggs, dated the 14th of March, the day after they had received from Dr. Marshman the melancholy tidings of his removal.—"In his last note to us,

dated March the 6th, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success but as we are brought to a believing dependence upon his influences, and an earnest solicitude to obtain them. Oh how I should like to be among you, though only for one hour, to sing a hymn with my dear sisters and brethren Peggs and Bampton. What hymn should we choose, 'Jesus with all thy saints above?'—or, 'Jesus I love thy charming name?'" Mrs. Peggs properly adds, "We see by this note what a happy frame of mind he was in just before he was taken ill." He had indeed been really ill in the *cholera* many hours before he wrote this note, although he was scarcely aware of it, and continued so assiduously pursuing that work of his dear Redeemer to which he had for so many years devoted every moment of his life, not spent in sleep or refreshment. About eleven, Dr. Marshman going into the office and thinking he looked very ill, earnestly questioned him on the subject. Our beloved brother then told him, that he had been quite ill in the morning with a bowel complaint, and imputed it to his having taken a little cold during the night. Dr. M. then begged him not to neglect this complaint, but to have instant recourse to medicine. Dr. M. however had not the least idea of its being the *cholera*, as he had not then heard of his having thrown up any thing, which is one of the symptoms usually accompanying this disease. The day after his death, however, he learned with unspeakable pain, that he had thrown up much bile even before breakfast.

Our lamented brother continued to go on doing business in the printing office till past twelve, in which interval he wrote the letter to brethren Peggs and Bampton, from which the quotation is taken which so fully discovers the happy state of his mind. After this he began a letter to the Rotterdam Bible Society, which was found unfinished on his desk after his death, from which it appeared that before he had finished *the second* [redacted] was constrained *to* [redacted] *his own room.*

Respecting his state then, the following particulars have been kindly given us by his eldest daughter.

"When my dear father came from the office and reclined on the sofa, I was sitting in the same room writing a letter, and my mother was busily engaged in another room. I supposed he was fatigued, and said nothing about his lying down. When on the sofa, he in his usual affectionate way asked me, what I was doing? to which I replied, 'writing a letter.' He was cheerful, and said something which occasioned us both to smile. Some time after, Mr. Solomon came in and informed him that his child was just dead of the *cholera:* my beloved father assured him of his sympathy, and gave directions to another native brother to see that a coffin was made for the child, adding, 'I fear I have something of the *cholera* myself.' This startled me; for this was the first intimation I had of his being ill. I asked him to let me send for the doctor. He replied, 'No, child, 'tis nothing of consequence.' Happily, however, I did not wait for his leave; but wrote to the doctor, begging he would call immediately to see my father. He came, and my father again repeated his fears that he had a slight attack of the *cholera*. The doctor told him there was no reason to think so, and said he would send him some medicine. Just before the doctor came, I went and told my mother, that I feared my dear father was seriously ill. She was alarmed, and asked him how he felt; to which he replied, 'not well,' as not appearing to apprehend any danger. It being dinner time, and my father being asleep, we thought it best to leave him, as he seemed anxious to remain quiet. As soon as dinner was over, I came into the room where we had left him asleep; but not finding him there, I went into the next room. Some minutes after I heard him make a noise as if calling some one. I approached him, and asked what he wanted; to which he replied, 'Nothing, child, only I feel very ill.' I immediately ran to my mother, begging her to come to my father. She came, and learning from him

that he had the cramp, and feeling his hands cold, she burst into tears, and kindly remonstrated with him for having concealed his state so long. He begged her to make herself easy, adding, 'Call brother Carey and brother Marshman.' I ran instantly to do this, and in a few minutes the alarm spread through the premises, and brought the brethren and sisters from every side. Dr. Mundt had come again, and seeing the disorder gain ground, prescribed and applied what it seemed immediately to require."

While Dr. Carey and the sisters were occupied about our brother, Dr. Marshman took the boat and crossed the river to Barrackpore, to bring more medical aid. Meeting with Dr. Grierson at home, who has succeeded Dr. Chalmers there, and who kindly attended Dr. Carey about three months before, he brought him over with him. Dr. Grierson coincided with Dr. Mundt respecting its being the Cholera, and among other things they prescribed a hot bath. This he took about six in the evening, and seemed greatly refreshed, but felt exceedingly inclined to sleep, or at least to doze. The medical gentlemen then intreated that he might be left to himself, in the hope of his getting a little sleep, adding, that this would do more for him than any medicine they could give. In consequence of this, Mrs. Ward and all his brethren and sisters refrained from conversation with him on the state of his mind; and remained waiting the issue in a state of suspense which words cannot easily describe.

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As in the morning there appeared very considerable hope of his recovery, Dr. Carey went to Calcutta in the course of his college duty as usual: and Dr. Marshman again went over the river for Dr. Grierson, that he might assist in consulting relative to his case. On Dr. G.'s arrival, the medical gentlemen recommended a clyster, as the calomel he had taken during the night had produced no effect. It was hoped that this would have relieved him greatly; and that as he had for so many hours been free from pain, he would immediately have felt better. Dr. Grierson indeed said, that he thought there was no cause for alarm respecting his case; and to Mrs. Ward's inquiry, our dear brother himself said, that he felt better. The clyster however produced no effect; but he still continued quiet and easy. Another clyster was then prescribed; but by the time it was ready, he appeared so weak that his medical attendants forbore to administer it. He was still perfectly free from pain however; and as late as ten in the morning we had hopes of his recovery. But about eleven, Mrs. Ward offering him something directed to be given, he gently put it away with his hand, and with a sigh said, "Oh dear;"—which were the last words he was heard to utter. Though he continued perfectly quiet and apparently free from pain, about twelve his pulse declined so much as to take away all hope; and about five in the afternoon he ceased to

dated March the 6th, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success but as we are brought to a believing dependence upon his influences, and an earnest solicitude to obtain them. Oh how I should like to be among you, though only for one hour, to sing a hymn with my dear sisters and brethren Peggs and Bampton. What hymn should we choose, 'Jesus with all thy saints above?'—or, 'Jesus I love thy charming name?'" Mrs. Peggs properly adds, "We see by this note what a happy frame of mind he was in just before he was taken ill." He had indeed been really ill in the *cholera* many hours before he wrote this note, although he was scarcely aware of it, and continued so assiduously pursuing that work of his dear Redeemer to which he had for so many years devoted every moment of his life, not spent in sleep or refreshment. About eleven, Dr. Marshman going into the office and thinking he looked very ill, earnestly questioned him on the subject. Our beloved brother then told him, that he had been quite ill in the morning with a bowel complaint, and imputed it to his having taken a little cold during the night. Dr. M. then begged him not to neglect this complaint, but to have instant recourse to medicine. Dr. M. however had not the least idea of its being the *cholera*, as he had not then heard of his having thrown up any thing, which is one of the symptoms usually accompanying this disease. The day after his death, however, he learned with unspeakable pain, that he had thrown up much bile even before breakfast.

Our lamented brother continued to go on doing business in the printing office till past twelve, in which interval he wrote the letter to brethren Peggs and Bampton, from which the quotation is taken which so fully discovers the happy state of his mind. After this he began a letter to the Rotterdam Bible Society, which was found unfinished on his desk after his death, from which it appeared that before he had finished *the second line, he was constrained to desist, and retire to his own* room. Respecting his state then, the following particulars have been kindly given us by his eldest daughter.

"When my dear father came from the office and reclined on the sofa, I was sitting in the same room writing a letter, and my mother was busily engaged in another room. I supposed he was fatigued, and said nothing about his lying down. When on the sofa, he in his usual affectionate way asked me, what I was doing? to which I replied, 'writing a letter.' He was cheerful, and said something which occasioned us both to smile. Some time after, Mr. Solomon came in and informed him that his child was just dead of the *cholera:* my beloved father assured him of his sympathy, and gave directions to another native brother to see that a coffin was made for the child, adding, 'I fear I have something of the *cholera* myself.' This startled me; for this was the first intimation I had of his being ill. I asked him to let me send for the doctor. He replied, 'No, child 'tis nothing of consequence.' Happily, however, I did not wait for his leave; but wrote to the doctor begging he would call immediately to see my father. He came, and my father again repeated his fear that he had a slight attack of the *cholera*. The doctor told him there was no reason to think so, and said he would send him some medicine. Just before the doctor came, I went and told my mother, that I feared my dear father was seriously ill. She was alarmed, and asked him how he felt; to which he replied 'not well,' as not appearing to apprehend any danger. It being dinner time, and my father being asleep we thought it best to leave him, as he seemed anxious to remain quiet. As soon as dinner was over, I came into the room where we had left him asleep; but not finding him there, I went into the next room. Some minutes after I heard him make a noise as if calling some one. I approached him, and asked what he wanted: to which he replied, 'Nothing, child, only I feel very ill.' I immediately ran to my mother, begging her to come to my father. She came, and learning from him

that he had the cramp, and feeling his hands cold, she burst into tears, and kindly remonstrated with him for having concealed his state so long. He begged her to make herself easy, adding, 'Call brother Carey and brother Marshman.' I ran instantly to do this, and in a few minutes the alarm spread through the premises, and brought the brethren and sisters from every side. Dr. Mundt had come again, and seeing the disorder gain ground, prescribed and applied what it seemed immediately to require."

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would rest satisfied with any authority but that which has the stamp of the divine seal, and the imprimatur of the Saviour's hand.

Such are the infallible marks and evidences by which the Epistles to the Seven Churches of Asia are attested and confirmed. It is HE that speaks, whose voice was "as the sound of many waters," in whose "right hand were the seven stars," the angels of the seven churches; "out of whose mouth went a sharp two-edged sword," the sword of the Spirit, which is the word of God; and who, as the great High-priest of our profession, "walked in the midst of the seven candlesticks," the "seven churches." In Epistles like these we may be sure to find sentiments of eternal truth, enforced by arguments dictated by heavenly love, whether designed for reproof or encouragement, for correction or instruction. These are indeed, the thoughts that breathe, and the words that burn; sentiments the most sublime, language the most eloquent, dictated by motives of divine purity, having in view the spiritual welfare alone of the churches, and the promotion of the glory of God. The character of the Lord Jesus, as the only Head of the church, was sufficient authority for demanding the attention of those who were addressed. The affection of the beloved apostle John, who was the amanuensis on the occasion, ought to have secured their regard; but, as if these would not be properly considered, we find the imperative injunction superadded by Him who hath all power in heaven and in earth; "HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

It is generally thought that the appearance of our Lord Jesus to John, when in the Isle of Patmos, was about the year 96; consequently it proves the abiding compassion of the Saviour's heart towards his churches. He had twice appeared since his ascension to glory before this; at the time when Stephen fell a martyr to his cause, and when Paul was commissioned to carry the gospel to the Gentiles. Nor was this occasion of less importance, as these churches required, from the many corruptions that had crept into them, the correcting voice of Him who speaketh from heaven, all inferior considerations, it may be supposed, having lost their influence over them. When it is considered that scarcely more than half a century had passed away since the day of Pentecost, when a church was formed at Jerusalem, as a perfect model or pattern of all others in all succeeding times, it is deeply affecting that such sentiments and practices had so early gained a footing among them, and, even while an inspired messenger was still living, who had the rod of apostolical authority for correcting their aberrations from the simplicity of Christ.

There can be no doubt that these churches were formed upon the congregational plan of discipline; and that the pastor of each, who is called "the angel," or messenger, was a resident preaching minister, and the president of the congregation. Upon any other principle there is no propriety in the letters being addressed to *him*, as, without his having been a minister, who was "one of them," he could not have been implicated in the faults which are condemned; and if he had not been the president, he

could not have had the requisite influence to set in order the things that were wanting. Dr. Doddridge says, "That there was one *pastor*, who presided in each of those *churches*, is indeed evident from the expression here used; but, that he was a *diocesan bishop*, or had several congregations of christians under his care, can be by no means proved; nor is there the least hint of it, that I know of, in any of *these epistles*.

To suppose, as some eminent scholars and pious ministers have done, that these Epistles to the Seven Churches of Asia were designed to point out prophetically the general state of the Church of Christ in the world down to the end of time, is, in the opinion of the writer, to deprive "the two-edged sword" of its edges and point, and the words of the Saviour of all their weight and influence. To spend their time and labour in finding out answers to the question, "Watchman, what of the night?" &c. instead of applying the principles of these Epistles to the state of the churches under their care, was of dangerous consequence to their spiritual prosperity. It was no wonder that the churches were not increased with "lively stones," and that but few "spiritual sacrifices" were offered in them, when the want of zeal for Christ, and of concern for using means for the conversion of sinners, and theological apathy among the people, led to the conclusion, that, like as at SARDIS, "the things that remained were ready to die;" and, like as at LAODICEA, a spirit of lukewarmness prevailed, disgusting and offensive to Him whose eyes are as a flame of fire.

The writer is fully of opinion that each of these Epistles was designed to be a faithful mirror, representing perfectly the things in his churches which the Saviour naturally hates, and of those things, on the contrary, which he necessarily approves; and that the principles they contain were to be the standard to which the churches were to conform themselves, and by which his conduct towards them would be regulated, even to the end of the world. Why else should it have been said to each, and all of the Seven Churches, "He that hath an ear, let him hear what the Spirit saith unto the CHURCHES." The Lord Jesus gave these inspired directions to them, through the ministry of his servant John, that he might write them for the instruction and reproof and comfort of all his churches, until he shall "come the second time to those who look for him without sin unto salvation."

It is on these principles that the writer intends to compose a series of Essays, founded upon these inspired letters, for the use of the readers of the Baptist Magazine, hoping they may tend, through the divine blessing, to correct the things which are wrong in themselves, and the churches to which they belong; and to increase those in both which are "lovely and of good report."

IOTA.

Dec. 19, 1823.

SLEEP.

IT has often been remarked, that the body whilst asleep, bears a very striking resemblance to that state when an entire cessation of its numerous functions is produced by death—and, if I am not mistaken, the activity of the

sleepless soul—the vigour which it often manifests under the influence of fancy—the rapidity with which it passes from one imaginary object to another, and the accuracy with which it often retains the recollection of these airy ramblings—these vissionary pursuits, though unassisted by the corporeal frame, also resembles that state of consciousness that remains after the body is dead—but there is this difference: in the former case all is vague and groundless, even though much pain may be endured, though tears should be forced over our eyelids, or, though pleasures of an unearthly kind should present themselves to our view. Should we even touch them, taste them, and drink full draughts of intoxicating bliss, yet we awake and find it was a dream!

In the latter case, all will be reality—solemn, certain, and unchangeable reality; when we have lain down for the last time, when we have closed our eyes on the world, when we have slept the sleep of death, our spirits will find themselves introduced to real pleasure, real blessedness, or to real misery and distress, of which at present we can form no conception.

Were it not that the constant returns of waking hours, succeeding those of sleep, inspire us with confidence, I question if we should so readily permit ourselves to pass into a state of torpor, or if we should court the refreshing influence of sleep with so much eagerness as we often evince, particularly, seeing how very thin the partition is that divides this world from the next—how short the distance from time to eternity, and how easy the descent from the pillow to the tomb.

It is well known that we require sleep for the preservation of animal life; nor can we long exist in the possession of health, either of body or mind, if deprived of its salutary and revivifying effects. Yet, I fear, we too frequently undervalue this inestimable blessing, and class it with those mercies that generally receive the name of *common*. To learn its worth, we must suffer its loss—description fails—indeed, I think it impossible to give any adequate idea of the sufferings which accompany its deprivation. Observe the man whose cheeks yesterday glowed with health and cheerfulness, but who has passed a sleepless night: you will find him pale, his eyes dim, his temper peevish and severe. If *one* sleepless night will produce an effect so apparent, how truly pitiable must be the circumstances of those who only obtain a few hours, or a few minutes repose, for weeks and months successively, and to whom those few minutes or hours only render watching the more painful and insupportable!

We often hear of persons dying, and passing into another, an eternal world, under circumstances wherein the external senses have not indicated a knowledge of the sudden departure of their immortal inhabitant; and though these instances may appear comparatively few, yet are they sufficient to establish the *possibility* of such an occurrence in reference to each or to all of us. This reflection should induce every true christian, every humble follower of the Lord Jesus Christ, and all who are really anxious to promote the cause of their Divine Master in the world, to work while it is called to-day, to improve the *present* opportunities; and instead of looking

forward to some more favourable season, when they imagine they shall be enabled to act to greater advantage, it is their duty to grasp each moment as it flies, to act *now*, and to act with the desire, that should death summons them from their post without intimating his design, they may be prepared, not only *actually* but *habitually* prepared, to leave all without one sigh of regret, or without being upbraided by conscience with negligence and unconcern for their own welfare, and the welfare of their fellow-men. This daily anticipation of death will, in a great measure, quell those fears and subdue those gloomy apprehensions which often mar the peace of christians; and far from exciting melancholy, or producing unhappiness, it will tend much to familiarize the mind with an event, which, received apart from the joys to which it affords an introduction, is at all times revolting to our nature.

To the man whose mind is unillumined by the regenerating influence of the Spirit of God, whose prospect beyond the narrow boundaries of time is cheerless and uncertain, who only *hopes* all will be well, though incapable of justifying such a hope, and who cannot look on death but with a shudder of despair; to such a man, come how or when it will, it must be truly terrific; but to approach silently and unperceived during the hour of sleep, without even a warning whisper, is awful in the extreme.

I suppose there are none who bear the christian name, but desire to partake of the christian's privileges. Yet, unless they are interested in that Saviour who died that *guilty sinners may live, and who is the only sure foundation* for a christian's hope; unless they are distinguished by the holiness of their life and conversation, it is impossible that they can contemplate death with the christian's confidence, or, that they can ever arrive at that kingdom which is prepared for his reception.

Oh! how necessary is it, that we all carefully and constantly examine ourselves, relative to this important subject; for should the cold hand of death ere long awake us from our slumbers, and that on the other side of mortality, and should we then discover that we have not only deceived others, but that we are ourselves deceived; how dreadful will be our situation, how disastrous our fate!

Whatever may be our characters, whether we are lovers of God and the ways of holiness, or the slaves of Satan, it is certain in a few years we shall all take a final farewell of this transitory scene, we shall mingle our ashes with the ashes of our ancestors, and though the time and manner are both mercifully and wisely concealed from us, yet we know the dust must return to the earth from whence it was taken, and the "spirit will then return to God who gave it."

Yes, the christian must die, he must pass through the valley of the shadow of death, but to him it is only the last stage of his journey homewards. From the hour he turned his face towards Zion, he has been alternately fighting and pressing onward; though often cast down, he has not been forsaken, and though, perhaps, the enemies of his soul now assail him with all the malice they can exert, though they may follow him to the very outskirts of his fleshly habitation,

still his Saviour's rod and staff support him, his promise encourages him, and he reaches in safety "his presence, where there is fulness of joy," and is assigned a station "at his right hand, where there are pleasures for evermore." The sinner must die! he must pass into the presence of a righteous God, with all his transgressions on his head! Ah! how doth he groan and roll from side to side, under the conviction of divine displeasure! How ineffectual are all the attempts of his weeping friends to soothe his mind, or calm his fears.

"Tormenting pangs distract his breast;
Where'er he turns he finds no rest;
Death strikes the blow—he groans and cries,
And, in despair and horror, dies!"

Lymington, Hants. J**R.

ON SABBATH-BREAKING.

An original Fragment, by the Rev. R. Robinson.

1. *On the nature of the Lord's-day.*

The setting apart of one day in seven for the worship of Almighty God, is to be considered in three different points of view. In one view it is an act of *moral* duty, in another it is *positive* obedience, in a third it is *political* virtue. I will explain myself.

Moral obedience is that duty which every man as a creature is naturally and necessarily obliged to perform. Man is a creature; God is his Creator. This creature hath received from his Creator all he enjoys. He is in a state of entire dependence on God, who governs him by a wise and good providence. If he discharge his duty, God is able to gratify all his just wishes; and if he neglect it, God is able to punish him beyond what his fancy or fears can suggest. It is, therefore, fit and right in the nature of things that every such creature should sometimes, by some public exercise of devotion, express his belief of the being and perfections of his Creator and Benefactor. He should sometimes openly pay him that homage of reverence, worship, prayer, and praise, which is due both to the eminence of his perfections, and the excellence of his government. Now, this is the duty of a Lord's-day, and they who neglect or refuse to spare time to do it, may truly be said to live without God in the world. It is then a *moral* action to set apart some time for public worship. *Positive* law is the express command of God, and obedience to such command is called *positive* obedience. It pleased God, in the infancy of the world, like a wise and tender parent, to point out moral duties to his creatures by positive commands, and to order the Jews to keep holy the seventh day of the week. Thus he regulated moral obedience by positive law. Just as we regulate the natural appetites of our children for eating and drinking, by habituating them to eat and drink at convenient times, and in convenient quantities, which we teach them to call breakfast, dinner, and supper.

When Jesus came into the world, he came not to establish jewish ceremonies, but to give mankind a religion fitted to all times, and all parts of the world, in order to which it was necessary to abolish old rites, and either to command or exemplify a more simple and practicable sort of worship.

The resurrection of Jesus Christ, that great event on which all Christianity depends, came to pass on the first day of the week. It is natural to suppose that this

event would so affect the apostles, as to engage them to suspend all secular business, and to address themselves wholly to religious exercises; such as social prayer, praise, reading and examining prophecies, and so on. Scripture history assures us this natural effect *was* produced; and it further informs us, that on that day week they met again for the same purposes, and that after Jesus had instructed them *in the things pertaining to the kingdom of God*, they held their religious assemblies on the *first* day of the week. Moreover it informs us that the apostles abolished the ceremonies of Moses, and made no exception in favour of the seventh day (Acts xv.) From all which we fairly conclude —that the setting apart of some time for public worship is a *moral* action; that a *seventh* part of time is a just proportion; and that the observation of the *first* day was introduced by inspired apostles, whose example in this case is equal to a positive law.

Political virtue is obedience to the just laws of our country. The lawgivers of Great Britain have thought fit to incorporate the observation of a Lord's-day into their civil statutes. Above 800 years ago, King Athelstan forbade by law all profanation of the Lord's-day. Many acts have been made since to enforce the observation of it. In the reign of Charles II. a statute was made, by which no person is allowed to work on the Lord's-day, or to expose any goods to sale, or to drive cattle or waggons, or to travel with boats, lighters, and so on, except as excepted in the act. This is now in force (29 Car. 2, c. 7.) Our lawgivers have discovered *in these acts, a wise attention to the good of society; for* the Lord's-day relaxation, considered merely as a civil institution, is attended with innumerable advantages to the health, morals, and interests of the whole nation.

2. *Of the profanation of the Lord's-day.*

There are two ways of profaning the Lord's-day; the first is, by neglecting to perform the duties of the day; the other is, by practising those things which ought on that day to be avoided. Most sabbath-breakers do both.

There are three sorts of duties which belong to this day, and none of them can be neglected without incurring blame.

The first are exercises of *piety* due to *God*, such as prayer, praise, public worship, and reading and hearing the holy scriptures, by which we acknowledge the dominion of God over us, and our willing subjection to him. Neglect of these is contempt of God. It sets his power at defiance, and discovers ingratitude for his goodness, distrust of his wisdom, yea, doubt or disbelief of his being.

The second sort of duties we owe to our fellow-creatures. We owe our families a virtuous example. We owe our ministers some countenance—we owe our superiors submission. We should encourage and embolden the good by our exemplary conduct; and we should by the same means reprove and correct the wicked. Silent obedience is strong reproof.

The third sort of duties are those due to ourselves.—What should we think of a poor man, who having a vine never prunes it, or a garden never digs it, or a cow never feeds her? But how much more brutal must he be, who having both body and soul, never spends a day to relieve the one

or improve the other! To neglect all these on a day set apart for performing them, is a profanation of the Lord's-day.

The other way of profaning the Sabbath is by doing such actions as ought to be avoided. These are of three sorts.

The first are *unlawful* actions, which ought not to be done on any day. To enumerate these would be to draw out a list of all the crimes that men commit. This, however, we venture to affirm,—many crimes, unlawful at all seasons, become supremely horrid by circumstances of time and place. Drunkenness, for instance, is always a vulgar, hateful vice, even in times of public festivity; but to be drunk on the Lord's-day, when so many thousands are lamenting the sin, and interceding for the sinner, is to offer a public affront to God and all good men.

The second sort of actions are those lawful on other days, and unlawful *only* on this. Of this sort are manual labours, public sales in shops and elsewhere, and in a word, all exercises prohibited by either the appointments of God, or the just laws of men.

The third sort are those which are *improper;* not forbidden indeed by any positive laws, human or divine, but yet evidently wrong, because inconsistent with the duties of the day. To pay and take wages, to cast up stock, to post books, to write letters of business, to read books of amusement, to take unnecessary journeys, to pay trifling visits, to spend one part of the day in going over the grounds to see cattle and crops, and the other in eating and drinking, and dressing and smoking, and reading the news;—what are all these but expressions of disregard to God, *and disinclination to duty.*

3. *Of the evils that follow a profanation of the Lord's-day.*

It would be endless to recount the evils attendant on a profanation of the Lord's-day. I will mention only a few.

First, the *health* is impaired. Young people left to themselves on this day, have seldom discretion to proportion their eating and drinking to their exercise, or their expenses to their income. Hence excesses of various kinds; hence indigestions, lasciviousness, diseases, chagrin, remorse, ill-health, and sometimes death.

Secondly, Sabbath-breaking hurts the *reputation;* for he who has no fear of God, and no sense of religion upon his mind, can never, by thoughtful people, be reputed a wise, a safe, and a desirable member of a sober family.

Thirdly, the property is generally wasted; most Sunday sports are expensive in money, fine clothes, tea-drinking, generous but imprudent treats; in short, it costs a great deal more to break the Sabbath and offend God, than to please him, by discharging the duties he has appointed.

Fourthly, connections are formed not unfrequently without the knowledge and consent of parents; connections rash, injurious, fantastical, and fatal through life.

Fifthly, the *conversation* is perverted, and rendered irksome to all good men. In Sunday parties people are trained up in a habit of conversing impertinently and iniquitously. Politics, news, slander, any thing, every thing, nothing; articles that concern the company just as much as to know that a crow dropped a feather as she flew over yonder mountain: this is the food of a Sabbath-breaker's empty mind! What a stock of knowledge this

for a youth to begin the world with! Sunday sets a thousand tongues agoing that have nothing to say. Such people are the pity of men of religion, and the scorn of men of sense.

Sixthly, the *minds* of Sabbath-breakers are left unprincipled, and unprepared for every event. Let us not deceive ourselves; religion is a science; it must be studied to be understood. Yet people take it for granted they understand it, though they never devoted one day in their lives to deliberation and inquiry. Should you have understood barley, or malt, or beer, if you had never looked or tasted? But how came you to think you understand religion, without examining? Alas, what ills await the man, whose mind is void of the truths of religion! Happen what will, all to him is poison and death. Doth he prosper? he grows proud. Do adversities overtake him? he is a cold, comfortless, unhappy, discontented thing. Does he live in health? the simpleton clings to the world as if he were to live here for ever. Does he sicken, and must he die? O how loth! how he lingers! how he looks back at a world of woe, as if it were man's chief good! How he hovers and trembles on the brink of an eternal world; now stupid, then afraid; at length *driven away in his wickedness*, he finds himself before the judgment-seat of a justly offended God! And this is the last ill of Sabbath-breaking. What account of deeds done in the body can he give, who has been wilfully ignorant of his duty, and his God; who spent all his life in sinning, and refused to devote one day to repentance? Hell is the prison of the *universe, where the Governor of the world confines the incorrigible*; only the company of the prisoners would be punishment enough. But is this all?—Ah! who can tell? Or who would make the fatal experiment?

4. *Evasions.*

We seldom find a bad man wicked enough to fill up his character. It requires a great fund of turpitude to express fully that enmity against God, which is contained in every act of rebellion against him. There is in every man a moral sense, a conscience accusing or excusing; and this, yea even his baser passions. Fear and shame counteract sinful dispositions. This power of resistance is strengthened in many persons by education, company, occasional hints of truth and virtue; and hence arise self-dislike, restraint, and some degree of decent action. Ignorance of God, love of sin, and numerous examples, plead for vice; while glimmerings of truth, fear of punishment, and hope of reward, contend for virtue. If the former be, as in all bad men they are, the strongest and ruling powers, they will govern their opponents by evasions of duty, and compositions for sin. One breaks the Sabbath by neglecting public worship, and by getting drunk, and blesses himself the next day for not committing murder. Another goes to a place of worship once a day, spends all the rest of the time in idleness or debauchery, and thanks God he is not like other men. A third keeps open shop almost all day, and thinks himself a good christian, because he locks the door at church-time. A fourth, better than all these, is at a place of worship himself by way of atonement for his children and his servants and cattle, all in the yoke elsewhere. A fifth

would not object to go, but the wind is high, the clouds are heavy, the way is long, the roads are dirty, and the place is cold. Let us not disgrace humanity, by describing its folly. Let us lay aside such childish evasions. Let us remember *all things are naked and open in the eyes of him with whom we have to do.* To him *the hearts of men are without a covering.* You have not committed murder; that is, you have not hanged yourself: but you got drunk; that is, you drowned yourself. You went to a place of worship once in the day; but the rest of your conduct showed your contempt of all you heard. You sold nothing during church-time. Why not? Did not your customers come? or were you afraid of the constable? Sordid wretch! had the fear of God restrained thee, thou wouldst have thought him as much thy master at eight o'clock as at eleven. And you, sorry prevaricator, who send this servant to worship, and that to work, what art thou doing, but as far as in thee lies saying, This servant I appoint to be instructed, that I doom to ignorance — this servant is for virtue, that for vice; this is an offering to God, that a victim to the devil? And you who shudder at Sunday inconveniences of cold and dirt, where was all your prudence yesterday, when you dressed accordingly, put on the old great coat, and went to market. Ah! *woe be to you, ye hypocrites. ye strain out a gnat, and ye swallow a camel.* The truth is, you do not love God; if you did, you would obey him.

5. *Manner of estimating sin.*

The general method of estimating moral or immoral actions, is partial, erroneous, and dangerous. If Sabbath breaking were alone and unconnected, if it sprang from no inward principle, and were attended with no very bad consequences, it might be accounted an inadvertence, a human imperfection, an object of pity, but not of blame; but whoever traces this practice in this country to its real spring, will find it proceeds from an infernal disposition, capable of producing the blackest crimes.

There is a great deal of sound knowledge in that memorable saying of the apostle James, "Whosoever shall keep the whole law and yet offend in *one* point, he is equally guilty of *all.*" Why? Because, he that said, Do not commit adultery, said also, Do not kill. If a lawgiver issue out ten commands before a subject can break one, he must deny the power of the lawgiver to enjoin that one; and when he hath denied his power to make that one law, he hath in effect denied his power to make the rest. Now this principle, that God has no right to bind his creatures, once admitted, a man is prepared for every crime. Accidental circumstances may keep him from the commission of enormous vices, but the chief difficulty is got over, if the fear of God does not stop him, and if he does not proceed further, it is because it does not suit him.

A Sabbath-breaker is a bold sinner. He practically denies God's right to be publicly adored; he says in effect, that his wisdom is not an object of admiration, his goodness is not an object of public gratitude, his power is not to be dreaded, his superintending providence is not worth asking for. Yea, it is not worth while to keep up the idea of such a being in the world. A man capable of all this must have a

very depraved heart, a heart capable of nourishing the most infamous passions.

If such persons were capable of thinking, they might be addressed in the language of scripture; and had they feelings, one question would rend their hearts asunder,—*Wherefore do the wicked contemn God?* Contemn God!—what a shocking idea! The wickedest of mankind, in some circumstances, are incapable of this. When thunders roll, and lightnings flash, when the wind comes roaring out of its caverns, and when waves swell like mountains, man, bad as he is, is not wretch enough to contemn God. He trembles even before his works; and fire, and water, and air, are objects of his horror and dread. But who thinks of this on a fine Sunday-morning in May? Yet, is the Omnipotent less a deity on a fine day, than in a storm? Is the human heart to be mastered only by terror? Are there no charms in goodness? Is there no ingenuousness in man? When all nature smiles on me, shall my gloomy soul frown at God? Far from us be such a thought. But wherefore do the wicked contemn a patient God? A wicked boy contemns him, because his wicked father contemns him. The wicked father contemns him, because his neighbours contemn him. Poor neighbours in the parish contemn him, because their masters set them the example. But surely in this case, *Men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.* The example of a whole world should not move us, for what are millions of worlds in comparison with one God? He who would make a just estimate of an action, should consider it in all its connections, the principle from which it proceeds, and the end to which it tends. A little of this consideration would destroy the empire of sin. Should a loose companion say to a sober youth on a Lord's-day morning, Go with me to-day, ruin your health, blast your reputation, kill your old father and mother with grief, be a companion of prostitutes, rob your master, and be hanged at Tyburn, scorn God, and plunge yourself into the lake that burns with fire and brimstone for ever—certainly the undebauched lad would tremble and flee; but the tempter concealing all this, only says, Don't go to a place of worship to-day, spend the day with me; all the rest follow of course, for *a companion of fools shall be destroyed.*

6. *No excuse for Sabbath-breaking.*

We said just now, whoever traced Sabbath-breaking in this country to its source, would be obliged to own it sprang from a very bad heart. The reasons are, we have in this country no plausible pretence for the profanation of the Lord's-day, and we have every inducement to observe it. In heathen countries were people ever so desirous of keeping a Lord's-day holy, there are no public assemblies, no buildings to meet in, no pious people to meet with, no ministers to instruct, no gospel to preach; but people do not absent themselves here from divine worship for these reasons. In popish countries, some Protestants think it a less evil to spend a Lord's-day in visiting, than in attending public service in an assembly where the worship of God is dishonoured with a mixture of idolatry,

and where silly superstitions pass for devotion: but these stumbling-blocks are removed out of our way. In times of persecution, penalties might affright, nights, woods, solitary places. Nor can an excuse be taken from the insufficiency of any particular minister, or the impropriety of any particular mode of worship; for liberty of conscience hath opened so many places of worship, and such variety of ministers are employed, that no plea is left here. No excuse can be made on account of distance, danger, or disrepute; for the word is near us, no risk is run, no shame is acquired. What could have been done for us more than has been done? Nor can it be said, the motives are stronger to profane, than to keep a Lord's-day. See a London company on a wet Sunday-evening. * * * * * * * *†

CONVERSION OF A VILLAGE.

A village called Mulhaused, in the Grand Duchy of Baden, consisting of about sixty families of three hundred souls, was, at the commencement of the present year, entirely Catholics. At the present moment, forty-eight of these families, or four-fifths of the population, are Protestants, and the greater part of the remaining fifth are expected to join their former co-worshippers. The following is the manner in which this surprising change has been effected. The Curé of the village was a man of remarkable good sense, and great assiduity in his pastoral duties, esteemed for his christian virtues, and admired for his learning and moderation. In his sermons to his flock, he endeavoured more to impress on their minds the general truths of the christian system, than the particular dogmas of the Catholic church. Above all, he inculcated the uselessness of observing external rites and ceremonies to the exclusion or neglect of internal piety. Charity, justice, and all the moral and social duties, were more frequently on his lips, than the virtues of masses, the power of relics, or the pains of purgatory. This conduct did not suit the vicar-general of his diocese. The Curé was summoned into his presence, reproached for his laxness and moderation, and desired henceforth to evince more Catholic zeal, or to leave his cure. The good man returned to his village undismayed by the menaces of his ecclesiastical superior. He called his flock together with the seigneur of the village at their head, and having recapitulated both the doctrines which he had preached, and those which the vicar-general required him to adopt, he assured them that his conscience would not allow him to change his system, but that he would continue to be their pastor as heretofore, if they followed him in the old course, and protested against the superstitious bigotry which was attempted to be enforced. The seigneur, and upwards of forty families, immediately joined him, and for ever separated themselves from the Catholic communion. A petition was sent to the government to appoint another Curé for those who contined Catholics, but it is now supposed that the expense may be spared, as they are rapidly uniting themselves to the congregation of their old pastor. If the inquisition had existed in Baden, this curate and his flock would have been condemned to an Auto-da-fe!

† The Editors have not altered even the *form* of this paper, that it might preserve all its originality.

THE GREEKS.

(An Extract from Milton's Letter to the renowned Leonard Philaras, the Athenian.)

"To the writings of those illustrious men which your city has produced, in the perusal of which I have been occupied from my youth, it is with pleasure I confess, that I am indebted for all my proficiency in literature. Did I possess their command of language, and their force of persuasion, I should feel the highest satisfaction in employing them to excite our armies and our fleet to deliver Greece, the parent of eloquence, from the despotism of the Ottomans. Such is the enterprise in which you seem to implore my aid. And what did formerly men of the greatest courage and eloquence deem more noble or more glorious, than by their orations or their valour, to assert the liberty and independence of the Greeks? But we ought besides to attempt, what is, I think, of the greatest moment; to inflame the present Greeks with an ardent desire to emulate the virtue, the industry, the patience of their ancient progenitors; and this we cannot hope to see effected by any one but yourself, and for which you seem adapted by the splendour of your patriotism, combined with so much discretion, so much skill in war, and such an unquenchable thirst for the recovery of your ancient liberty. Nor do I think that the Greeks would be wanting to themselves, or that any other people would be wanting to the Greeks. Adieu."*

London, January, 1652.

* Prose Works of Milton, by Symmons, Vol. I. p. 20.

Miscellanea.

HISTORICAL ESSAYS.

No. XXIII.

On the Corruption of Christianity in Britain during the Reign of Henry VII. A. D. 1485—1509.

We left the Earl of Richmond, in our last essay, master of the field of battle, with the sad satisfaction of witnessing the destruction of his opponent, Richard III; an advantage which he and his followers did not fail promptly to improve. "Long live King Henry VII!" resounded from rank to rank, and a temporary crown was presented him, as the earnest of that with which, if successful, he should be invested. He soon directed his march towards the capital, and was received with every demonstration of joy in the towns and villages through which he passed, and with exultation by the Londoners themselves.

Although virtually in possession of the throne, he was anxious, as far as possible, to supply the defect in his title to it; for such are the dignity and beauty of virtue, that there are seasons when the most vicious affect to be virtuous. He had recourse to a power which unhappily had not yet lost its influence, procuring from Rome a bull, in which was recited every imaginable pretension of the applicant to the crown, and excommunicating all who should disturb his reign; and, to add to the terror of the punishment, no one was to be excused its direful consequences, but in the very act of dying, and that only by the Pope himself, or one of his immediate deputies.

It not a little contributed to Henry's popularity and success, that he who was of the Lancastrian family, had promised to espouse Elizabeth of the house of York. Every lover of peace rejoiced in the

prospect of so pleasing a termination of the disgraceful quarrels of the two houses, and of the consequent civil wars which had so long afflicted England. Henry, however, could not commence his reign without showing the powerful influence of party spirit, which overcame in his mind the suggestions of policy, and the tender and more interesting requirements of affection that he ought to have felt and manifested towards his amiable companion. It marred his domestic happiness, diffused dismay and suspicion among his subjects, created him enemies, and stamped an indelible stain on his reign, by leading him to seek and effect the destruction of one after another of the distinguished members of the house of York. This evil disposition of his heart was soon perceived by his subjects, and alienation and rebellion followed. In the neighbourhood of York a commotion arose, which, however, his presence, his courage, and his prudence, were instrumental in subduing. An impostor arose in Lambert Simuel, who pretended to be the Earl of Warwick, escaped from the Tower. He commenced his short career in Ireland, where he was received as Edward VI. and was assisted to invade England. Henry was completely successful in the battle which ensued, and taking his opponent prisoner, showed the greatness of his mind in making him a scullion in his kitchen, and ultimately a falconer in his household.

Unhappily the tranquillity which ensued was not employed by the monarch in studying the improvement and happiness of his people. In addition to his unconquerable aversion to the house of York, avarice, and a love of military glory, were powerful inmates of his breast. The state of the Continent afforded ample scope for the manifestation of the latter; and the preparations which he occasionally made, or talked of making, afforded pretexts for indulging the former. Avarice was, however, evidently the ruling passion of his mind; and as is particularly the case with this propensity, its influence increased with age, and left its possessor amidst his heaps of gold. If no warlike preparations afforded a pretext for taxation and imposition, every circumstance of the least plausibility was seized as an occasion of extortion; the forfeiture of property became an ordinary mode of punishment, the amount of which was more frequently regulated by the wealth of the offenders, than by the nature of the crime—by the will of the king, rather than by any well-defined law. His agents were well selected for his pitiful purpose; and the influence of this passion on his mind was still more strikingly shown by his habitual watchfulness over them, minutely examining their accounts, and passing them as an auditor with his own hand.

Another impostor disturbed the middle of his reign, by personating the young Duke of York, who, it was pretended, instead of being murdered by his uncle, as had been vulgarly believed, had judiciously concealed himself until some favourable opportunity should invite his appearance. As it is among the inconsistencies of our nature to believe what accords with its wishes, even in the absence of evidence, and often contrary to it, Perkin Warbeck was believed and countenanced by many: it was the interest of foreign princes to show him favour, (if we judge of interest by the rules of worldly policy); and, among others, the king of Scotland not only received him at his court, but provided him a consort of rank, and accompanied him in his unsuccessful incursions into England. As the chief use Henry made of this event was to demand new supplies, the brave Cornishmen refused payment, and marched to the very gates of London to expostulate or resist: but they were quickly dispersed. This pretender, however, soon lost his influence, and was finally executed at Tyburn.

A third impostor, personating the unfortunate Earl of Warwick, now appeared, which but led to the execution of that nobleman, who was accused of disturbing the king's government. Henry had been so successful in his suppression of rebellion, in the detection and expe-

sure of pretension, in the accumulation of wealth, and in his general management, that his alliance was universally courted by foreign princes: even the pope invited him to join in a crusade to the holy land. Uninterrupted peace ensued; but it was a melancholy peace to those who experienced the fines, forfeitures, and seizures, which abounded, and which informers were employed and encouraged to multiply.

But even kings must die, and Henry, at last, began to feel the forebodings of death, and the dread of its approach. Memory is ever busy when the conscience is awakened; and, in addition to the distribution of alms and the founding of religious houses, he directed in his will that restitution should be made to all whom he had injured, ignorant it is to be feared of the only means of a sinner's acceptance with God. He died of a consumption in the fifty-second year of his age.

The review of this reign suggests many useful reflections, at but a few of which we can merely hint. May the thoughtful youth improve and multiply them. These are, the great danger of exalted stations; the direful consequences of party spirit, in proportion to the elevation of its victim,—a spirit not confined to politicians, but occasionally injuring and disgracing the professors of religion; and the awful effects of covetousness, emphatically styled idolatry by the Saviour himself.

H. S. A.

Extracts of Letters from a Gentleman at Smyrna, August 6, 1823.

A few weeks back, I joined three English travellers in a tour to Ephesus: this place is about fifty miles from Smyrna. This distance is nothing with you, but we found it no trifle when travelling on horseback over mountains and through marshes, and armed as we each were with pistols and guns; we took with us a Janissary as a guide, with other attendants. Our cavalcade consisted of eight horses, and the journey occupied three days and nights. We had no inns or places of shelter beyond mere cattle-sheds, or occasionally a spreading tree to screen us from the burning heat of the mid-day sun. We were compelled to undergo great fatigue, but I will not trouble you with a detail of our progress there; and, indeed, it would be a shame to talk of difficulties in a journey which led me to a view of the remains of that once celebrated city which cannot be seen with other than deep interest; for although Diana's temple, and all the other works of art lie in ruins, yet Ephesus is too intimately connected with the earliest ages of Christianity to be forgotten, or to be beheld with indifference. It must have been an immense place, for the extent of the ruins is astonishingly great: there are remains of fallen temples, theatres, archways, and aqueducts; and immense blocks of granite and marble lie strewed about in all directions. Pillars, some standing upright, though half buried in rubbish, others lying down, are seen in numbers; here and there stands a solitary but noble archway. The remains of Diana's temple are pointed out; within its shattered walls are some beautiful and majestic columns, nearly twenty feet in circumference and forty feet in length, *in one solid block.* I have sent a fragment of a capital to London: you may call it a fragment of one of the seven wonders of the world among the ancients.* In another place are the walls of an immense building, all of white marble; within are four fine red granite pillars of immense weight, formed *of one solid piece.* The scanty limits of a sheet of paper will not afford room to say half I would upon this interesting place. In general terms it would be described as a mass of ruins overgrown with thistles and tall weeds. It must have been an earthquake, or a series of earthquakes, that could overset such a mighty place: it is now entirely deserted by human kind, excepting a few

* This is now in the possession of the writer's family, and although rough, and with but slight marks of the chisel apparent, is regarded with deep interest as a relic of former grandeur.

Turkish goatherds, who have raised mud huts to shelter them from the winter rains; and of these there are not perhaps more than twenty or thirty, who, with the few travellers whom curiosity may conduct thither, are the only individuals that disturb the numerous bands of storks and jackdaws, whose ancestry, perhaps for some hundreds of years, have held quiet possession of the roofless walls of the far-famed city of Ephesus.

August 29, 1823.

You have already heard, I dare say, that I have lately been to Ephesus. I need hardly say that I visited that place with intense interest, although it now only presents a scene of desolation. I am sorry I cannot, in so short a limit, give you some description of what we saw. I may, perhaps, at my leisure, write a detailed account of our trip, when I shall take care you shall see it. I must just tell you that on our journey to Ephesus, (for there were three gentlemen with me,) we witnessed what might give no very imperfect idea of the plague of locusts, such as the Egyptians once experienced—the atmosphere was not darkened with them, but about twelve miles before we reached the plain on which Ephesus is situate, we encountered an army, or a flight of locusts, extending itself over *many miles of country*; the earth was literally covered with them; it would have been almost impossible to drop a shilling on the ground, without its falling upon one of these insects; and so numerous were they in the air, that by partially shutting the eyes, they had just the appearance of a fall of large flakes of snow; but as we passed along, they were good enough to get out of the way, and would not wait to be trod upon. We had occasion, having met with a well of tolerable water, to stop and refresh our horses when in the midst of this multitude of locusts, and we also sat down to take some refreshment too, when they assembled on our loaf of bread, just as hungry flies will upon a sugar basin: we threw two or three lumps of bread at a little distance from us, which, in a few seconds, were completely devoured. These locusts are of a sort of light brown or nankeen colour, and about the size of the two top joints of the little finger, and they are the same species as in some seasons overspread the country, and devour every particle of herbage.

The Emblems of Death terrifying to the Gay and Worldly.

It has often been said that the "King of Terrors, is the terror of kings." The following anecdote will illustrate the fact. After the birth of the Dauphin of France in 1781, all the different trades strove to excel in their appropriate devices in a public procession. Madame Campan says, "The king [Louis XVI.] remained a long time upon a balcony to enjoy the sight. The whole court was delighted with it. So general was the enthusiasm, that (the police not having carefully examined the procession,) the *gravediggers* had the impudence to send their deputation also with the emblematic devices of their ill-omened occupation. They were met by the Princess Sophie, the king's aunt, who was thrilled with horror at the sight, and entreated the king to have the audacious fellows driven out of the procession, which was then drawing up on the terrace."

Memoirs of Maria Antoinette, p. 213.

Obituary and Recent Deaths.

Rev. WILLIAM WARD.

(From the Monthly Friend of India, for April, 1823.)

We are now called to mourn over one of the most afflictive dispensations with which we have ever been exercised. Our dear brother Ward, whose help and christian society we have enjoyed for nearly twenty-four years, has been removed by death

almost without any warning. Since his return from Europe, his health had been in general pretty good; but latterly the complaint with which he was so much afflicted before his departure for Europe,—indigestion, attended with distressing flatulency in the stomach, appeared to be returning upon him in so great a degree, as to compel him to abstain from rice in every form, from nearly all vegetables, from beer and every kind of wine, and from most kinds of meat. By strictly observing this course, however, and taking abundant exercise on horseback, his health seemed so much preserved, as to give us hope that he might be spared to us for years to come. On the Sabbath preceding his death, he was at Calcutta, and preached in the evening there from, "Lead us not into temptation," in so searching a manner, as to attract particular notice. He also attended the Monthly Prayer-meeting held on Monday evening at the Lall-Bazar Chapel, after having spent the day in visiting, for the last time, the flock he so much loved.

On Tuesday morning, March 4th, he returned to Serampore in the boat with Mrs. Marshman: and on the way up read to her a number of extracts from Brainerd, making such remarks occasionally as sufficiently evidenced the state of his own mind. He appeared quite well the whole of that day, as well as the next, Wednesday the 5th, in the evening of which he preached in the Mission Chapel at Serampore the weekly lecture, intended chiefly for the youth there for education, from Mark xvi. 16—"He that believeth and is baptized shall be saved, and he that believeth not shall be damned." No one suspected that this was the last message he had to deliver in his Great Master's name; but the close and poignant manner in which he addressed them, seemed to excite unusual attention. It was particularly recollected, that in the course of his sermon, while he was exhibiting Christ as the only Saviour, he repeated the following verse:

The best obedience of my hands
Dares not appear before thy throne;
[illegible] can answer thy demands,
By pleading *What my Lord has done;*—

and to impress it the more firmly on his audience, he repeated the verse a second time. The earnest affection with which he prayed for the salvation of his own children in his last prayer, was particularly remarked.

He retired to bed about ten quite in as good health as usual: but about five in the morning of Thursday the 6th, he felt himself affected with a bowel complaint, and instead of taking his morning ride as usual, he returned to bed for an hour. At the weekly meeting for prayer, however, (which he and his colleagues established more than twenty-two years ago, and which, amidst every discouragement and affliction, has not, we believe, been omitted for three weeks in the course of these twenty-two years,) he united with his brethren and sisters as usual. Thus after more than twenty-three years' labour in promoting this object in the most assiduous and intense manner perhaps ever known, he closed his public life by uniting in prayer with his brethren for the continuance of the Divine blessing on the work.

After the prayer-meeting, which from the beginning has been held at seven in the morning, he breakfasted with his brethren and sisters at Dr. Marshman's, where it has been for many years the custom for all, with any friend occasionally at the Mission-house, to breakfast together afterwards, and converse on the things which relate to the advancement of the kingdom of God around them. He entered so much into discourse of this nature that morning, that no one suspected him to be at all ill, beyond his having a slight bowel complaint, with him not uncommon. He went into the printing-office as usual about ten, and among various letters on business, he wrote to the brethren Peggs and Bampton at Cuttack, in the course of the forenoon; the following extract from which was sent to his afflicted family in an affectionate letter from Mrs. Peggs, dated the 14th of March, the day after they had received from Dr. Marshman the melancholy tidings of his removal.—"In his last note to us,

dated March the 6th, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success but as we are brought to a believing dependence upon his influences, and an earnest solicitude to obtain them. Oh how I should like to be among you, though only for one hour, to sing a hymn with my dear sisters and brethren Peggs and Bampton. What hymn should we choose, 'Jesus with all thy saints above?'—or, 'Jesus I love thy charming name?'" Mrs. Peggs properly adds, "We see by this note what a happy frame of mind he was in just before he was taken ill." He had indeed been really ill in the *cholera* many hours before he wrote this note, although he was scarcely aware of it, and continued so assiduously pursuing that work of his dear Redeemer to which he had for so many years devoted every moment of his life, not spent in sleep or refreshment. About eleven, Dr. Marsbman going into the office and thinking he looked very ill, earnestly questioned him on the subject. Our beloved brother then told him, that he had been quite ill in the morning with a bowel complaint, and imputed it to his having taken a little cold during the night. Dr. M. then begged him not to neglect this complaint, but to have instant recourse to medicine. Dr. M. however had not the least idea of its being the *cholera*, as he had not then heard of his having thrown up any thing, which is one of the symptoms usually accompanying this disease. The day after his death, however, he learned with unspeakable pain, that he had thrown up much bile even before breakfast.

Our lamented brother continued to go on doing business in the printing office till past twelve, in which interval he wrote the letter to brethren Peggs and Bampton, from which the quotation is taken which so fully discovers the happy state of his mind. After this he began a letter to the Rotterdam Bible Society, which was found unfinished on his desk after his death, from which it appeared that before he had finished the second line, he was constrained to desist, and retire to his own room. Respecting his state then, the following particulars have been kindly given us by his eldest daughter.

"When my dear father came from the office and reclined on the sofa, I was sitting in the same room writing a letter, and my mother was busily engaged in another room. I supposed he was fatigued, and said nothing about his lying down. When on the sofa, he in his usual affectionate way asked me, what I was doing? to which I replied, 'writing a letter.' He was cheerful, and said something which occasioned us both to smile. Some time after, Mr. Solomon came in and informed him that his child was just dead of the *cholera:* my beloved father assured him of his sympathy, and gave directions to another native brother to see that a coffin was made for the child, adding, 'I fear I have something of the *cholera* myself.' This startled me; for this was the first intimation I had of his being ill. I asked him to let me send for the doctor. He replied, 'No, child, 'tis nothing of consequence.' Happily, however, I did not wait for his leave; but wrote to the doctor, begging he would call immediately to see my father. He came, and my father again repeated his fears that he had a slight attack of the *cholera*. The doctor told him there was no reason to think so, and said he would send him some medicine. Just before the doctor came, I went and told my mother, that I feared my dear father was seriously ill. She was alarmed, and asked him how he felt; to which he replied, 'not well,' as not appearing to apprehend any danger. It being dinner time, and my father being asleep, we thought it best to leave him, as he seemed anxious to remain quiet. As soon as dinner was over, I came into the room where we had left him asleep; but not finding him there, I went into the next room. Some minutes after I heard him make a noise as if calling some one. I approached him, and asked what he wanted: to which he replied, 'Nothing, child, only I feel very ill.' I immediately ran to my mother, begging her to come to my father. She came, and learning from him

that he had the cramp, and feeling his hands cold, she burst into tears, and kindly remonstrated with him for having concealed his state so long. He begged her to make herself easy, adding, 'Call brother Carey and brother Marshman.' I ran instantly to do this, and in a few minutes the alarm spread through the premises, and brought the brethren and sisters from every side. Dr. Mundt had come again, and seeing the disorder gain ground, prescribed and applied what it seemed immediately to require."

While Dr. Carey and the sisters were occupied about our brother, Dr. Marshman took the boat and crossed the river to Barrackpore, to bring more medical aid. Meeting with Dr. Grierson at home, who has succeeded Dr. Chalmers there, and who kindly attended Dr. Carey about three months before, he brought him over with him. Dr. Grierson coincided with Dr. Mundt respecting its being the Cholera, and among other things they prescribed a hot bath. This he took about six in the evening, and seemed greatly refreshed, but felt exceedingly inclined to sleep, or at least to doze. The medical gentlemen then intreated that he might be left to himself, in the hope of his getting a little sleep, adding, that this would do more for him than any medicine they could give. In consequence of this, Mrs. Ward and all his brethren and sisters refrained from conversation with him on the state of his mind; and remained waiting the issue in a state of suspense which words cannot easily describe.

About nine in the evening, he told Mrs. Ward that he felt himself sensibly better, and was not in any kind of pain. This excited great hope that he would be able to obtain sleep during the night. Four or five therefore remaining with him, among whom was our young brother, Mr. Brunsdon, who watched with him during the whole of his illness as a son over a father, and Mr. Williamson, who being acquainted with medicine himself, assisted with the two medical gentlemen in consultations respecting him, and remained with him continually to see their prescriptions administered; the rest retired. Our deceased brother remained quiet and free from pain, apparently sleeping, till about ten at night, when he complained of a pain in the right side, particularly when he turned himself. Mr. Williamson immediately went to Dr. Mundt to consult him. He advised a fomentation of the side if the pain should continue. This was tried, and gave immediate relief. With this exception he was free from pain, and perfectly quiet during the night, appearing in a dozing state and saying nothing; Mrs. Ward and his brethren, from the fear of preventing his obtaining sleep, still forbearing to converse with him.

As in the morning there appeared very considerable hope of his recovery, Dr. Carey went to Calcutta in the course of his college duty as usual: and Dr. Marshman again went over the river for Dr. Grierson, that he might assist in consulting relative to his case. On Dr. G.'s arrival, the medical gentlemen recommended a clyster, as the calomel he had taken during the night had produced no effect. It was hoped that this would have relieved him greatly; and that as he had for so many hours been free from pain, he would immediately have felt better. Dr. Grierson indeed said, that he thought there was no cause for alarm respecting his case; and to Mrs. Ward's inquiry, our dear brother himself said, that he felt better. The clyster however produced no effect; but he still continued quiet and easy. Another clyster was then prescribed; but by the time it was ready, he appeared so weak that his medical attendants forbore to administer it. He was still perfectly free from pain however; and as late as ten in the morning we had hopes of his recovery. But about eleven, Mrs. Ward offering him something directed to be given, he gently put it away with his hand, and with a sigh said, "Oh dear;"—which were the last words he was heard to utter. Though he continued perfectly quiet and apparently free from pain, about twelve his pulse declined so much as to take away all hope; and about five in the afternoon he ceased to

breathe, in so imperceptible a manner, however, that we for some moments were scarcely aware that his happy spirit had left its tenement of clay. Dr. Carey had returned about an hour previously. His step-son, Mr. John Fountain, to whom he had ever been the father, and Mr. B. W. Marshman, had arrived from Calcutta to see him, six or seven hours before his departure; but he was too far gone fully to recognize them.

Thus in the fifty-fourth year of his age, and the twenty-fourth of his Missionary labours at Serampore, departed one of the most faithful, disinterested, and arduous labourers in the vineyard of his Glorious Redeemer, that India has ever seen. To enlarge on his character here would be quite superfluous; it is too well known to those who enjoyed the happiness of his acquaintance, for words to add any thing to the impression it has left on the mind. The next day, the news of his departure having been sent early to Calcutta, the Rev. Messrs. E. Carey, James Hill, Adam, Schmid, and Jetter, arrived from thence to pay the last testimony of respect to his memory, together with Messrs. Penney, Lindeman, Pearce, Kerr, Ricketts, and various other friends. At five the corpse was conveyed to the Mission burying-ground in a hearse, the body together with the coffin being so heavy, that it was feared our native brethren and the friends around would not have been able to convey it, as the distance was nearly a mile. All of them attended the funeral, however, with the servants of the printing-office, the paper-mill, &c. to all of whom our deceased brother was like a father. The various gentlemen in Serampore and its neighbourhood were also present, and a number from Barrackpore on the opposite side of the river. Previously to moving the corpse from the house, the Rev. E. Carey engaged in prayer; at the grave the Rev. James Hill gave out the 84th Hymn in the Selection, "Jesus thy blood and righteousness;" after which Dr. Carey addressed the congregation on this afflicting and awful providence, both in English and Bengalee; and Dr. Marshman concluded in prayer.

The next Lord's-day week, the 16th March, Dr. Carey preached a funeral sermon for our deceased brother, at the Lall-Bazar Chapel in Calcutta, from Prov. x. 7, "The memory of the just is blessed," to the largest congregation ever seen at the chapel. Many friends of religion, and multitudes drawn by personal esteem, taking this opportunity of testifying their respect for his memory. On Wednesday evening, the 19th, Dr. Marshman preached a funeral sermon for our beloved brother, in the Mission Chapel, Serampore, at which were present the Governor, his Excellency Col. Krefting, and nearly every European inhabitant of Serampore, both Danish and English, with a number from Ishera and Barrackpore. As he had fixed on no passage of scripture himself, Dr. M. took this declaration of the apostle's as expressing the language of our deceased brother's inmost soul; "By the grace of God I am what I am." At the request of the Rev. James Hill, Dr. Marshman, on the next Lord's-day, March 23rd, preached a funeral sermon for him from the same text to a congregation of perhaps six hundred, at the Union Chapel, the pulpit and desk of which were hung with black as a testimony of esteem. In this discourse a few particulars were given respecting our deceased brother; with whom and Mrs. Ward, the preacher and Mrs. Marshman had come from England in the summer of 1799, and whom he had therefore known in the most intimate manner for nearly twenty-four years. As the Rev. Mr. Hill and others have strongly requested it, should the pressure of business admit of its being prepared for the press, the sermon with these particulars, may possibly appear in the course of two or three months.

In reviewing this sudden and afflictive providence various reflections crowd on the mind. The first are, those of almost indescribable distress at the loss sustained, not only by the denomination to which our brother belonged, but by the church and the cause of God at large

particularly as far as relates to India; for although his family and his immediate colleagues in the work of God, feel the sense of their loss increased by all that recollection of his worth as a man, a christian, a husband, a father, a colleague and brother, which the space of nearly twenty-four years, spent in perhaps the greatest degree of social happiness capable of being enjoyed on earth, must continually furnish; our brother was not a man who confined his regard for the cause of God to one denomination. He loved all who loved the Redeemer, and sought to promote his cause. Hence his death is a public loss to religion; and those particularly whose spiritual good he laboured to promote, and whose hands he laboured to strengthen by his preaching, his prayers, and his extensive correspondence, whether they be in India, Europe, or America, cannot but feel this bereavement.

But while we thus mourn the loss of our beloved brother, and cherish the most tender affection for his memory, it becomes us to beware of sinning against God under this dispensation. It becomes us to recollect that every thing which rendered him so dear to us and such a blessing to the cause of God, arose wholly from the grace of God so richly manifested in him. This grace still remains an inexhaustible fountain. While we mourn his loss in the deepest manner, therefore, to suffer our hearts to sink in despondency, as though the Great Redeemer did not still live to carry on his own work, who is the Sovereign Head of his Church, and from whom come not only every gift intended for the use of his cause, and all that diligence and love which may enable a man possessing such, to labour even more abundantly than others, but the blessing which must render these gifts and this labour effectual, and without which even a Paul might plant, and an Apollos water wholly in vain,—would be to sin against God, and to act contrary to the examples left us on divine record. When Saul, and above all Jonathan, was removed, by whom the Lord had done such great things for Israel, David, in the midst of grief, perhaps never exceeded, "bade them teach the children of Judah the use of the bow," to prepare them for future action, and exhorted the men of Jabesh Gilead, who had already distinguished themselves by their activity and energy, to strengthen their hands, and be valiant, *because* of the affliction which had then overwhelmed Israel.—When Hur, and Aaron, and even Moses, were called to rest from their labours, the command of God himself to Israel was, to go forward in their way, to be "strong and very courageous" amidst the overwhelming grief which must have filled their minds at being thus deprived of all those who had gone in and out before them for so many years;—and his promise was, that in thus doing he would be with them, cause them to overcome their enemies, and possess the promised land.

In the beginning of the Gospel, also, when Stephen was prematurely removed in the midst of his high career of usefulness; a man "full of faith and of the Holy Ghost," who so preached the Gospel that his fiercest adversaries were not able to resist "the wisdom and the Spirit by which he spake;" how deeply must the loss of such a man have been felt by all who loved the cause of God, then so much in its infancy. We do not find, however, that while they so feelingly "made great lamentation over him," the disciples and brethren had the least idea of lying down in despondency. On the contrary, they took courage, and "went every where preaching the Gospel;" and respecting some of them it is expressly recorded, no doubt for our encouragement, that "the hand of the Lord was with them, and a great number believed and turned to the Lord."* And when, a year or two after this, James, one of the three disciples so eminently distinguished by our Lord during his life, and so justly esteemed one of the "pillars" of the infant apostolic church, was prematurely

* See Acts xi. 21.

out off by the sword, Peter also being seized and put in prison, we do not find that this had any other effect on the minds of the other brethren, than that of causing them to make prayer to God without ceasing for Peter, and no doubt for the cause of God in general, that it might not suffer by these afflictions. And by far the greatest extension of the Gospel was granted after this period. Unworthy as we are, we are still engaged in the same cause, and every degree of blessing must flow from the same source; and seeing we serve him who is "Jesus Christ, the same yesterday, to-day, and for ever," we ought to renew our trust in his mercy and his almighty power, and to abound more and more in prayer and in the work of the Lord, knowing that he will never fail nor forsake those who trust in him.

The brethren at Serampore, indeed, have been thus called to renew their trust in God while wading through the depths of affliction, even from the beginning of their course. We do not here allude merely to the fire at Serampore eleven years ago, in which our dear brother now deceased was himself almost miraculously preserved, and which threatened to overwhelm us, but which, through the divine mercy, was succeeded by the divine blessing to a greater extent than had ever been experienced at Serampore before. We rather allude to the repeated afflictions we were called to sustain twenty-two years ago, when so many of our Missionary brethren were in succession carried to the grave in the very infancy of the cause here. Within eighteen days after our landing at Serampore, Mr. Grant was carried off in a fever; the four brethren and sisters having arrived on the 13th of October, 1799, and he being removed on the 31st. The succeeding July Mr. Fountain was removed by a bowel complaint, within four years after his arrival in the country, and just as he had become ready in the language. The next July beheld Mr. Brunsdon carried off in a liver complaint; scarcely twenty-six years of age, and the most forward in the language, as well as the ablest English preacher among all the four brethren, who came out together.—And, to complete the measure of affliction, the next October Mr. Thomas himself, who had laid the foundation of the Mission in Bengal, and had come out with brother Carey seven years before, was taken away, at an age two years below that of our now deceased brother. At that critical period, that four of the only seven Missionaries then in this part of India should be removed, and among them both the youngest and the oldest, the ablest and the most active, was indeed overwhelming, had we looked merely to human aid. Yet nearly all that has been done in this part of India has been the fruit of the divine blessing since, experienced on humble and persevering effort, accompanied with constant prayer. Surely, then, in every affliction and bereavement we ought to look directly and *wholly* to Him with whom is the residue of the Spirit—who cannot be unmindful of his cause or of his promise—and who has declared that all nations shall be blessed in the Redeemer—and that He, *Jehovah*, will accomplish this glorious work in his own time.

The human mind, however, which is continually prone to run to the extremes either of presumption or despondency, is ever apt to misinterpret the dealings of God with his church. Thus, when any of the servants of God are taken away peculiarly fitted for some particular work in their day and generation, we are ready to sink in despondency, and to exclaim, "Such and such an eminent servant of God is taken away, and how can the loss be repaired?—how can the cause of God now go forward?" We forget that these servants of God, thus peculiarly gifted, were raised up to do a certain work; and that if they are now called to rest, the precise work no more remains to be done for which Divine Wisdom thus raised them up, and endued them with peculiar talents. Thus divine wisdom has suffered no disappointment; for these have fulfilled the work *they were intended* to accomplish, and have now entered into

the joy of their Lord, leaving to others, whom divine grace may raise up, that work which is suited to their capacity, and intended for them to fulfil. Therefore, while we so heavily mourn those removed, who are necessarily dear to us for their work's sake, we should consider that divine wisdom has removed them, only because their peculiar work in the church militant below was fully accomplished; for had it not, their Saviour, who has the keys of death and of the unseen world, and who "shutteth and no man openeth," would surely have detained them longer below.

Thus, respecting our beloved brother, while he was so endeared to us in every capacity, that had our feelings been consulted, we should never have suffered him to enter into rest but with ourselves; the work for which God pre-eminently raised him up, was evidently that of printing the scriptures in India; and we believe that to him was shewn herein grace and favour granted before to very few men in that particular line. To the language of the apostle, which the brother who came out with him, well recollects seeing in his diary in the course of his voyage, thus applied with reference to his own circumstances, "unto me whom am less than the least of all saints is this grace given, that I should *print* among the heathen the unsearchable riches of Christ,"—could he have foreseen the divine goodness to him, he might have added—"*in twenty of their languages*;" for the *twentieth* version of the New Testament in the languages of India printed under his eye, had advanced to the book of Revelation at the time of our beloved brother's removal; and we believe it has been granted to few men in the church of God, ever to print the New Testament of our Lord and Saviour Jesus Christ in twenty languages spoken among the heathen. But for the preparation of all those founts of types which they required, and most of which had never before been seen in India, was his thorough knowledge of the art, his nice discernment, his assiduity, his indefatigable diligence, his love for the cause of his Redeemer, and the souls of the heathen, peculiarly suited. Yet all these founts prepared, and the difficulties attending these first editions of the scriptures overcome, the way is now made easy;—second and succeeding editions with the same types, involve so little difficulty, that the various native christian brethren and others, trained up by our beloved brother for so many years, can go on with the work under common European superintendence.

Seeing, then, that infinite wisdom and love thus guide all things, however mysterious, and that these are ever the same,—what remains, but that we all, who have seen so many of the servants of God around us removed in the past year, adore in humble silence what we are unable to comprehend—take new courage, and go forward in the work of Him who will cause his church to increase till, like the stone cut out without hands, it shall have filled the whole earth. And to animate us thus to abound in the work of the Lord, and do our own peculiar work in our day and generation, what can tend more than the example and the end of our beloved brother; whose life, at least for the last twenty-four years, amidst all the difficulties and trials he had to share with his brethren, was one uniform course of high usefulness and happiness of mind; and who, after so long a course of bodily and mental labour, and spirituality of soul, was in heaven adoring before the throne of the Lamb, within forty-eight hours after he had delivered his last message for his glorious Redeemer below! Let us then lift up the hands which hang down, and confirm the feeble knees, and, looking to Jesus, be steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as we *know* that, prematurely as to an eye of sense we may seem to be called away, our labour, worthless as it may be, shall not be in vain in the Lord.

Obituary of Mrs. Mary Bagster, late of Pancras, read by Mr. Ivimey after her Funeral Sermon; preached at the Meeting-house, Eagle-

street, London, on Lord's-day, November 10: *where she had been a regular attendant for* seventy years.

MRS. MARY BAGSTER died on Friday the 7th of November, 1823, in the 86th year of her age. Her life furnishes a memorable proof of the special providence of God over his people; and of the exceeding riches of his grace towards them. Her name was Mary Denton, and in very early life she was one of four infants, who had been left orphans. But God raised up a friend for them in her uncle, Mr. Samuel Hodges, at Deptford, who was a member of a Baptist church in Southwark, of which Mr. Aldrick Cuthwick was the pastor. Removing to Richmond, and that church having been broken up, Mr. Hodges applied to this church for transient communion in January 1764, and was admitted. At this time there is no doubt Mary Dento neame with him to attend the worship of God here, being about sixteen years of age. Dr. Gifford's ministry was soon after blest to her conversion, and from the period that her uncle removed to the "Brill," near Battle-bridge, not long afterwards, she was a constant attendant here; so that from her first coming to her death was a period of about seventy years.

The passage of scripture which was the mean, under the influence of the Holy Spirit, of bringing her mind to a state of joy and peace, through believing, was Zech. iv. 7, "Who art thou, O great mountain?" &c. grace, grace, unto it. Repeating this passage of scripture, in her late illness, I always found seemed to revive her earliest recollections, and to cause her heart to sing for joy.

It was through her influence that her husband, the late Mr. Bagster, (for many years a worthy Deacon of the church, was led to attend this place of worship. After they had been married three or four years they were admitted to membership: the following is a copy of Dr. Gifford's entry of that circumstance.

"*George Bagster and Mary Bagster* } Gave a comfortable and satisfactory account of a work of grace, 22nd May, 1774; she also witnessed a good confession with approbation, 29th May. The afore-mentioned were baptized; and, 5th June, 1774, the said were admitted, in the usual manner, into fellowship. A. G."

Throughout the whole of this long pilgrimage she has been enabled to adorn the doctrine of God our Saviour; not only as a member of the church, but in private and domestic life. As a wife, as a mother, and as a widow, she proved that she made the *precepts* of the gospel the rule of her conduct, and its *promises* the staff for her support, and the cordials for her refreshment and consolation.

This was especially the case during her last long and trying affliction. She was, during these fourteen months, like good Anna, a widow of fourscore and four years old, waiting for the coming of the Saviour, as the consolation of Israel; she thought his chariot-wheels were long in coming, but her expressions of disappointment were the ardency of desire, and not the peevishness of murmuring or complaint. By her death being so long deferred beyond the period at which she expected it, she had an opportunity of glorifying God by bearing afflictions with patience; by showing that through faith in the Saviour she was favoured with songs in the night;—that she rejoiced in hope—was patient in tribulation:—whilst she continued instant in prayer. It was impossible, I should suppose, for any one to converse with her without being convinced of the excellency of the religion of Christ, nor without saying, "Let me die the death of the righteous," &c.

At the beginning of her affliction, many of her expressions were taken down in writing:—and these may be considered as the fair epitome of her feelings and her conversation from that time till her death. I will give a few of these, arranged under the following heads.

1. *Her humility, and faith in Christ.*—"Nobody knows what a sinner I have been; but all my sins have been cast behind his back: he has washed me in his blood,

and clothed me in his robe of righteousness."—"God has kept me from finally falling: Oh! what patience has God had with me! no human being would have had so much; but he is merciful and full of grace. And now, O heavenly Father, grant me an easy dismission before I sin, and dishonour thy holy name. But I trust I shall not do that; I have feared that I might for many years, but have been preserved; and I hope I shall not be suffered to do it now."—"Do you know," she said, addressing her relations who were about her bed, "Satan wished to place my heinous sins before me, but I told him they were all pardoned?" It was said to her, "What a mercy, it is a finished salvation." She replied, "Yes: but I would not sin; I would work out my own salvation with fear and trembling. I have often defiled my garments, but it has not been willingly, with my consent: no, no!" "I have been a great sinner; but I trust all my sins were pardoned when Christ hung upon the tree. He is my hope, my refuge, and my all." I said to her, "Christ has said, Because I live, ye shall live also." "Yes," she replied, "merciful saying." I added, "If our spiritual life depended upon ourselves." Anticipating what I was going to say, she proceeded, "that would be a poor life indeed!"

2. *Her anxiety for the salvation of her family.* To one of her 29 grandchildren she said, "My dear boy, remember your Creator in the days of your youth, before the evil days come, when you shall say there is no pleasure in them. O pray to God to give you his grace. O pray to God. Oh it is an awful thing to die without an interest in Christ. God bless you." To her faithful man-servant she said, on his entering the room, and who had just been baptized, "Robert, how does it stand between God and your soul. You have put your hand to the plough; you must not look back. Keep your garments unspotted from the flesh. All your reliance must be upon the Lamb, the dear bleeding Lamb! He is a merciful and faithful High-priest, touched *with the feeling of our infirmities.*"

3. *Her anticipations of the heavenly glory.*—"I know I shall soon die—I lie contented in his hands:

'O glorious hour, O blest abode,
I shall be near and like my God;
And flesh and sin no more controul
The sacred pleasures of my soul.'

I shall see my dear Saviour as he is! O my soul, you will be with him. When shall I depart, and be with Christ! I long to be gone: Death do your worst.

'I ask'd them whence their victory came,
They with united breath,
Ascribe their conquest to the Lamb,
Their triumph to his death.'"

She added, "All my dependence is upon the bleeding Lamb of God. He is all my hope—I have no other refuge."

To a friend she said, in a most feeling manner, "You have a good husband, so had I, and I shall meet him again. Oh! my dear George, shall I meet you again, and shall we know each other? O happy meeting! we shall both ascribe our salvation to the bleeding Lamb. O blessed God! this I can say, I never had such a glimpse of glory as I have now!" She had been lying quite still, humming a tune, when she said, "I shall soon sing as loud as they;

'Worthy the Lamb that died, they cry,
To be exalted thus;
Worthy the Lamb our lips reply,
For he was slain for us.'"

"Aye, aye," she added, "we can sing *that*, angels cannot: they never sinned." At another time a friend said, "You are thinking of heaven?" "Yes, I am; and at the same time I am thinking what an unworthy creature I am to enter there; but I trust my garments have been washed, and they are white now." After conversing about the church in Eagle-street, she said, "I thought to have sat down with them next Lord's-day at the Lord's table." Thinking her near death, it was said, "You will be in better company even than theirs." She replied,

"The saints below, and all the dead,
But one communion make;
All join in Christ, their living head,
And of his grace partake."

"The glorified saints are more happy, but not more secure than are the saints upon earth." At another time she broke out, saying,

"Worthy the Lamb that died they cry,
To be thus exalted;"

adding, "There will be millions and millions, a multitude that no man can number." It was said, "And you will be one of them." "Yes, I hope I shall, unless I have greatly deceived myself; oh, my God, let me not be deceived, what an awful thing would it be to go to hell from the gate of heaven. How could I bear to hear the word, Depart? The thunder of that dreadful word would so torment my ear. What! to be banished to that dismal place, where I must not taste his love. Oh! blessed Jesus! thy blood cleanseth from all sin."

4. *Her feelings at the prospect of dying.* She would say, "Though I walk through the valley of the shadow of death I will fear no evil, thy rod and thy staff they comfort me.—I am dying, but not dead, for my life is hid with Christ in God." She said to me at that time, "I am near to heaven." I said, "Your flesh and your heart faileth, but God is the strength of your heart;" she subjoined, "And my portion for ever." I added, "You can now adopt the words of Joshua, 'I am going this day the way of all the earth, and ye know in all your hearts and all your souls that not one thing has failed of all the good things God promised to do for you, he hath brought every thing to pass.'" She answered, "I shall see *that* all clear when I get to heaven." I said,

"Then you will see, & hear, & know,"

She went on with the verse—

"All I desir'd and wish'd below;
And ev'ry power find sweet employ,
In that eternal world of joy."

"Yes, I shall leave this frail heavy body behind, which has for a long time been a clod to me." I said, "I am glad that the clouds that were upon your mind are all dispersed." She replied, "Yes they are." I added, "The promise then is fulfilled in your experience, 'At evening tide it shall be light.'" She answered, "Yes! that was my hope in my darkest seasons." On a candle being placed near her bed, she said she could not bear much light. It was said to her, "But you will be able to bear the light of heaven." "O yes," she replied, "I shall then have a heavenly body, I shall not then be upon this earthly ball." She once said, alluding to Bunyan's pilgrims passing the river, and of Christiana having been sent for, "I shall be glad to hear that the messenger is come to town, and that the news is spread, 'That Mary Bagster is to go over the river to day:' To go to sleep in the body, and to awake without it!" It was said, "Then you are not of the opinion that the soul sleeps with the body till the resurrection?" "No!" she replied, "but that opinion is not a damning sin, though it is a dangerous error.—I shall not go up yet, I wish I could; oh! that I had wings like a dove, then would I flee away and be at rest." To an old friend, a member of the church, she said, "I am going to the land of the upright, where I shall see his face, and never, never sin. Oh if we have but a glimpse of glory, we shall not wish to stay here. You and I have known each other a long time. I have not been so comfortable in my mind as you have. I have had many fears and doubts." It was remarked, "You have been well paid for waiting." "O yes," she replied.

In this happy state of mind she continued till the very last. I had frequent opportunities of witnessing her work of faith, her labours of love, and especially her "patience of hope;" and I never saw the exercise of the last named grace in such high perfection. It was delightful to find that as she approximated towards the heavenly state, she was evidently assimulated both to its employments and enjoyments. She was wrought by divine grace for that self-same thing, for God had given her the earnest of his spirit. She gave frequent expressions during her illness, of her love to this church, and some of its poor members have lost a kind and generous benefactress.

I saw her about a week before her

death, and conversed with her, and was greatly delighted to hear how heavenly were her expressions, and that her faith and hope were firm in God: she certainly enjoyed "everlasting consolation and good hope through grace." During the night before the day she was seized for death, she was heard to say, "Thou knowest, O Lord, I am one of thy children, shew me what thou hast prepared for me." The 16th Psalm was read the next morning, and it was delightful to hear how she appropriated its language to her own case and circumstances, "O my soul thou hast said unto the Lord, thou art *my Lord*." She dwelt with inexpressible delight upon the terms "*my* Lord." Adding, "My sweet Lord Jesus help me, come and take me, thou everlasting Father, *my* Prince of peace."

I had the privilege of seeing the dying scene of this worthy christian's life, when she was passing over the river. She could not hear or understand, perhaps, because of her deafness, with which for many years she had been afflicted, but there was no proof that she was insensible. The river was as still as a stone while she went over. I remarked to my friend, her eldest son, "There are no terrors of death here. Here is nothing alarming, nothing terrifying. It is the scene which Dr. Watts has so correctly painted, when he describes the peaceful departure of a saint,

'Jesus can make a dying bed
Feel soft as downy pillow are.
While on his breast I lean my head,
And breathe my life out sweetly there.'"

Who can have heard this account without being convinced, that with the righteous it will go well even in death. Who without having felt the desire expressed even by wicked Balaam. "Let me die the death of the righteous, and let my last end be like hers."

REV. MR. LOWELL.

RECENTLY departed from this mortal state, the Rev. Mr. LOWELL, a respectable minister of the Independent denomination of Bristol.

Review.

Sketches of Sermons preached to Congregations in various Parts of the United Kingdom, and on the European Continent; furnished by their respective Authors. Vol. VI.

IT is an encouraging sign of the times, that publications of this description are so eagerly sought after, and so widely circulated. We have noticed the five preceding volumes in our number for October last.

The sixth volume contains fifty-three sketches on subjects of great importance.

We admire all the Sketches that are signed *Beta*. In the eighteenth, on '*Daniel's devotions*,' he remarks, "How easily might Daniel have eluded the watchful vigilance of his enemies! He might have prayed elsewhere—shut his windows, and used a thousand acts to avoid detection. What would not worldly prudence have suggested? But oh! Daniel was above all this. That abominable system of time-serving, so common in the christian world, was unknown to Daniel." The distinction between ambition and envy, is well marked by the same writer in the fifteenth sketch. "There appears to be this difference between ambition and envy; the former excites in us a desire to rise above others, but the latter leads us to wish to get others beneath us."

The twenty-ninth is entitled "Christ's description of his sheep, and his assertion of their security," on John x. 27, 28. This writer, who subscribes himself *Iota*, certainly wrote by the light of an *Arminian* lamp. (See page 101.) And some of our readers will think that many of these sketches *smell of this lamp!*

The Argument in Support of Infant-baptism, from the Covenant of Circumcision, examined, and shewn to be invalid. By Joseph Kinghorn. Price 2d. JOHN OFFOR.

MR. KINGHORN is so thoroughly conversant with the baptismal controversy in all its parts, and in all its aspects, that a very small pamphlet from his pen must be valuable. And for these few pages, which are sold for two-pence, we have only to ask that they may be appreciated as their merit requires.

The argument derived from the Abrahamic covenant, is the last fortress of Pædobaptism; and this, we apprehend, cannot hold out long. Mr. Kinghorn clearly shews, that if we concede the principle of our opponents, it follows that "any man who believes the truth of the christian revelation, and acknowledges the propriety of the baptism of infants, may *require* it to be administered to his children." And he might have added, to his servants too—and if he were a West-Indian planter, to all his slaves too.* It follows also, "that baptized infants are church-members, and have a right to all the privileges of the church, without making any profession either of repentance or of faith."

We hope our excellent friend will pursue this principle into all its natural and necessary consequences, and shew how it will affect the ordinance of the Sabbath—the ordinance of the supper—and the constitution, the offices, and the officers of a christian church. These little tracts, we hope, will be read with much profit in many houses where large and expensive volumes cannot enter.

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If there be some that were not written by Mr. Fuller, they were certainly written by a man who had adopted the same theory—and was accustomed to the same track of thought, to the same sources of illustration, and even the same modes of expression.

Another volume, we are told, may be expected; and that will complete the series.

Dissenting Registers of Births, Marriages, and Burials, examined as Documents of Evidence. By a Barrister. London: Offor. Pp. 50. 1s. 6d.

So much solicitude has lately been felt on the important subject to which this pamphlet refers, that the learned author has been induced to turn his attention to it, and has, in these well-written pages, given the Dissenting body his opinion—*without a fee*. We shall not attempt to give an analysis of the performance, since it will, doubtless, be eagerly procured by those who feel interested in the subject. It must suffice to say, that it is surely time to awake from the apathy which has so long prevailed, and to express our hope that the Dissenters will speedily unite in an application to Parliament for such a "legislative provision as may establish for the use of their posterity a little substantial testimony, which shall not be torn to tatters the moment it comes into a court of law."

The concluding paragraph is too important to be omitted.

"Nevertheless, if no legislative assistance should be obtained, I hope and trust the Dissenters will not lose sight of so important an interest as is involved in the subject under discussion. After all, the remedy is in their own hands; and what Parliament can do for them is nothing as compared

* See Gen. xvii. 12, 13, 23.

* See our Number for May last.

with what they can do for themselves. Let them only feel the importance of a punctual attention to order and regularity; and let not their ministers, because they have not a host of births and burials to enter, imagine for a moment that the little they have to do may be done ill. Those who excite jealousies, though they be unfounded, have the more reason to be particular in their conduct. Let the Dissenters only act justly towards themselves, and then justice will not be denied them by others."

We have noticed a slight typographical error, which will doubtless be corrected in a second edition. In page 35, for "35th of the late king," read "25th."

LITERARY INTELLIGENCE.

Just Published.

The Continuance of Brotherly Love recommended; in a Sermon, delivered on Thursday Morning, October 23, 1823, at the Rev. Dr. Rippon's Meeting-house, Carter-lane, Southwark, before the Ministers and Messengers belonging to the Baptist Monthly Meeting, and published at their Request. By Rev. George Pritchard. 1s.

An elegant Engraving, and in the Opinion of competent Judges, an exact Likeness of the late Rev. William Ward, has been recently published: painted by Overton, Bond-street, and engraved by Scriven, Historical Painter to his Majesty. Proofs 7s. Prints 4s.

Baptism a scriptural and indispensable Qualification at the Lord's Table: or Consideration designed to prove the Impropriety and Inexpediency of departing from the original Constitution of the Christian Church, and forming open Communion Churches, especially in those Neighbourhoods where evangelical Congregations already exist: including Animadversions on the Preface to the Rev. Robert Hall's Reply to the Rev. Joseph Kinghorn. By Joseph Ivimey.

Intelligence, &c.

Glasgow, Rev. William Shirreff.

Extract of a Letter written by a Member of the Church at Glasgow.

Glasgow, Oct. 20, 1823.

An event, my dear Sir, has recently occurred which is exciting not a little conversation in this part of Britain.

There was in Stirlingshire a much-loved and venerated clergyman, of the Presbyterian church, (which, in Scotland, you know, is the one established by law)—the Rev. William Shirreff, pastor of St. Ninian's. His piety, and erudition, and uncommon talents, as a preacher, had, for thirty years, been increasing his reputation, and endearing him to the lovers of evangelic truth. Nothing, indeed, seemed to be wanting in his situation to make the remnant of his days happy, and embalm his memory in the hearts of his ministering brethren, and of the people for whom he had long prayed, and watched, and toiled.

But, at a late meeting of the Presbytery, he offered his resignation, stating that he could not, without violating his convictions of duty, continue to perform what was expected of him in the office which he then sustained. A committee was appointed to converse with him and remove his scruples. At the last meeting, the committee reported, and he confessed that, after free and repeated conversations on the subjects which had occupied his attention, he was still of the same mind: he retired

Last Wednesday he was baptized in this city. The subject of baptism, and what is naturally connected with it had, a year or two ago, arrested his attention, and at length had urged him to take his recent steps, and cast himself with his family on the providence of God. No opening, at the time, presented itself for his future settlement and usefulness. But he went forward. His offering his resignation, and his reasons for it were rumoured extensively. A very small baptist church here, of which he knew nothing, had procured a suitable place for public worship, the chapel in Albion-street, formerly occupied by the Rev. Dr. Wardlaw, and were hoping, and praying, and striving to obtain a pastor. They heard the rumour concerning Mr. Shirreff. They wrote to him. An interview was agreed on. When the delegation met him, he said, "Before we begin the conversation, let us pray; and all kneeling down, he proceeded, but was interrupted, and, for a while,

quite overcome by the fulness of his heart.

The interview led to his complying with their request; and, last Thursday, he was publicly inducted into his new pastoral charge. It was an impressive sight, and adapted to awaken a train of deeply interesting reflections. The ministers present on this occasion were Mr. Innes and Mr. Anderson of Edinburgh, Mr. Edwards of Greenock, Mr. Watson of Cupar in Fife, and Professor Chase of the College of Columbia, at Washington. The conducting of the introductory services of praise, of reading the scriptures, (Ephes. iv. 1—24, with 1 Tim. iii.) and of prayer, devolved on Professor Chase; after which a discourse was delivered by Mr. Edwards from Psalm cii. 16, *When the Lord shall build up Zion, he shall appear in his glory.* The cordial and unanimous call of this church having been declared in reply to questions put from the pulpit, and Mr. Shirreff, when asked, "Do you now, as before, accept this call?" having replied, "In the fear of God, I do," he was, with the laying on of hands, commended to the grace of our Lord in prayer by Mr. Innes, who, after the singing of the hymn, "Let Zion's watchmen all awake," addressed to him an appropriate charge. The members of the church were then addressed by Mr. Anderson from Philippians i. 27, *Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.* After prayer by Mr. Watson, the services were concluded in the usual manner. In the evening, Mr. Anderson preached from Rom. xiv. 17, *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*

It is unnecessary to add, that an overwhelming audience are now pressing to the chapel where Mr. Shirreff preaches. This is only a natural consequence, and, in itself, it is of no importance. Almost any preacher, in certain circumstances, may, for a while, be followed by a multitude. But what gives me hope is, that, instead of being a novice, or vain and superficial, he seems to know the emptiness and danger of a transient popularity, and that the members of his church, while they rejoice at the signal favour which they have received, appear to "rejoice with trembling," and to look, with faith and fervency, to the proper source for all their strength. It was with great pleasure that I heard him preach, last Lord's-day, from 2 Cor. iv. 7, *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* Ah! my dear Sir, what spiritual blessings would every where descend, did every minister and every church lay this to heart, and, at the same time, use the means which Heaven has ordained.

My affectionate salutations to all that are with you. Adieu.

Yours sincerely.

Itinerant Preachers' Academy.

The desirableness of improving the learning of some worthy men, who had been encouraged by the churches at Portsea, to labour in Village-preaching, induced some ministers, who from keeping a seminary, were in the habit of teaching, and others of the ministers, to undertake, on one evening in every week, from eight to nine o'clock, to give instructions in the English language, Geography, History, Composition of a Sermon, Theology, &c. Seventeen persons are in the habit of attending these lectures at the Vestry of White's-row Meeting-house; some of whom have made considerable improvements. Ministers occasionally address them on the subject of preaching the gospel, &c. It is conducted with scarcely any expense, and it is presumed will be attended with very valuable results. May not this plan be imitated in those larger congregations, where students and instructors may, perhaps, be both provided? It is well adapted to promote the respectability of many worthy men, who are not able to avail themselves of the advantages of our Academical Institutions at Bristol, Stepney, or Bradford.

Western Association.

Several ministers having been invited to meet at Broadmead Vestry on Tuesday, Nov. 11, for the purpose of forming an Association, comprehending what may be termed the Upper District of the late Western Association. Seventeen ministers, with some other gentlemen, assembled on that occasion, when, Dr. Ryland having taken the chair, the following brief Resolutions were unanimously agreed upon.

That it is desirable that an Asso-

ciation be formed among the Baptist Churches within a circuit round Bristol, including parts of Wilts, Somersetshire, and Gloucestershire.

That an annual collection shall be made by each church belonging to the Association; the whole to be applied in aid of the Widows' Fund.

That a circular letter be annually drawn up, and that Dr. Ryland be requested to write the first, on the specific objects of this Association.

That the first meeting be held at Mr. Murche's Meeting-house at Frome.

That three sermons be preached at the annual meeting: one of the preachers to be chosen by the Association, and the other two by the church where the meeting is held.

That the preacher appointed by the Association be the Moderator at the meeting.

The following churches, with their respective pastors, agreed to unite in the proposed Association:

Salisbury, Rev. John Saffery.—Shortwood, W. Winterbotham—Trowbridge, Ebenezer Chapel, P. M'Farland—Wedmore, Chandler--Sodbury, Wm. Southwood—Pill, David Evans—Keynsham, Thomas Ayres—Wotton Underedge, Thomas Thomas—Frome, Badcock-lane, Samuel Saunders, Sheppard's Barton, Wm. Murch—Devizes, James Biggs—Uley, Wm. Calton—Hilsley, J. M. Chapman—Avening, ———, Phillips Norton, ——— Bristol, Broadmead, Dr. Ryland and Thos. S. Crisp; King-street, Thomas Roberts; Bath-street, Thomas Winter—King Stanley, James Cousins.

THOMAS S. CRISP, Secretary.

ON July 15, 1823, a new Baptist Chapel was opened at DUNMOW, Essex; and Mr. A. Sangster (lately called to the ministry by Mr. Bailey's church, Great Alie-street, London,) was set apart as pastor of the newly formed church at the above place.—Mr. Payne of Coggeshall commenced the service of the day by reading, and prayer for the Divine presence and blessing. Mr. King of Halsted stated the nature of a gospel church, and asked the usual questions on those occasions. Mr. Shenston of Little Alie-street, London, (in the room of Mr. Bailey, who was absent through indisposition,) delivered a faithful charge from 2 Tim. ii. 7. Mr. Francis of Colchester preached to the church from Heb. xiii. 22. Mr. Shenston preached also in the evening, and the services of the day were truly interesting.—We believe there never was a Baptist interest in the town before; may it increase and prosper, and may the kingdom of our Lord and Saviour Jesus Christ be daily enlarged, till the whole earth be filled with his glory!—Amen and Amen.

AUGUST 20, the Rev. John Ham, (late of Crewkerne, Somersetshire,) was ordained over the Baptist church in the borough of WARWICK. The service in the morning was conducted in the Baptist Meeting-house, when the following ministers engaged.—The Rev. J. Bate of Braunston, commenced with reading and prayer; the Rev. F. Franklin of Coventry, delivered the introductory discourse, asked the questions, received Mr. Ham's account af his religious experience, and his confession of faith; and then offered up the ordination prayer, which was attended by laying on of hands. The Rev. Isaiah Birt of Birmingham, delivered the charge from Luke xii. 43, and the service was concluded with prayer by the Rev. J. Percy, Independent minister of the same town. In the evening, the service was held in Mr. Percy's chapel, kindly lent for the accommodation of the numerous hearers. The Rev. J. Price of Alcester, began with reading and prayer; the Rev. T. Morgan preached the sermon to the people from Phil. i. 27. when the *whole* of the highly *devotional* and *impressive* work of the day was closed with prayer by the Rev. J. Barker of Henley-in-Arden. It is well known, and has been long deplored by many of the friends of Zion, that this church and congregation have been for many years in a declining state; but since Mr. Ham has been there, both have considerably increased, and the greatest peace and harmony prevail among the people. God has heard the prayer of the destitute, and has not despised their prayer for this part of Zion. Indications of the Divine presence and blessing were most sensibly discovered, while many acknowledged, "It was good for them to be there."

SEPTEMBER 9, 1823, was opened at AXBRIDGE, in the county of Somerset, a new Baptist chapel; Mr. Opie Smith of Bath, commenced the service by reading and prayer; Dr. Ryland preached from John iii. 17. Mr. Shell of Wells, concluded with prayer. F

the afternoon, Mr. Winter of Bristol, prayed; Mr. Kilpin of Exeter, preached from Isaiah xlii. 4. and concluded with prayer. In the evening, Mr. Gill, jun. (now at Bridgewater) prayed; Mr. Viney of Bridgewater, preached from Acts viii. 5—8. Mr. Chandler of Wedmore, concluded with prayer; Messrs. Bridgman, Winter, Viney, Gill, and Kilpin, gave out the hymns. Collections were made to help to liquidate the debt incurred by purchasing and fitting up the chapel, which cost £350, a debt still remains of about £250, for which, application will be made to the religious public.

On Tuesday, the 21st of October, the autumnal meeting of the HERTS' UNION, was held at the Rev. W. Greenwood's chapel, Royston, when the Rev. G. Browne of St. Albans, preached in the morning, and the Rev. T. Thodey of Cambridge, in the evening. It was very gratifying at this first meeting of the Union in that distant part of the county, to witness the cordial feeling evinced in favour of its plans for evangelizing the villages, and the generous encouragement given to its objects; the more so, as the hope is thence cherished that the society has only to be better known in order to secure more extensive and adequate support. The collection amounted to upwards of £21.

NOTICE.

The Annual Meeting of the STEPNEY ACADEMICAL INSTITUTION will be held, (Providence permitting) on *Tuesday Evening*, January 20, at the King's Head, in the Poultry. Chair to be taken at six o'clock precisely.

The following Sums were voted to the Widows at the second Half-yearly Meeting, on 9th of December, 1823.

M. S.	£5	M. R.	£5
M. D.	4	H. M.	5
M. T.	4	M. E.	4
H. T.	4	M. S.	5
S. I.	5	M. I.	5
M. P.	5	M. H.	5
M. B.	5	M. S.	5
M. R.	5	H. E.	5
M. M.	5	I. H.	5
E. I.	5	M. H.	4
M. G.	5	M. C.	5
E. P.	5		
E. C.	5		115

Thoughts suggested at the Commencement of a new Year.

Another fleeting year has spent
The measure of its stay:
And in the scroll of Time enwrapt
Has wing'd its flight away.

As from the wide-distended bow,
The winged arrow leaps;
And through the welkin element,
Its traceless motion keeps;

So Time, in unimpeded flight,
Its steady course pursues:
And circling suns and waning moons
With heedless aspect views.

The infant dawn of human life,
From him receives its rise:
The wasting lamp of riper years,
By him extinguished, dies!

The sprightly hue on Beauty's cheek
Feels his unkindly touch;
He draws the springs of nature dry,
Whilst scarcely seen t' approach.

The fairest form in human mould
Can't 'scape his ruthless hand:
Heaps of them slain within the year
Have strew'd our native land.

The young and old, the fool and wise,
Alike, promiscuous fall:
Crumble to their original,
Whilst Time outlives them all!—

Yet not for ever!—Mighty Foe!
Thou too art born to die;
And in the common wreck of worlds
Shall meet thy destiny.

Then shall the just in glory meet,
Nor dread a parting hour:
Their stable joys shall then surmount
Thy ruinable power.

G.

TO CORRESPONDENTS.

We were happy to learn, from *indisputable authority*, that the *mock* "Trial of the Rev. Edward Irving," is not, as we had been given to understand, the work of a "Christian minister;" but that of a "Layman of considerable talents and repute" [illegible] *is not denied that the* [illegible] *able talents,"* [illegible] nsidered he who sold his Master for 'the love of pelf:'—and as to "reputation," that also is a very equivocal term, and depends entirely upon what kind of *adjective* should govern the *noun!* We hope to be excused for offering our friendly advice, "to all whom it might concern," to have no future dealings in the Market, making even the imperfections of good men and ministers of Christ an article of trade!

Irish Chronicle.

The commencement of a new year affords a favourable opportunity for acknowledging the Divine direction and superintendence, which have been so evidently displayed in the affairs of the Society, from its establishment to the present period. The stations to which the attention of the Society has been directed—the Agents they have been led to employ—and the measure of success which has followed their endeavours, all require distinct and grateful remembrance. Whatever, therefore, may be the future operations of the Society, or their results, past and present mercies demand the sacrifice of praise and thanksgiving. "Ebenezer,—Hitherto hath the Lord helped us."

The labours of the Society, under the gracious auspices of Divine Providence, have already greatly multiplied and extended; and the state of Ireland still presents a scene of wide and persevering exertion for the future. These facts are introduced, that the necessity of importunate prayer, and the enlarged exercise of humble and entire dependence on Divine influence, may be constantly kept in practical remembrance.

The expenditure of the Society, in the support of its numerous Schools, its itinerant Readers and Preachers, has become much more than double the amount of its annual subscriptions; but, then, an appeal to the Christian public, on behalf of this important Institution, has never yet been made in vain; the deficiency having always been made up by donations and congregational collections; and it is confidently believed that, as its claims to benevolent attention become increasingly known and understood, pecuniary supplies will be cheerfully and liberally communicated. Encouraged by these considerations, the Society are desirous of proceeding in the discharge of present duties, trusting that, at the conclusion of the year on which we now enter, it will be found their labour has not been in vain in the Lord.

The following extracts from the Society's correspondence will be read with interest, as affording several pleasing indications of zeal and perseverance.

From an Irish Reader to the Rev. J. West.

Boyle, Sept. 1823.

This month I did not go far from home; but I hope wherever I am, that I spend my time doing the service of my Master, and where the Lord gives me an opening I strive to direct them to the fountain of life. A few days ago I was sent for by the young man that I spoke of in my last Journal, that was learning the Irish, to a house where there were a great many men and women together, that I might read and speak to them. I went to the house, and immediately I began to speak to them about the salvation of their souls. There was an old man in the company, about eighty years of age, and when I began to read and speak to the people, he began to sing, in order to interrupt the discourse; so immediately I directed the conversation to him, and told him, that according to the course of nature there was no person in the company so near going before the tribunal of God, where he should give an account of the deeds done in the body, whether they be good, or whether they be bad. Thus I spoke to him in a feeling manner, and proved all that I said from the word of God; but to my great surprise, before I left the house he was shedding tears. Blessed be the Lord! see what a sudden change the word of truth made in this man in a short time. He often thanked God for hearing so much of such good news before he died; and requested of me to visit him as often as I could spare time; "And," added he, "I hope in the Lord that I shall spend the rest of my life, let it be long or short, in the service of God, as well as I know how, or possibly can." The old woman that was sick, whom I made mention of in my last Journal, is recovered of her sickness; and I hope she is spared, through mercy, to get more knowledge of her Saviour, for she was hardly able to move when she came to my house, and wished that I should read for her; although I went to see her often, and the poor woman said that it was all the comfort she had in her sickness when I went to visit her. I read the word of truth in several places, but nothing interesting took place. I remain yours very truly, &c. &c.

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Another volume, we are told, may be expected; and that will complete the series.

Dissenting Registers of Births, Marriages, and Burials, examined as Documents of Evidence. By a Barrister. London: Offor. Pp. 50. 1s. 6d.

So much solicitude has lately been felt on the important subject to which this pamphlet refers, that the learned author has been induced to turn his attention to it, and has, in these well-written pages, given the Dissenting body his opinion—*without a fee.* We shall not attempt to give an analysis of the performance, since it will, doubtless, be eagerly procured by those who feel interested in the subject. It must suffice to say, that it is surely time to awake from the apathy which has so long prevailed, and to express our hope that the Dissenters will speedily unite in an application to Parliament for such a "legislative provision as may establish for the use of their posterity a little substantial testimony, which shall not be torn to tatters the moment it comes into a court of law."

The concluding paragraph is too important to be omitted.

"Nevertheless, if no legislative assistance should be obtained, I hope and trust the Dissenters will not lose sight of so important an interest as is involved in the subject under discussion. After all, the remedy is in their own hands; and what Parliament can do for them is nothing as compared

* See Gen. xvii. 12, 13, 23.

* See our Number for May last.

with what they can do for themselves. Let them only feel the importance of a punctual attention to order and regularity; and let not their ministers, because they have not a host of births and burials to enter, imagine for a moment that the little they have to do may be done ill. Those who excite jealousies, though they be unfounded, have the more reason to be particular in their conduct. Let the Dissenters only act justly towards themselves, and then justice will not be denied them by others."

We have noticed a slight typographical error, which will doubtless be corrected in a second edition. In page 35, for "35th of the late king," read "25th."

LITERARY INTELLIGENCE.

Just Published.

The Continuance of Brotherly Love recommended; in a Sermon, delivered on Thursday Morning, October 23, 1823, at the Rev. Dr. Rippon's Meeting-house, Carter-lane, Southwark, before the Ministers and Messengers belonging to the Baptist Monthly Meeting, and published at their Request. By Rev. George Pritchard. 1s.

An elegant Engraving, and in the Opinion of competent Judges, an exact Likeness of the late Rev. William Ward, has been recently published: painted by Overton, Bond-street, and engraved by Scriven, Historical Painter to his Majesty. Proofs 7s. Prints 4s.

Baptism a scriptural and indispensable Qualification at the Lord's Table: or Consideration designed to prove the Impropriety and Inexpediency of departing from the original Constitution of the Christian Church, and forming open Communion Churches, especially in those Neighbourhoods where evangelical Congregations already exist: including Animadversions on the Preface to the Rev. Robert Hall's Reply to the Rev. Joseph Kinghorn. By Joseph Ivimey.

Intelligence, &c.

Glasgow, Rev. William Shirreff.

Extract of a Letter written by a Member of the Church at Glasgow.

Glasgow, Oct. 20, 1823.

An event, my dear Sir, has recently occurred which is exciting not a little conversation in this part of Britain.

There was in Stirlingshire a much-loved and venerated clergyman, of the Presbyterian church, (which, in Scotland, you know, is the one established by law)—the Rev. William Shirreff, pastor of St. Ninian's. His piety, and erudition, and uncommon talents, as a preacher, had, for thirty years, been increasing his reputation, and endearing him to the lovers of evangelic truth. Nothing, indeed, seemed to be wanting in his situation to make the remnant of his days happy, and embalm his memory in the hearts of his ministering brethren, and of the people for whom he had long prayed, and watched, and toiled.

But, at a late meeting of the Presbytery, he offered his resignation, stating that he could not, without violating his convictions of duty, continue to perform what was expected of him in the office which he then sustained. A committee was appointed to converse with him and remove his scruples. At the last meeting, the committee reported, and he confessed that, after free and repeated conversations on the subjects which had occupied his attention, he was still of the same mind: he retired

Last Wednesday he was baptized in this city. The subject of baptism, and what is naturally connected with it had, a year or two ago, arrested his attention, and at length had urged him to take his recent steps, and cast himself with his family on the providence of God. No opening, at the time, presented itself for his future settlement and usefulness. But he went forward. His offering his resignation, and his reasons for it were rumoured extensively. A very small baptist church here, of which he knew nothing, had procured a suitable place for public worship, the chapel in Albion-street, formerly occupied by the Rev. Dr. Wardlaw, and were hoping, and praying, and striving to obtain a pastor. They heard the rumour concerning Mr. Shirreff. They wrote to him. An interview was agreed on. When the delegation met him, he said, "Before we begin the conversation, let us pray; and all kneeling down, he proceeded, but was interrupted, and, for a while,

quite overcome by the fulness of his heart.

The interview led to his complying with their request; and, last Thursday, he was publicly inducted into his new pastoral charge. It was an impressive sight, and adapted to awaken a train of deeply interesting reflections. The ministers present on this occasion were Mr. Innes and Mr. Anderson of Edinburgh, Mr. Edwards of Greenock, Mr. Watson of Cupar in Fife, and Professor Chase of the College of Columbia, at Washington. The conducting of the introductory services of praise, of reading the scriptures, (Ephes. iv. 1—24, with 1 Tim. iii.) and of prayer, devolved on Professor Chase; after which a discourse was delivered by Mr. Edwards from Psalm cii. 16, *When the Lord shall build up Zion, he shall appear in his glory.* The cordial and unanimous call of this church having been declared in reply to questions put from the pulpit, and Mr. Shirreff, when asked, "Do you now, as before, accept this call?" having replied, "In the fear of God, I do," he was, with the laying on of hands, commended to the grace of our Lord in prayer by Mr. Innes, who, after the singing of the hymn, "Let Zion's watchmen all awake," addressed to him an appropriate charge. The members of the church were then addressed by Mr. Anderson from Philippians i. 27, *Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.* After prayer by Mr. Watson, the services were concluded in the usual manner. In the evening, Mr. Anderson preached from Rom. xiv. 17, *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*

It is unnecessary to add, that an overwhelming audience are now pressing to the chapel where Mr. Shirreff preaches. This is only a natural consequence, and, in itself, it is of no importance. Almost any preacher, in certain circumstances, may, for a while, be followed by a multitude. But what gives me hope is, that, instead of being a novice, or vain and superficial, he seems to know the emptiness and danger of a transient popularity, and that the members of his church, while they rejoice at the signal favour which they have received, appear to "rejoice with trembling," and to look, with faith and fervency, to the proper source for all their strength. It was with great pleasure that I heard him preach, last Lord's-day, from 2 Cor. iv. 7, *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* Ah! my dear Sir, what spiritual blessings would every where descend, did every minister and every church lay this to heart, and, at the same time, use the means which Heaven has ordained.

My affectionate salutations to all that are with you. Adieu.

Yours sincerely.

Itinerant Preachers' Academy.

THE desirableness of improving the learning of some worthy men, who had been encouraged by the churches at Portsea, to labour in Village-preaching, induced some ministers, who from keeping a seminary, were in the habit of teaching, and others of the ministers, to undertake, on one evening in every week, from eight to nine o'clock, to give instructions in the English language, Geography, History, Composition of a Sermon, Theology, &c. Seventeen persons are in the habit of attending these lectures at the Vestry of White's-row Meeting-house; some of whom have made considerable improvements. Ministers occasionally address them on the subject of preaching the gospel, &c. It is conducted with scarcely any expense, and it is presumed will be attended with very valuable results. May not this plan be imitated in those larger congregations, where students and instructors may, perhaps, be both provided? It is well adapted to promote the respectability of many worthy men, who are not able to avail themselves of the advantages of our Academical Institutions at Bristol, Stepney, or Bradford.

Western Association.

SEVERAL ministers having been invited to meet at Broadmead Vestry on Tuesday, Nov. 11, for the purpose of forming an Association, comprehending what may be termed the Upper District of the late Western Association. Seventeen ministers, with some other gentlemen, assembled on that occasion, when, Dr. Ryland having taken the chair, the following brief Resolutions were unanimously agreed upon.

That it is desirable that an Asso-

ciation be formed among the Baptist Churches within a circuit round Bristol, including parts of Wilts, Somersetshire, and Gloucestershire.

That an annual collection shall be made by each church belonging to the Association; the whole to be applied in aid of the Widows' Fund.

That a circular letter be annually drawn up, and that Dr. Ryland be requested to write the first, on the specific objects of this Association.

That the first meeting be held at Mr. Murche's Meeting-house at Frome.

That three sermons be preached at the annual meeting: one of the preachers to be chosen by the Association, and the other two by the church where the meeting is held.

That the preacher appointed by the Association be the Moderator at the meeting.

The following churches, with their respective pastors, agreed to unite in the proposed Association:

Salisbury, Rev. John Saffery.—Shortword, W. Winterbotham—Trowbridge, Ebenezer Chapel, P. M'Farland—Wedmore, Chandler--Sodbury, Wm. Southwood—Pill, David Evans—Keynsham, Thomas Ayres—Wotton Underedge, Thomas Thomas—Frome, Badcock-lane, Samuel Saunders, Sheppard's Barton, Wm. Murch—Devizes, James Biggs—Uley, Wm. Calton—Hilsley, J. M. Chapman—Avening, ———, Phillips Norton, ——— Bristol, Broadmead, Dr. Ryland and Thos. S. Crisp; King-street, Thomas Roberts; Bath-street, Thomas Winter—King Stanley, James Cousins.

THOMAS S. CRISP, Secretary.

ON July 15, 1823, a new Baptist Chapel was opened at DUNMOW, Essex; and Mr. A. Sangster (lately called to the ministry by Mr. Bailey's church, Great Alie-street, London,) was set apart as pastor of the newly formed church at the above place.—Mr. Payne of Coggeshall commenced the service of the day by reading, and prayer for the Divine presence and blessing. Mr. King of Halsted stated the nature of a gospel church, and asked the usual questions on those occasions. Mr. Shenston of Little Alie-street, London, (in the room of Mr. Bailey, who was absent through indisposition,) delivered a faithful charge from 2 Tim. ii. 7. Mr. Francis of Colchester preached to the church from Heb. xiii. 22. Mr. Shenston preached also in the evening, and the services of the day were truly interesting.—We believe there never was a Baptist interest in the town before; may it increase and prosper, and may the kingdom of our Lord and Saviour Jesus Christ be daily enlarged, till the whole earth be filled with his glory!—Amen and Amen.

AUGUST 20, the Rev. John Ham, (late of Crewkerne, Somersetshire,) was ordained over the Baptist church in the borough of WARWICK. The service in the morning was conducted in the Baptist Meeting-house, when the following ministers engaged.—The Rev. J. Bate of Braunston, commenced with reading and prayer; the Rev. F. Franklin of Coventry, delivered the introductory discourse, asked the questions, received Mr. Ham's account af his religious experience, and his confession of faith; and then offered up the ordination prayer, which was attended by laying on of hands. The Rev. Isaiah Birt of Birmingham, delivered the charge from Luke xii. 43, and the service was concluded with prayer by the Rev. J. Percy, Independent minister of the same town. In the evening, the service was held in Mr. Percy's chapel, kindly lent for the accommodation of the numerous hearers. The Rev. J. Price of Alcester, began with reading and prayer; the Rev. T. Morgan preached the sermon to the people from Phil. i. 27. when the *whole* of the highly *devotional* and *impressive* work of the day was closed with prayer by the Rev. J. Barker of Henley-in-Arden. It is well known, and has been long deplored by many of the friends of Zion, that this church and congregation have been for many years in a declining state; but since Mr. Ham has been there, both have considerably increased, and the greatest peace and harmony prevail among the people. God has heard the prayer of the destitute, and has not despised their prayer for this part of Zion. Indications of the Divine presence and blessing were most sensibly discovered, while many acknowledged, "It was good for them to be there."

SEPTEMBER 9, 1823, was opened at AXBRIDGE, in the county of Somerset, a new Baptist chapel; Mr. Opie Smith of Bath, commenced the service by reading and prayer; Dr. Ryland preached from John iii. 17. Mr. Shell of Wells, concluded with prayer. In

the afternoon, Mr. Winter of Bristol, prayed; Mr. Kilpin of Exeter, preached from Isaiah xlii. 4. and concluded with prayer. In the evening, Mr. Gill, jun. (now at Bridgewater) prayed; Mr. Viney of Bridgewater, preached from Acts viii. 5—8. Mr. Chandler of Wedmore, concluded with prayer; Messrs. Bridgman, Winter, Viney, Gill, and Kilpin, gave out the hymns. Collections were made to help to liquidate the debt incurred by purchasing and fitting up the chapel, which cost £350, a debt still remains of about £250, for which, application will be made to the religious public.

On Tuesday, the 21st of October, the autumnal meeting of the HERTS' UNION, was held at the Rev. W. Greenwood's chapel, Royston, when the Rev. G. Browne of St. Albans, preached in the morning, and the Rev. T. Thodey of Cambridge, in the evening. It was very gratifying at this first meeting of the Union in that distant part of the county, to witness the cordial feeling evinced in favour of its plans for evangelizing the villages, and the generous encouragement given to its objects; the more so, as the hope is thence cherished that the society has only to be better known in order to secure more extensive and adequate support. The collection amounted to upwards of £21.

NOTICE.

The Annual Meeting of the STEPNEY ACADEMICAL INSTITUTION will be held, (Providence permitting) on *Tuesday Evening*, January 20, at the King's Head, in the Poultry. Chair to be taken at six o'clock precisely.

The following Sums were voted to the Widows at the second Half-yearly Meeting, on 9th of December, 1823.

M. S.	£5	M. R.	£5
M. D.	4	H. M.	5
M. T.	4	M. E.	4
H. T.	4	M. S.	5
S. I.	5	M. I.	5
M. P.	5	M. H.	5
M. B.	5	M. S.	5
M. R.	5	H. E.	5
M. M.	5	I. H.	5
E. I.	5	M. H.	4
M. G.	5	M. C.	5
E. P.	5		
E. C.	5		115

Thoughts suggested at the Commencement of a new Year.

Another fleeting year has spent
The measure of its stay:
And in the scroll of Time enwrapt
Has wing'd its flight away.

As from the wide-distended bow,
The winged arrow leaps;
And through the welkin element,
Its traceless motion keeps;

So Time, in unimpeded flight,
Its steady course pursues:
And circling suns and waning moons
With heedless aspect views.

The infant dawn of human life,
From him receives its rise:
The wasting lamp of riper years,
By him extinguished, dies!

The sprightly hue on Beauty's cheek
Feels his unkindly touch;
He draws the springs of nature dry,
Whilst scarcely seen t' approach.

The fairest form in human mould
Can't 'scape his ruthless hand:
Heaps of them slain within the year
Have strew'd our native land.

The young and old, the fool and wise,
Alike, promiscuous fall:
Crumble to their original,
Whilst Time outlives them all!—

Yet not for ever!—Mighty Foe!
Thou too art born to die;
And in the common wreck of worlds
Shall meet thy destiny.

Then shall the just in glory meet,
Nor dread a parting hour:
Their stable joys shall then surmount
Thy ruinable power.

G.

TO CORRESPONDENTS.

We were happy to learn, from *indisputable authority*, that the *mock* "Trial of the Rev. Edward Irving," is not, as we had been given to understand, the work of a "Christian minister;" but that of a "Layman of considerable *talents and reputation.*" *It is not denied that the writer has "considerable talents," and so, no doubt,* had he who sold his Master for 'the love of pelf:'—and as to "reputation," that also is a very equivocal term, and depends entirely upon what kind of *adjective* should govern the *noun!* We hope to be excused for offering our friendly advice, "to all whom it might concern," to have no future dealings in the Market, making even the *imperfections* of good men and ministers of Christ an article of trade!

Irish Chronicle.

The commencement of a new year affords a favourable opportunity for acknowledging the Divine direction and superintendence, which have been so evidently displayed in the affairs of the Society, from its establishment to the present period. The stations to which the attention of the Society has been directed—the Agents they have been led to employ—and the measure of success which has followed their endeavours, all require distinct and grateful remembrance. Whatever, therefore, may be the future operations of the Society, or their results, past and present mercies demand the sacrifice of praise and thanksgiving. "Ebenezer,—Hitherto hath the Lord helped us."

The labours of the Society, under the gracious auspices of Divine Providence, have already greatly multiplied and extended; and the state of Ireland still presents a scene of wide and persevering exertion for the future. These facts are introduced, that the necessity of importunate prayer, and the enlarged exercise of humble and entire dependence on Divine influence, may be constantly kept in practical remembrance.

The expenditure of the Society, in the support of its numerous Schools, its itinerant Readers and Preachers, has become much more than double the amount of its annual subscriptions; but, then, an appeal to the Christian public, on behalf of this important Institution, has never yet been made in vain; the deficiency having always been made up by donations and congregational collections; and it is confidently believed that, as its claims to benevolent attention become increasingly known and understood, pecuniary supplies will be cheerfully and liberally communicated. Encouraged by these considerations, the Society are desirous of proceeding in the discharge of present duties, trusting that, at the conclusion of the year on which we now enter, it will be found their labour has not been in vain in the Lord.

The following extracts from the Society's correspondence will be read with interest, as affording several pleasing indications of zeal and perseverance.

From an Irish Reader to the Rev. J. West.

Boyle, Sept. 1823.

This month I did not go far from home; but I hope wherever I am, that I spend my time doing the service of my Master, and where the Lord gives me an opening I strive to direct them to the fountain of life. A few days ago I was sent for by the young man that I spoke of in my last Journal, that was learning the Irish, to a house where there were a great many men and women together, that I might read and speak to them. I went to the house, and immediately I began to speak to them about the salvation of their souls. There was an old man in the company, about eighty years of age, and when I began to read and speak to the people, he began to sing, in order to interrupt the discourse; so immediately I directed the conversation to him, and told him, that according to the course of nature there was no person in the company so near going before the tribunal of God, where he should give an account of the deeds done in the body, whether they be good, or whether they be bad. Thus I spoke to him in a feeling manner, and proved all that I said from the word of God; but to my great surprise, before I left the house he was shedding tears. Blessed be the Lord! see what a sudden change the word of truth made in this man in a short time. He often thanked God for hearing so much of such good news before he died; and requested of me to visit him as often as I could spare time; "And," added he, "I hope in the Lord that I shall spend the rest of my life, let it be long or short, in the service of God, as well as I know how, or possibly can." The old woman that was sick, whom I made mention of in my last Journal, is recovered of her sickness; and I hope she is spared, through mercy, to get more knowledge of her Saviour, for she was hardly able to move when she came to my house, and wished that I should read for her; although I went to see her often, and the poor woman said that it was all the comfort she had in her sickness when I went to visit her. I read the word of truth in several places, but nothing interesting took place. I remain yours very truly, &c. &c.

From the same to the same.

Rev. Sir,

This month I went to my former parish of Kilmatigue, where the Lord is still showing his amazing power in bringing many from worshipping the works of their own hands to serve the living God. On my way I met a young man, who was bred a rigid Roman Catholic, who has of late been affected by hearing the scriptures read; he openly confessed his sentiments, and acknowledges that he has been all his lifetime led into gross darkness and error. He expressed himself to this effect in my hearing. I was much rejoiced to hear him; one that I knew to be some time ago an enemy to the cause; but I hope that He who has given him to see his danger, will manifest the efficacy of his atoning blood to him. I stopt a night in one Finey's house, a Roman Catholic; I read and explained a portion of the scriptures to the man of the house, and he said, "I never had so much pleasure in all my life." They paid the greatest attention while I was reading, and continued until it was very far in the night, which rejoiced me to see them so much delighted with what they heard—and some of them asking questions such as they did not understand; and when I would tell them the meaning, they seemed to be much rejoiced, as if I gave them a great gift.

From the same to the same.

I am happy to inform you, that in every direction I travelled, the people are beginning to see what good the Society is doing for the poor children, in giving them free education. I have seen an instance of this a few days ago. I was carrying a few books to one of the teachers, and I met an aged man on the road who asked me if they were the poor children's books I had with me, I told him they were, and he immediately took off his hat, and said, "May the Lord bless the Society that are sending these precious gifts to our children, and are giving them what we never could afford to give them, for we cannot keep them in clothes, not to speak of their schooling." "But," said he, "the Lord has raised up friends for my poor children in England." I asked him how many children he had going to the school? he told me he had five, and his brother four, and, said he, "If ten-pence was sufficient to pay for their schooling, I could not well spare it in the quarter." Indeed, Sir, if you were to witness the cheerfulness which appeared in his countenance when speaking of the Society, you would be highly delighted. In the part of the town which I live in at present, my neighbours are all Roman Catholics. I trust in the Lord that he will make both me and my wife useful among them, for they seem to like what they hear from us; for a great many of them come designedly to hear us read the Testament. I endeavour first to impress on their minds the danger of living in the indulgence of sin, and secondly, the happiness of relying on Jesus Christ for salvation.

From an Irish Reader to the Rev. J. Wilson.

Reverend Sir,

It has been repeatedly proved, that the most effectual means to better the condition of the benighted inhabitants of the mountainous parts of this country, is the preaching of the everlasting gospel, the school, and the Bible. And also that the disorders and appalling outrages which have taken place in Ireland, have, in most cases, been confined to districts, to which as yet, the labours of the Society have had no access, which is manifest here, and in other parts, where peace and subordination have been preserved. I have travelled through the dark parts of this country as usual, and read for them the glad tidings, and was received with kindness and respect by the inhabitants; when they heard in their own tongue the wonderful works of God. So that I trust I shall be able at all times, to give such pleasing details of the Society's operations, as may be gratifying to its benevolent supporters.

The schools were never better attended than at present, owing to a decrease of that opposition which formerly existed, and a disposition on the part of the teachers to augment the number of their pupils, the scripture tasks they must have, which gives both master and pupil an increasing desire to search the scriptures, with the assurance warranted by divine promises that their labours shall not be in vain: it has been often impressed on the minds of the teachers, that the Society has for its object to extend the triumphs of the gospel, and the reign of the Saviour, which emboldens them to anticipate with confidence, that, as long as they dis-

charge their several duties, they shall not want, but goodness and mercy shall follow them all their days. And those who send their children to the school bear testimony to many happy results, and exclaim that they have cause of thankfulness, that instead of swearing, quarrelling, and idling, their children remain at home committing their tasks to memory in obedience to their parents and teachers. A poor man who had two of his children at Mrs. Carney's school, and who was a ribbondman, the Testament was the class-book of his eldest child; he read it from cover to cover with great earnestness and attention; and so powerful was the effect of divine truth on his mind, that his first conviction and confession was, that he could not be a christian and remain a ribbondman. I met with E. K. of B—, in D—, who travelled with me to his place, he invited me to read the Irish scriptures for his mother, which has proved more profitable to himself than to her, as he has lately, through the medium of hearing the holy scriptures expounded, renounced popery and all its delusions. He met with a priest accompanied with a schoolmaster near S., who knowing that he had left their communion, began to mock him. "Please to tell me," said he to the priest, "what is the reason that you use tow, salt, oil, a white cloth, and a candle, in baptizing the infant? Or why do you blow on the water three times, anoint the child's ears and nose, and put the salt in its mouth, and cut so many crosses?" "These are mysteries too high for you to know," said the priest.

It affords much pleasure to the Committee, to find that the plan first adopted by themselves, of employing Readers of the Scriptures, has led some pious persons in Dublin to form what they call the "SCRIPTURE READERS SOCIETY;" the following are the "Instructions, [which are] to be strictly attended to by Persons employed as Readers."

1. "You are to travel about, through the district appointed for you, visiting from house to house, for the purpose of reading the Scriptures to the lower orders, accompanying such reading with plain remarks; pointing their attention to Him of whom they testify throughout, as *the way, the truth, and the life.*

2. "Remember that your principal object must be to call the attention of men to the Scriptures, strongly urging, upon their own authority, the sin of neglecting them; setting them forth as the only infallible rule of faith and practice, as able to make men *wise unto salvation, through faith which is in Jesus Christ:* so that your hearers may learn that they are *given by inspiration of God*, and are *profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto good works.*

3. "You are strictly prohibited from carrying about with you, for the purpose either of reading to the people, or of distributing among them, any book or publication but the scriptures of the Old and New Testament.

4. "You are strictly prohibited from preaching, either in houses or elsewhere; and must avoid, altogether, assemblies of the people at fairs or markets—your business is to be with families and individuals.

5. "Carefully avoid giving offence, by harsh or unkind attacks upon the errors of those with whom you have to do; but avail yourself of such opportunities as the passages you read, or the remarks of the hearers, may afford, for affectionately setting before them the truth from the Scriptures themselves; so that their errors may appear to be exposed or reproved, rather by the Word of God, than by your own words; and that in a spirit of love, and not of controversy. In so doing, you are not to rest satisfied with quoting from memory; but, as much as possible, make it your habit to refer to the book itself, and to read from it.

6. "If you are well received in any place, continue there as long as you find yourself useful, unless your presence should excite violent and public opposition; in which case it will be your duty to depart for a time.

7. "On your arrival in any place, or in journeying through your district from place to place, you must leave no house unvisited where there is any reasonable prospect of your being useful. If every door is shut against you, do not spend time in endeavouring to overcome opposition, but seek another neighbourhood.

8. "If in any place, or with any person, you have been the means of awakening attention to the Scriptures, it will be in the highest degree important to endeavour to keep that attention alive, by frequently revisiting that place, or that person.

9. "The limits which you are to tra-

vel will be assigned to you by your superintendant, and your movements within them are to be entirely directed by him. You are upon all occasions to be governed by his advice. You are to consider yourself as under his directions, and every part of your conduct is to be open to his examination and controul. You will receive from him such copies of the Scriptures as he shall think it right you should distribute; and you are implicitly to obey such instructions as he shall give you, as to the terms upon which, and the places where, you are to circulate them.

10. "You are to communicate with your employers only through your superintendant, and not by letter directly; you will receive your salary from him, which will be paid to you by such instalments as he may think expedient.

11. "You are directed to keep a regular journal of each day's proceedings, noting carefully the places, and if possible the names of the owners of each house in which you shall have read the Scriptures; and mentioning precisely the portions of Scripture read by you on each occasion. You must not suffer the preparing of your journal to interfere with your more important duties. Let it be a plain narrative of facts, briefly but accurately stated. Trust as little as possible to memory; but, at farthest, note the transactions of each day before the close of the next.

12. "Your journal must at all times be open to the inspection of your superintendant; and must be deposited with him at the end of every three months, to be transmitted to your employers.

13. "Abstain, in every part of your conduct, from artifice or misrepresentation; and do not intentionally give occasion of mistake as to your own creed, or profession of religion.

"You are called upon to take an active part in the service of God; let it be your constant effort to shew a pattern of the life of a true Christian—in patience, forbearance, meekness, and true holiness.

"And, to this end, live in constant prayer—attend on all the ordinances and means of grace—especially be diligent in the study of Holy Scripture—let the Lord be your strength and your dependence; *trust in the Lord with all thine heart, and lean not unto thine own understanding—in all thy ways acknowledge him, and he shall direct thy paths.*—Prov. iii. 5, 6."

To the Secretaries.

Dec. 10, 1823.

MY DEAR SIRS,

I have collected, as under, for the Society,

	£	s.	d.
At Bristol.....	123	2	10
Trowbridge....	26	12	0
Westbury	13	12	6

The annual meeting for the India Missionary Society, being about to be holden at Bath, I declined to collect there, at the request of the friends who have engaged that our Society shall not suffer by the delay. Two friends there, gave me one guinea each, lest they should be from home when our collection comes on, which is fixed for the last week in January next.

The ministers generally in all the places received me with the greatest kindness, and I was greatly occupied in preaching the whole time. I trust my visit to Scotland may be equally successful. I am,

Yours respecfully, and devotedly,
STEPHEN DAVIS.

P.S. I received, in addition to the above, £5 to give in charity, and four guineas and a half for my new meeting-house which is building at Clonmel, so that I collected altogether £175 3*s.* 10*d.*

The following Sums were inserted on the Cover of the Magazine last month, but lest the Readers of the Chronicle should not have seen them, they are acknowledged here.

Received by the Treasurer of the Baptist Irish Society.

	£	s.	d.
Collected by Rev. Mr. Shirley, in parts of Essex, Suffolk, and Norfolk....	104	15	2½
Benjamin Nice, Esq. by Ditto—Annual	21	0	0
Collected by Rev. Moses Fisher in Leeds and Bradford, for Schools...	38	4	2
Received from the Worcester Silver-street Auxiliary Society.....	26	10	8

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

LINCOLN.

On Monday, 24th of November, there was a General Meeting of the friends of the Baptist Mission in the ancient city of Lincoln. That a contested election for a member to serve in Parliament for the county, which was expected to take place on Tuesday, might not interfere with the Missionary Meeting, it was held at half-past six o'clock, Monday evening, at the Baptist Meeting-house. There was a religious service, preparatory to this at half-past two in the afternoon; and as it was suggested that it was desirable on such occasions to spend more time in prayer than had been usual; and that as much had been said and felt within the last few years on the importance of the influences of the Holy Spirit, and that his coming to the church in old times was in answer to united and persevering prayer, two ministers engaged, (after reading the scriptures) the Rev. Mr. Perkins of Newark, and the Rev. Mr. Galland of Lincoln, (of the Wesleyan persuasion;) and Mr. Blundell of Northampton delivered an address on the obligations and encouragements always to abound in this good work; after which he concluded in prayer. The whole service seemed acceptable, and it is hoped will not be in vain in the Lord. *The evening service commenced as appointed. A minister of the General Baptist Denomination prayed.* Addresses, both informing and animating, were delivered by Messrs. Thonger of Hull, Gladstone, Galland of Lincoln, Perkins, Blundell, &c. &c. The Meeting was well attended, and the collections liberal. T. B.

Foreign Intelligence.

CALCUTTA.

(Continued from page 533, last year.)

Our congregations during this month past, have generally been good at our place of worship. I often wish, when sitting and conversing with the natives, that I could commit to paper the conversations that pass in the course of an hour or two, at the very time, and exactly in the manner they take place. I doubt not they would appear interesting to our European friends; but at this kind of work I am but a very inferior hand. At the time you are taken up with your work, in a short space you may meet with eight or ten objectors, with different degrees of good or evil temper; sometimes objections appear weighty, at other times altogether frivolous, and all expect they shall meet with immediate attention, or else you are accused of wishing to have it all your own way; all must be silenced, if not satisfied, before you can comfortably go forward. And from the multitude of things that are spoken, it is difficult to collect what may prove edifying and encouraging to others. To recapitulate the whole that passes is next to impossible; to say

nothing at all is unsatisfactory; the adoption of a middle course seems only practicable when some striking incident takes place, that gives a leading character to the whole service.

A person, by the name of Ram Mohun, has been amongst us this month as an inquirer: I fear, however, he is not in earnest. He is a Byraggee—a man of excellent natural parts, but rendered half mad by his wild career in the service of Satan. He has been with us formerly, though for no length of time; yet there appear to have been some rays of light remaining with him, that afford a little additional interest in conversing with him, to what we feel when we come in contact with an entire stranger. Byraggees pride themselves much upon an indifference to the world, and profess to be above enjoyment or suffering: yet Ram Mohun had not been with us as an inquirer twenty-four hours before he is uneasy about eating and drinking and clothing!

24th. This morning Ram Mohun comes, and taking the New Testament in his hand, and sitting on the steps of the tank near our bungalow, reads aloud in a tone similar to those who read the Ramayan, and continues his exercise for more than an hour, without suffering himself to be interrupted by any, who coming to the tank to bathe, stop to hear. Well, thought I, these are the words of truth, and who can tell but some sentence may sink into the ear of some one; and thus Ram Mohun may be the means of doing what never entered into his heart—save some fellow-sinner. After continuing this exercise for a very long time, he came into the house, as straight as an arrow, and as full of complacency as the Pharisee, "who went up into the temple to pray," &c. "Sir, here is the holy book, I have been reading there for a long time, and now I want a book to learn to pray out of; for, some-how, prayer does not well *come out*." He had a much better cloth upon him than he had last week, and equally as much consequence about his carriage; yet there is great good nature about him—he is handsome in his appearance—his utterance is bold and clear—but Ram Mohun is not touched at heart.

This month has brought to us another person, between forty and fifty years of age, a Brahmun, of stern aspect, large aquiline nose, who gravely professes he will be hanged if he does not prove all the shastras, and all the modes of Hindooism, to be false. He came once or twice while we were engaged in the native chapel, and opened his papers, and began to read. Whether it be journeying to Benares, or Gyah, or bathing in Gunga, or whatever it might be, he concludes the paragraph by pledging himself to be hung if he fails to prove that all is false. If interrupted, he is filled with anger, and breaks out in the most shocking abuse. But why does he come with us? Nay, but he thinks we must necessarily be one with him because we both agree that these things are utterly false. We tell him to let go what he has thus discovered to be false; but before he can be right, he must receive the truth as it is in Jesus.

Specimen of social Life.

I have often felt grieved at the sad effects of false religion upon the social character, and this morning I had a very affecting instance of it. An old man, not less than sixty, came to me with a countenance full of grief and rage, with a wound over his left eye, which he professed to have been inflicted by one of his sons. I heard all he had to say, and then called his two sons in to inquire from them as to the complaints of the poor old man, and give them the best reproof I was able. After the father had finished, I inquired of the elder what he had to say, as his father had charged him with beating him with *his shoe*,* and a number of other things. He said, "Sir, my father is so full of rage, we are unable to live in the house with him. As to the wound he has over his eye, he got it when in a great rage with the servant; he jumpt from his seat to beat him, and threw every thing into confusion in the house; and whereas he says I beat him, I only went to the protection of my mother, as he began to abuse her and tear her clothes! I tell you how it is, Sir, my father loves no one in his house but his cow. If the cow eats, he does not care what becomes of us. He is an old man, he ought to subdue his anger, but it gets worse and worse." The old man says, "Ask the youngest?" I did, and he corroborated the statement of the former. I begged him to be reconciled to his children, but all was in vain. The elder son came into the room again, joined his hands, and began to entreat the father to be reconciled. The father hardened as the boy melted and humbled himself. The boy fell on his knees, clung about the legs of the fa-

* The greatest degradation imaginable is connected with this idea.

ther, and then touched with his forehead his father's feet, and then again clasped his leg. All was unavailing —the old man was quite inexorable. "I only want you to let me alone," said he, "God may pardon you. My *liver* is *broken*. What have I to do with you?" The boy holding his leg, and he extricating himself, and getting away from the prostrate son. I have endeavoured to pacify him before, when quarrels have taken place; but this morning all my arguments failed. This benefit, however, arose to me from the incident; the mercy of our Heavenly Father set forth in the parable of the Prodigal Son seemed inexpressibly sweet and forcible by the painful contrast that was before my eyes.

Here was a person, without cause, boiling with unmingled rage against the fruit of his body—the son comes, begs forgiveness with suppliant hands and bended knees, prostrates himself, embraces his feet, clings about his legs: but all is unavailing.—Our Heavenly Father is offended, insulted, forsaken—and yet his heart melts with pity, buries in oblivion all the remembrance of the past, and with open arms flies to *embrace* the returning rebel. Thus we see a pleasing comment upon that consoling scripture, "My ways are not your ways, neither are my thoughts your thoughts, saith the Lord."

CUTWA.

A LATE communication from Mr. W. Carey contains much important intelligence respecting Native Schools—a subject on which, from his long residence entirely among the natives, and thorough knowledge of their language, which is quite as familiar to him as the English, his testimony is of peculiar value. He assures us that there is no difficulty whatever in establishing schools, provided the requisite funds could be obtained; on the contrary, that he has been "perfectly teazed with daily petitions from all quarters" to confer this favour upon them. The scholars under his personal superintendence include the children from Christian, Hindoo, and Mahomedan families, who are instructed in reading, writing, and arithmetic, and make satisfactory progress. He concludes with a few miscellaneous remarks, which we give entire;

IF schools were set up in all the large places round every Mission station, the blessed results would almost equal those in Europe. Each school would be visited by the Missionary, and, at the same time, the people of the place and their neighbours would hear the word of God; not to say what good might arise from any book or tract left at the school; it would also make the Missionary more respectable, (which is requisite in this country,) and then what might fall from his lips would be viewed with much more attention than otherwise; and above all, the rising generation would be more prepared to receive the word of life. 2nd. Besides having worship in my hall with a stated congregation, I have three other stated places of worship; but the congregation is not stated, but fluctuating—the people stand for some time, and then give way to others. The method I take at these places is this; I take two or three of the native readers with me, and then begin by singing a hymn, which collects a number of people; one of us then reads a portion of scripture, and we all speak to them in succession, and then conclude. My subjects are generally these: 1st, God created man by and for himself, but man wilfully sinned and separated himself from his Creator, which has brought on all the misery that we see in the world; we often bring in portions of their own shasters, to prove good and evil. The last subject is the Redemption by our Lord Jesus Christ, when we prove to them that there is not one man to be found who, continuing in their ways, has forsaken sin; but amongst the followers of Christ we could shew them many who strive to keep from sin, and follow the ways of holiness. These are proofs they can say nothing against, and I have often seen them in tears. These places of worship are attended once a day, if the weather permits, in rotation. I should have had more if I could command money to build them. 3rd. About a month ago the Serampore Brethren sent a young man up for Beerbhoom, who is now there, which divides this church into two; the greatest number of the members are there, and I hope will now be fed with the bread of life. The Lord prosper his work in that quarter, and gather in his chosen from all parts!

BENCOOLEN.

SEVERAL Letters, of various dates, have lately reached us from this station. From one of them we copy the following account of the progress making in the dissemination of tracts and copies of the holy scriptures among the natives.

ALTHOUGH our further intercourse with the people has developed to us new scenes of vice and wretchedness, it has not been wholly unattended by circumstances of encouragement. The circulation of books, far from terminating in satiated curiosity, appears to have had the effect of exciting attention to the subjects of which they treat, and from the satisfaction afforded to have produced in the minds of some, a desire for additional information. The number distributed this quarter falls short of that of the last, on account of our editions being exhausted, but applications have been more numerous. These have been chiefly for the works already in circulation, but several inquiries have been made for *new* ones. None of our publications hitherto have been of a religious nature, unless we except the tract on the creation, from the book of Genesis, which, however, the Muhammedans consider a source of the Koran. This circumstance, though perhaps originally unintentional on our part, has been productive, we hope, of a more extensive demand both for such tracts as have been issued, and for such religious ones as well as others, as may be printed in future. The Malays, from being but little accustomed to read, and on account of the uncertainty of their orthography, are obliged to bestow immense labour before they can comprehend the subject of almost any book. When Philip's question is put, "Understandest thou what thou readest?" the answer is commonly that of the eunuch, "How can I, except some man should guide me?" Sometimes, however, it varies, "How is it possible at the first reading?" Their own manuscripts generally require to be read over several times before they can be understood, and under these circumstances but few perhaps who have received our books would have been disposed to apply a second time, were so much toil rewarded by so little pleasure, as to many, the subjects of an erroneous religion would doubtless appear capable of imparting. Having advanced subjects at the commencement not directly attacking their religious prejudices, and having thereby obtained some measure of attention, a tract has at length been prepared on the way of salvation by Christ. It contains a plain statement of the mode of redemption, rather largely illustrated by appropriate figures and parables drawn from topics familiar to the people. It is divided into three parts, the first treating of the universal prevalence of sin; the second of the great question, how can a sinner be saved; and the third of the way of salvation. It will occupy sixty or seventy octavo pages, and we trust will prove a valuable little work for extensive circulation. Of its reception we shall have occasion to speak at a future time.

Conceiving the people to be in some degree prepared by the previous distribution of tracts, and the gospel of St. Matthew, we have, during this period, given away a considerable number of copies of the New Testament. Mr. Winter had received several cases of an edition printed in a superior style at Haarlem; he had in his possession also, a large supply of Mr. Hutchings's edition, printed at Serampore, amounting altogether, perhaps, to a thousand copies. Of these, about four hundred have been variously disposed of, and from the willingness with which they have been generally received, and even the eagerness to obtain them manifested in some cases, we shall doubtless be able in time to distribute the remainder.

The method pursued in distributing both tracts and scriptures, has, by reason of our restricted means, been characterised by economy. It has commonly been as follows—Ten or twenty copies of the New Testament, and fifty or a hundred tracts are carried into the bazar on Sabbath-morning, which being observed as a day of rest from labour by the servants of government, the convicts, and indeed a large portion of the native population, has become a kind of market-day. Having taken a station in a shop, or some conspicuous place, where a few people are found assembled, a portion of scripture or a tract is read, illustrated, or recommended, and a conversation is entered upon. The number of hearers perhaps gradually increases, and in conclusion, books are offered to each person found on trial qualified to read them. At other times we merely visit the shops, and inquire who in them is

able to read, and willing to receive books, and when such a person is found, he undergoes the necessary examination, and if properly qualified, is presented with some. By this practice, we are enabled to distribute both tracts and scriptures judiciously, and to add a certain value to them which they would not possess if squandered away in indiscriminate profusion. We have lately discovered that we may leave books for distribution at the shops of the native merchants and traders. This we have reason to hope will furnish many excellent opportunities to forward them, not only to various parts of the island, but also to distant parts of the Archipelago. A few Sabbaths ago, half a dozen Testaments were left as a trial at a shop in the bazar, with directions to ascertain that the persons who might ask for them were sufficiently able to read. The merchant to whose care they were committed, was originally from a district near Padang. He said he still maintained a correspondence with his friends there, and that he had some considerable time ago at their own request, forwarded to them two copies of the New Testament. Two days after this he deputed a neighbouring trader to know if he might dispose of two copies only to persons of the settlement, and transmit the remaining four to his connexions near Padang, for which port a boat was then about to sail. The trader at the same time, begged to be entrusted with ten copies more for the sailors of some small Buggis vessels then here for the purpose of trade, and about to return to their native country near Macassar. May we not regard a few of the Muhammedans as thus virtually engaged in the destruction of that fabric of delusion, which has deceived so many millions of their brethren into irrevocable ruin?

SEBOLGA.

THE following extracts are made from a letter, addressed by Mr. Burton to Dr. Ryland, dated July 28, 1822, and which is the first written after his arrival at this new station.

ON our first arrival at Bencoolen we little expected that two years would elapse before we should be able to fix upon our places of permanent abode, and become in any good degree settled; yet this has been the *case, and I hope* in the end it will appear that we have been under the immediate guidance of our gracious and heavenly Father. In the various steps that have led to the present arrangement of stations and Missionaries on this coast, I trust we have had no object in view but that of directing our efforts in the best possible channel for the advancement of his cause; and if so, we need be under no apprehensions as to the result.

The Great Head of Missions seems now to have placed the whole line of the coast, and the greatest part of the interior of this large island, under your peculiar care. We consider it to be thus divided amongst our present three stations:—the southern part of the coast from Indrapora point to the Straits of Sunda is in a measure under the influence of our brethren at Bencoolen; the middle, from Indrapora to Ayer Bungey, together with the very extensive and populous country of Menangcabow, interior from Padang, is the wide field now opened to our brother Evans at that station; and all the coast to the northward of Ayer Bungey, is considered in some measure under the care of the station at Tappanooly, or rather Sebolga, whilst the principal objects of its attention and concern are, the poor Battas, inhabiting the interior from this place and the coast surrounding its extensive bay. The interior, from the first mentioned division of the coast, is inhabited by the nations of Rejangs and Lampongs, each of whom have a language and written character peculiar to themselves, and for whom at present we can make no efforts, as they are too far inland. In the second of these divisions the Malay language is all that is required; but in the last the Batta chiefly, which is spoken by about a million of that benighted race, and the attainment of which must now engage *our* whole attention. Oh! that it may engage our whole hearts too, that we may soon be enabled to point these degraded revengeful cannibals to "the Lamb of God, who taketh away the sin of the world." I long to feel my heart yearn over them, as did Brainerd's, and as many a Moravian Missionary's has done over numerous tribes of similar wretchedness.

Having arranged with the Managers of the Orphan Schools, that the females of that Institution should accompany Mrs. Burton to Sebolga, it became necessary that some place should be prepared for their reception, and that our house, which was building at Sebolga, should be got ready as soon as possi-

ble; or though Mr. Prince, with his accustomed goodness, had offered to accommodate us in his house on the Island at Tappanooly, till such time as our own should be sufficiently advanced to receive us, yet we could not think of intruding upon him a school of eight young children, besides our own family. To make these necessary preparations, therefore, I was obliged again to separate from my beloved family at Marlbro', on the 6th of last month, and come up to this place in a small boat alone, leaving them to follow me in the first vessel that might come.

But another great inducement for my leaving Marlbro' before Mrs. Burton, and in a small boat was, that it afforded me an opportunity of making a coasting voyage, and distributing tracts at the small ports all along the coast, from Indrapora point northwards. I accordingly took with me 200 copies of four tracts lately published at Bencoolen, besides many Gospels and Hymn-books. The winds did not permit me to touch at as many places as I first intended: but when I reached Nattal on the 19th, I had but ten tracts left, which I distributed in the bazar on the following Sabbath, and could prudently have given away a hundred had I possessed them. I was rejoiced to find that they were generally understood, and read with more ease than their own books. They were much pleased to obtain them, and seemed surprised at our liberality in *giving* such good books away. The Malays, who have the ability, are commonly fond of reading, and have a great reverence for whatever is met with in a book; and the ability to read is much more general than has been usually supposed, which is a very favorable circumstance; for having a press, and a man in every respect qualified for writing tracts on any subject, there seems no insuperable barrier in the way of a very wide diffusion of knowledge among them, which will certainly give a death-blow to their present blind superstition and apostacy. I am fully of opinion that amongst all ignorant tribes, not accustomed to books, the distribution of small tracts, written in an easy style, or of single Gospels, is much more likely to do good than that of whole Bibles, or even of New Testaments. This opinion is strengthened by the experience and observation of every day. In the latter instance they despair of ever getting through the book, and so never *begin; or if they read* in it at all, it is merely a passage here and there, and never attain a connected idea of its contents; whereas a small tract, bringing before them one interesting subject, is read repeatedly with pleasure and profit. Much as I rejoice therefore at the prosperity of the British and Foreign Bible Society, it would give me pleasure to hear that one-third at least of their funds were regularly given up to the Foreign Tract Society. On my way up I spent two very pleasant days with our friends Mr. and Mrs. Evans at Padang, and sincerely rejoiced with them that the Lord seems to be opening to them the wide door of usefulness, which that station commands, but which we feared would have been kept shut against them. Mr. Evans will be able to distribute about a thousand of each tract published at Marlbro', if so many can be spared him.

Sebolga, the place at which our house is building is a Batta village, on the nearest part of the Main, about two miles distant from the small island of Punchon, on which is the Company's settlement. As we shall only have Battas near us, we shall be in favorable circumstances for learning the language; but our own servants must be Neas or Malay, since the Battas do not engage themselves as household servants commonly, and this will prove a hindrance. I am rejoiced to find that there are so many of their words the same as the Malay, so that their language will not be so difficult to acquire as we at first supposed. Our house is now so far advanced, that we can enter it as soon as Mrs. Burton arrives. The Rajah of Sebolga has given me the ground: himself and people seem disposed to be very friendly. Much as these people are generally dreaded, I have found no reason for supposing that we shall be exposed to any personal danger in this situation. I go amongst them every where unattended, and have slept in our house, close to their campong, many times before it had door or window, nor have I heard that a single article has been pilfered from the workmen.

We purpose to give extracts from a communication of more recent date in our next Number.

KINGSTON.

WE have the pleasure to announce the safe arrival of Mr. and Mrs. Coultart, together with Mr. Godden, at Liverpool, after a te-

dious passage of 11 weeks; and it affords us additional gratification to state, that the change of scene and of climate, since her embarkation, appears to have been of great service to the health of Mrs. Coultart.

Since our friends landed, a letter has come to hand from Mr. Knibb, which affords satisfactory evidence that the cause of the Redeemer is still advancing at this important station.

"On the first Sabbath in September, the ordinance of baptism was administered in the baptistery of our New Chapel. It was truly a solemn and impressive service. The candidates for baptism were arranged each side the baptistery, decently clothed, before the chapel was publicly opened, that no confusion might take place in the arrangement. Many of the front seats of the gallery were occupied by respectable individuals, some of whom had expressed a desire to have the ordinance administered in the chapel. At six o'clock the service commenced with singing and prayer; after which brother Tinson preached an impressive discourse on the nature and importance of the ordinance. After sermon, I had the pleasure of baptizing 127 persons; the candidates conducted themselves with becoming seriousness, so that the whole service was solemn and orderly. We have been very particular in admitting members into our church; if they have deceived us, we have not deceived them. We have offered no inducements except such as the scriptures warrant. We have told them of the aggravated guilt of professing with their lips, what is not felt by their hearts; that professing themselves the servants of God, while they were serving Satan in their hearts, would only aggravate and increase their future punishment—and that hypocrites were of all characters the most detestable in the sight of God. May the friends of the Redeemer in England pray, that these persons may be enabled to adorn the doctrine of the Saviour in all things! My hands are now fully occupied, and I trust I feel peculiarly thankful to God that he has hitherto imparted strength equal to my day. For these last six weeks sickness has been very general in Kingston and its vicinity, though it has chiefly rested upon the natives. More than half the population have been affected with it, though it has not been generally fatal. Nearly seventy of my scholars were laid up in the space of ten days, but most of them are now recovered. The few articles I sent home for, I shall shortly be much in want of. My school is now full, so that I shall soon be compelled to reject all applications. The British System is one exactly suited to Jamaica, and some of the children have made great progress both in reading and writing. Some that were ignorant of their letters six months ago, can now read pretty correctly the easy chapters in the New Testament; which proves that they are not deficient in capacity. There was some report of the magistrates of Spanish Town sending a young person to me, to learn the System, for the purpose of establishing a school there; but I fear it has escaped their attention."

Contributions received by the Treasurer of the Baptist Missionary Society, from November 20, to December 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Balance of Legacy, by Mrs. B. Wallis, late of Kettering, by Mr. Satchell	35	0	0
Berwick and Tweedmouth, Missionary Society, by Mr. Anderson	12	0	0
Dunfermline, Missionary Society, by Mr. Alexander	10	0	0
Ditto, Association for Support of Native Preachers in the East, by Mr. Dewar	10	10	0
Bovey Tracey, Collection, by Rev. J. L. Sprague	3	2	0
Keppel Street, Auxiliary Society, by Mr. Marshall	35	0	0
Bratton, by Rev. R. Edminson:—			
Subscriptions 14 3 8			
Collection 2 15 3			
Weekly Subscriptions 9 18 3			
Imber 1 5 6			
Corsley 1 8 6			
Laverton 7 6 2			
	36	17	4

	£	s.	d.
Boston, Collected by Miss F. Wright	6	0	4
Loughton, Missionary Association, by Rev. S. Brown	6	17	0
Journey into Lincolnshire, &c. by Rev. Messrs. Blundell & Leslie*			
Boston 4 1 0			
Bridlington 20 0 0			
Collingham 13 6 0			
Hunmanby 2 12 0			
Lincoln 31 13 4			
Newark 21 8 0			
	92	0	4
Road, *(Northampton)* Penny Society, by Rev. T. Blundell	6	5	6
Northampton, Sundry Subscriptions, by Ditto	3	13	6
Mrs. Edwards, by Messrs. Smith, *Houndsditch*, Life Subscription	10	10	0
Rev. W. Bosworth, *Stafford*, by Chapman Barber, Esq.	10	0	0
Hants and Wilts Society, by Rev. John Saffery :*			
Batramsley .. 9 2 0 — Poole 4 0 0			
Blandford ... 2 2 0 — Ringwood 2 15 6			
Brighton .... 4 4 0 — Romsey 10 5 1			
Broughton ... 16 2 0 — Salisbury and vicinity,			
Chelwood.... 0 12 3½ — (in addition to £28 2s.			
Crockerton... 12 19 11½ — remitted before) 101 19 9			
Downton .... 3 7 6 — Shrewton 1 16 10½			
East Knoyle . 4 16 7 — Warminster 2 9 9½			
Hartley Row. 2 0 6 — Wellow 1 7 1			
Horsington .. 3 10 0 — Whitchurch 18 12 8			
Lockerly.... 5 18 0 — Wimborne 1 17 0			
Odiham and vicinity ... 8 3 6	218	2	1
Collected by Rev. John Mack:			
Evesham .... 12 10 6 — Worcester 39 9 0½			
Pershore 16 0 0	67	19	6½
Legacy of the late Mr. Daniel Sutcliff, *Hebden Bridge*, by Rev. John Fawcett	257	17	0
Essex Auxiliary Society, by Rev. J. Wilkinson:			
Burnham .... 1 8 0 — Loughton 6 17 0			
Colchester ... 13 16 8 — Potter Street 5 0 0			
Earls Coln ... 12 5 7½ — Rayleigh 5 1 0			
Harlow ..... 11 10 0 — Saffron Waldren 21 15 0			
Langham .... 18 9 0 — Thorpe 1 0 3	97	2	6½

TRANSLATIONS

Harlow, Collection, by Rev. T. Finch	9	0	0
Paisley, Youth's Society for Religious Purposes, by Mr. Symington	16	0	0
North Staffordshire, Auxiliary Society, by Mr. Kennedy	20	0	0

FEMALE EDUCATION.

Anonymous, by Rev. John Dyer	15	0	0
Harlow, Juvenile Society, by Rev. T. Finch	2	10	0
'Chatham Union' Female School, by Mrs. Pudner	20	0	0

* *Remittances from Hull and Scarborough, on account of this journey, amounting to £146 8s. have already been acknowledged.*

† £182 18s. 5½d. *previously remitted, will make the amount for the year, already forwarded,* £401 0s. 6½d. *The contributions from several of the churches are not yet received.*

TO CORRESPONDENTS.

The thanks of the Committee are presented to Mr. P. Millard, Bishopsgate-street, for a quantity of Magazines, and other Pamphlets.

Also to Mr. Ward of Bristol, for "Carylon Job," folio, for the Missionary College, Serampore, and to Mr. B. Allen, Leighton Buzzard, for sundry Magazines.

Our Friend at Newark will observe that the £1 kindly transmitted by him is included in the sum, mentioned above, as received there.

Remittances &c. from the Oxfordshire Auxiliary in our next.

EXTRACTS

From Numbers I. and II.

OF THE

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

ADDRESS.

It may be presumed that the objects and operations of this Institution are sufficiently known to the religious public to supersede the necessity of any formal statement or explanation. Still, as few days pass but some report of kindred institutions is presented to the friends of religion, respecting the progress of the Gospel in our own and in other countries, it is requisite and necessary that the claims of every society should be distinctly presented, in order to maintain its due share of interest amidst the almost innumerable applications for public support.

With a view to present the friends and supporters of the Baptist Home Missionary Society with a more detailed account of its operations than has hitherto been furnished, the Committee have thought it desirable to publish a periodical paper, entitled, the "QUARTERLY REGISTER," the first and second Numbers of which have already been circulated.

It is intended to embrace a brief account of the present state of religion in the different counties and adjacent islands of our own land;—of the efforts of kindred Institutions;—occasional extracts from the journals of Missionaries;—reports of Auxiliary Societies;—communications from Ministers, and such other intelligence as may be calculated to excite a deeper sympathy for the moral and spiritual condition of our fellow-countrymen.

Such being the objects of the "Quarterly Register," it is earnestly hoped that its circulation will (through the Divine blessing) tend to promote the growing prosperity of Juvenile and other Auxiliary Societies, for whose use it is principally designed;—and by diffusing a more ardent zeal for the SPREAD OF THE GOSPEL AT HOME may ultimately glorify "God our Saviour."

The Committee have the pleasure to announce that, at a *Special* Meeting, held October 31, they unanimously agreed, on account of the enlarged operations of the Society, and with a view to their further extension, to invite the Rev. F. A. COX, A.M. of Hackney, to act as joint Secretary with Mr. Edwards, not doubting that this appointment will receive the sanction of the next General Meeting.

Some Account of the State of Religion in Cornwall.

As in this Quarterly Register it is proposed to give a brief account, from time to time, of the religious condition of the different parts of our own land;—in conformity with which general design a recent journey in the service of the Society, to whose interests this publication is devoted, has suggested the propriety of making a commencement with our remotest Western County.

Cornwall presents comparatively few attractions to the ordinary traveller who might feel but little temptation to linger amids the wildness of its more mountainous parts, or the bleak and barren scenery of the mining districts; yet both the Philosopher and the Christian will find ample scope—the one for his researches—the other for his pious gratitude. With the latter, we have, at present, more immediate concern.

Perhaps there are few, if any, of the counties of England more cultivated by the assiduous exertion o the Methodists, who have penetrated into very many of the darkest villages and hamlets. In some places they have considerable congregations, and in every place whither their labours have extended, they manifest the characteristic zeal of their denomination a zeal, which in this remote county especially, possesses not only an admirable ardour, but a diffusive charity. When, on a former occasion, the writer visited Cornwall, he was not only welcomed into their pulpits, but his cause that of the Baptist Mission) was much patronized by their ready co-operation.

But it must not be imagined that either ou Methodist or Independent brethren have accomplished all, that can or ought to be attempted, or that heir own minds would desire. They are fully aware, as well as every other denomination, that there "remains very much land to be possessed;" and in a county especially where the evidences of Druidical superstition are to be found in so many directions, the spirit of a genuine Christian will be stirred within him, to think how little comparatively the efforts of all the various classes of evangelical labourers in the field can accomplish. There is, indeed reason for gratitude—still more for exertion—and most of all for prayer.

The existence of the Baptist denomination in Cornwall is of recent date. Several churches have, however, been planted—most of them flourishing. The principal are Truro, Falmouth, Penzance, Redruth, and Helstone. These are diffused over the Western end of the County, about two-thirds of which remain nearly unoccupied, in which several positions, and in principal towns, might be advantageously assumed, fo the purpose both of fixed and itinerant ministrations; comprehending an extensive district towards and beyond Launceston on the North, and Looe on the South. It may, I think, be fairly stated, that the Baptist denomination in Cornwall is generally prosperous, with regard to established interests, and there is a great and beneficial activity in village preaching. With all the labourers in connection with the Society he Committee have every reason to be satisfied and indeed to be devoutly thankful for the piety, zeal, perseverance, and success apparent. The solitary place is, in various instances, made glad; and it is only for the Christian public to supply larger funds, and others, especially those most valuable coadjutors, the pastors of churches, will attempt a still more extensive cultivation of the moral wilderness. It afforded me grea pleasure, in my recen visit, to witness the readiness with which our brethren assembled to confer on the best methods of future exertion, and the spirit of mutual co-operation and ardent concern for the prosperous operation of the Society, which was universally manifested. Having enjoyed the opportunity of seeing many of their stations, ascertaining their vigorous and self-denying efforts, and becoming acquainted with the feelings of private individuals as well as public assemblies, I have no hesitation in affirming, that much usefulness is likely, under the divine blessing, to ensue; and that there is everywhere a steady, and in many places a growing attachment to the Home Missionary cause. Surely this may be received as "a token for good"—a ground for hope that ou indefatigable brethren, who go forth weeping, bearing precious seed, shall doubtless come again with rejoicing bringing their sheaves with them. The letters of some of the Missionaries in this number will present the ubject in a little more detail, and give some idea of what is or may yet be done. The Cornish motto is "One and all;"—in the true spirit of which they are, I believe, harmoniously labouring in that remote county. May their union be

still more firm—their zeal still more vigorous—their success still more abundant! The fires of a guilty superstition, which blazed once on many a mountain summit, are, I trust, for ever extinct; though the unhappy fact of the impious worship of Druidism is to be still traced, in permanent engravings, on the eternal granite:*—other fires are now kindled—the light of "the glorious gospel of the blessed God" now sheds its benignant splendour over the hills, along the vallies, and even in the subterraneous mines—a light which no earthly power can extinguish, and which, we hope and pray, will ever cheer and irradiate Cornwall!"

F. A. C.

Intelligence from the Stations.

SCILLY ISLES.

Mr. Trewalla says, in a letter dated August 18, "I live at *St. Mary's*, which is the principal island; and here we have three places in which the word of God is preached, and two Sabbath-schools. The hearers of the Gospel are not less than three hundred, and the children who regularly attend are about eighty. For one of the places of worship £7 per year is paid, and for another fourteen shillings; the other is the house of a friend who charges nothing According to present appearance great good will be done on this island. A neat chapel is nearly built, which Mr. Jeffery engaged for ten years at £18 per year

At *Tresco* the place is not large enough to contain the people. I was informed yesterday, that there were as many outside the door and windows as within; and the number within could not be less than one hundred and twenty. The Sabbath-school here is very prosperous; the number of children is seventy.

At *Brehar* the spirit of hearing was never greater than at present, and much good has been done on this island. The rent of the place here is £1 per year. The school is conducted principally by a suitable woman, to whom Mr. J. allowed ten shillings per year: the number of children is about forty I should have stated, that £2 per year is paid for the place at Tresco.

At *St. Martin's* the place is generally crowded with attentive hearers of the word of life. We have two Sabbath-schools on this island, conducted by two females, to each of whom Mr. J. allowed ten shillings per year. The numbers of children are twenty and thirty-five.

At *St. Agnes* there never was such a thirst for the glorious gospel. At ten minutes notice there is a house filled with people to hear the word; and many are truly pious. Mr. J.'s school on this island has been given up to the clergyman, who has established a day-school, where all the children are taught.

At *Sampson* all the inhabitants attend the preaching, and Edward Web ber is truly useful in the school.

The fields here are indeed white unto the harvest. May a great multitude be gathered unto the Lord for the celebration of his praise! I now proceed just to mention my labours in these islands; for being sent here, and provided for by your Society, I hope to spend and be spent in serving the Lord and immortal souls. My plan is, to preach twice in this island, and visit an off island every Sabbath-day. Yesterday I preached here at nine o'clock A. M.; at half-past ten, the boat being ready, I went to Tresco, where I preached, and returned, and was in the pulpit again at six P. M. I shall be out three days in the off islands this week; so that I hope to visit Tresco every week, and the other off isles every fortnight; this, with preaching every Tuesday, and holding a prayer-meeting on Saturday evenings at Mary's, which is our practice, will completely fill up my time. And with the assistance of the native preachers, who go in turn to the off islands, the people will hear the word every week; and the schools, I trust, will be well conducted."

NEWLYN.

Extract of a Letter from Mr. Jeffery.

The Sabbath evening attendance at *Newlyn* has increased since the commencemen of my humble labours here, from eighty or one hundred persons to a full house on a Sabbath evening. Indeed we have lately been obliged to take down the partition that divides the

* I saw, in the centre of the town of Penzance, a block of granite, the superior half of which was shaped like a human head, with the features deeply indented on the stone which no competent persons on the spot doubt was a Druidical idol.

Meeting-house from the school-room, and to make both buildings one place of worship. The chapel and school-room will certainly accommodate nearly seven hundred people. The inhabitants of *Newlyn* have, for many years, been afflicted with deeper poverty than any other people in this county. In every respect (I cannot fear contradiction) the precious souls here are as deserving the attention of an evangelical society, as any people in the kingdom. There are many villages near, at least within ten miles, (and I will visit some of them if God permit, and the Society are pleased to enable me to do so,) as dark as the most benighted spots in England. That much has been done to chase away moral darkness from the souls of the poor in Cornwall, and that great success has attended the efforts, I thankfully acknowledge; but the tract of land in my rough map, contains at least, fifty thousand souls, and of this company not six, *not five thousand* are professors of religion. *Newlyn* and *Mousehole* were but partially supplied with the gospel by Mr. Smith and his assistants, (they could not do more,) and there are many places yet unvisited by Baptist, Independent, or any other evangelical ministers.

1. *Newlyn* (2000) a great part of the population of this town would be destitute of the gospel, but for the labours of your itinerant. 2. *Mousehole*, distant two miles, (1000 inhabitants) has many souls perishing for lack of knowledge. 3. *Buryan*, six miles distant from Newlyn, has perhaps 2000 people, many of whom are as much in need of the gospel as the people of St. Agnes were ten years since. 4. *Madron* is about three miles from this town, some of its villages are "as dark as any part of the kingdom." 5. *Brane*, distant about five miles. In this village and surrounding hamlets, hundreds are sitting in the regions and shadow of death. The distance of these places from Penzance is not much greater than from Newlyn.

My labours might be extented to *Tredavoc*, (here I have heard are ninety families—there is no preaching in the village,) to *St. Michael's Mount*, which is seldom visited (I have been informed) more than once in two weeks; here are 300 souls in a deplorable condition—to *Lelant*, and many other places, if I had a horse.

Prayer Meetings regularly at Newlyn, and I hope this winter to establish them in *Street Nowan*, in *Mousehole*, in *Buryan*, and other places. Sabbath school at this town has about 200 scholars, and if I had books, &c. I could establish others in many villages now quite neglected. Twelve Bibles at present would, I trust, be great blessings, as many poor families that I have found able to read, are without the scriptures. Doubtless, I shall find many other houses without the Bible in my journeys. Tracts, *Immanuel*—broad-sheets, I have distributed 7 or 800 slips. The only good that can be expected from the day-school at present, is the enlargement of the congregations. My boys are from the most wretched families in the towns of Newlyn and Mousehole. By this Institution the parents (many of whom are widows) have been drawn to the house of God.

ST. JUST.

NOTWITHSTANDING the severity of the winter, (writes Mr. Crossman,) yet the Lord has wonderfully supported me in my village exertions. My little horse has proved very useful, as by his assistance I have regularly attended my round, which has not been in vain in the Lord. The blessings of divine grace have been wonderfully manifested in the salvation of some of our villagers through the preaching of the glorious gospel of the blessed God. One of my friends in whose house I have preached for some time past, and whose heart the Lord opened, has been called in an unexpected way into an eternal world; but the Lord of Hosts was his trust and his only foundation in the trying hour, and his earnest prayers proved the sincerity of his soul. On the one Sabbath I preached to him the blessings of salvation by Jesus Christ, and engaged in the delightful exercise of prayer at the throne of grace; on the next Sabbath was called to stand by his coffin, and address nearly a thousand souls on the subject of death, and accompany him to the house appointed for all living. What a sudden change, one Sabbath engaged in the service of God among a sinful and imperfect people exposed to sorrow, affliction, and death, the next joined to the innumerable hosts of glorified spirits, free from every evil, and for ever with the Lord! The thought of one sinner saved, more than compensates for all the toil and expenses connected with village preaching. At the close of this service a

poor man said to me, "I bless God I ever heard you preach, I have attended your ministry for some time, and have been convinced of the propriety of seeking salvation in Christ Jesus, but have like many others, put off the time to a future day, but am now determined by the grace of God, to become a follower of the Lamb." The Lord is doing great things for us, blessed be his holy name. I established a Sabbath school on Whit-Sunday, in our little chapel at the Land's End; we began with forty-seven children, but increased last Sabbath to sixty-two. This place has been sadly neglected, that among a population of several hundred persons, scarcely one-tenth of them know any thing of the alphabet. But I hope, by the blessing of God, this will be a means of renovating the wilderness, that the gospel may be received with thankfulness and joy. I have commenced the school under very unpleasant circumstances, having but few books, not a Bible nor Testament. If any books could be obtained from any quarter, I should feel particularly obliged, as I expect shortly to have 100 adults and children in the school.

COPPERHOUSE.

To the Committee of the Baptist Home Missionary Society.

Sept. 15, 1823.

GENTLEMEN,

YOUR great kindness in coming forward to assist the Female Infant Society, to continue the preaching of the gospel at Gwinear and several villages on the sea coast of Cornwall, has filled the hearts of the people with gratitude to that God who is the author of every good. And I am requested to present to your Society, their united thanks for that benevolence you have condescended to impart unto them, and their prayer is, that his blessing may rest upon you, who hath said, "He that hath pity on the poor, lendeth unto the Lord, and that which he hath given will he pay him again." I have no doubt but many of the poor in this part, will have to adore the friend of sinners not in time only, but through the long rounds of eternity for the liberality of those well disposed persons who have been pleased to favour them with the word of eternal life. A poor man died at St. Erth last week, of whom it might be said that he lived without hope and without God in the world. Indeed I might add that till within a few weeks of his death he professedly denied the existence of a God, but under his late severe affliction his foundation gave way, and his guilty soul was filled with horror and wild dismay. Persons were requested to visit him, but they said, like Ananias when directed by the Lord to go to Saul of Tarsus, "Lord I have heard by many of this man how much evil he hath done to thy saints." So this man was left to perish because he was a proverb in the village for wickedness. I was sent for by the father to come and see his dying son, with which request I most cheerfully complied; and continued to visit him several times a week till the day his immortal spirit quitted its clay tenement. I read to him a tract I received of your respected Secretary, called the Sinner's Help, which I trust was useful, and I must confess that I am led to number this circumstance with my many mercies that the Lord was pleased to direct me to preach "the glorious gospel of the blessed God" in the sick chamber of this poor dying sinner, who eagerly grasped the glad tidings of salvation through a crucified Saviour. He is now gone the way that is appointed for all flesh, but eternal thanks be to God he has left a testimony behind that Jesus Christ has power to forgive sins of the deepest dye. After preaching at Gwinear last Lord's-day morning and afternoon, I preached a funeral sermon in the evening at St. Erth, for our deceased friend to a crowded congregation—may God the Holy Spirit send home the word with power to the hearts of the people! Were it not for itinerant efforts in these parts, many of the Lord's poor children would be totally deprived of the means of grace, and the thoughtless and profane, entirely destitute of the greatest of all human blessings, the gospel of our salvation. I feel particular pleasure in village labours, and while life and health continue, I hope never to desist from them. I am perfectly satisfied that nothing has such a tendency to bring down the blessing of God on his church, and on the country at large, as the constant and extensive preaching of the gospel of Christ. Gentlemen, I have the happiness to inform you that the Redeemer's interest at Gwinear never had a more pleasing aspect than at the present time, for which I desire to be very thankful. Indeed all the villages where, by your kind assistance I am enabled to continue my labours, are well attended, and I humbly hope much good will be

the result of your liberality under the Divine blessing, and that we shall have the unspeakable happiness of beholding the growing empire of Immanuel advance in the villages amongst our Cornish miners and fishermen. The blessings of the poor who were in a perishing condition, for lack of those streams of salvation which gladden the heart, will doubtless descend on your invaluable institution. The places where I preach regularly, are two in the parish of Gwinear, also at Portleven and Goldsithney, on the south coast; and on the north, at Portreath, Angarrick, and St. Erth. The number of times I preach at each of these places per month, are—at Gwinear church town four, and frequently six times; here we have a Sunday school consisting of eighty children. At Herland four times, at Portleven six times, at Goldsithney twice, at Portreath four, at Angarrick four, and at St. Erth four times. In addition to these labours, I preach occasionally on board ships, at Hayle and Portreath, also in several other villages. We have at Portreath a Sunday school of about forty children. My fervent prayer to God is, that heaven's best blessings may rest on your Society,

And remain, Gentlemen,
Your humble and obedient Servant,
JAMES HEATH.

HELSTONE.

MR. Lane says—At the period of my last communication we preached at a village called Crane, from this we have removed to another in the same parish, called Treloquithack: here we occupy a chapel, which is private property, at the annual rent of £3. By this removal we have a more comfortable place of worship, a larger congregation, and have increased our labours from preaching once a fortnight, to twice every week. Our chapel at Portleven, for which I collected in London last year, to which most of you (the Committee) contributed, is finished, and has been opened for Divine service upwards of six months; here there is a most interesting congregation, and pleasing prospects of usefulness present themselves.

Your attention to this neighbourhood has not been in vain. To this many places of christian worship, erected amidst the relics of druidical superstition, witness, and, I trust also, the conversion of many immortal souls to God. I entreat an interest, not only in your liberality, but in your prayers too, convinced that the Lord alone can give success to all our efforts.

The following Correspondence was addressed to the Secretary.

DEAR SIR,

Your Home Missionary Society has proved a blessing to us in BUCKINGHAMSHIRE. The liberal donation you made us, encouraged us to go on and do something among ourselves as an Association. Several places have been opened by us, and are now supported by the funds of our Association. The £10. your Society sent, was devoted chiefly to the village of *Mursley*, and in that village the Lord has owned his word to two or three individuals. One in particular, who was a very saucy and wicked persecutor, was accosted by a neighbour on the day the new place was opened, thus, "Come, will you go to-day to the new place?" He replied with an improper epithet and much levity, "I think I shall." From that day he has continued to attend the preaching of the Gospel; and is now a steady and useful member of a Baptist church in the neighbourhood. Other instances of good might be mentioned, though not quite so conspicuous.

Yours most cordially,
P. TYLER,
Secretary to the Association.

DEAR SIR,

In applying again to the Baptist Home Missionary Society for aid, we have to acknowledge with gratitude their former assistance. It would have given us pleasure, as your auxiliary, to have been able to have assisted you in your extensive operations, and successful exertions in spreading the Gospel at home. But the Society formed here last year, having for its object the further spread of the Gospel through the extensive destitute county of Lincoln; the field is too wide for our cultivation without assistance. We have at present but one Itinerant, who is stationed at Gainsborough, where a large and commodious chapel has recently been erected, through the liberality of Mr. Nichols, who has advanced the money for the ground and building. The chapel was opened last week, when Mr. Godwin and other ministers preached. It will

be vested in trust for the use of the Particular Baptist denomination.

This station has hitherto afforded nothing towards the support of the Itinerant, the expenses of the former place of worship being equal to the amount of collections and subscriptions; but as several are waiting for baptism, and the prospect of a church being speedily formed, it is hoped this station will soon be able to support itself, when our attention will be directed to other destitute parts of the county. We doubt not but our objects and efforts are in perfect unison with those of your society, and as we are in arrears to Mr. M. our Itinerant, we trust we shall be favoured with your aid.

Praying that the numerous and important exertions of your Society may be accompanied with the Divine blessing. We are, dear Sir,

Your fellow-labourers,
John Hinmers, Boston.
David Davies, Lincoln.
Wm. Nichols, Collingham.

Boston, Lincolnshire.

From the Committee of the Hereford Auxiliary Society.

DEAR SIR,

We, the Committee of the Herefordshire Itinerant Society, having been informed by Mr. S. that you intimated to him, that if we were in pecuniary embarrassments through our exertions to extend the benefits of our Society, you would kindly endeavour to procure us some additional aid; we hereby assure you that such is the fact. Our efforts the last year have been doubled, having employed another labourer. We have now two Itinerants, who are wholly devoted to the work of preaching the Gospel, and a third who regularly labours in the same work on the Sabbath. They preach in nine stations, and in some of them more than once every week. A good place of worship has been erected in a central station, (the debt on which, the generosity of the religious public has enabled our senior Itinerant to reduce from £440 to £90.) Here a church is formed, consisting of thirty-six members, a flourishing Sunday-school established, and we have a pleasing prospect of still greater success.

But though we feel truly grateful for the assistance afforded us from various quarters, we fear we shall not be able to continue to employ our second Itinerant, for want of the necessary funds. A considerable balance is now due to the Treasurer, and in addition to this, he will very soon have £40 more to pay. We solicit, therefore, most earnestly your kind efforts on our behalf, that the worthy Ministere who are preaching in the dark villages of this county, may still be supported; and that the wilderness and the solitary place may be glad for them, and the desert rejoice and blossom as the rose.

We remain, dear Sir,
Yours very respectfully,
W. Williams, Secretary.
J. Lewis, Treasurer.

BURTON STREET CHAPEL
AUXILIARY MISSIONARY SOCIETY.

On Thursday evening, the 23rd of October last, a Public Meeting was held in Burton-street Chapel,—Benjamin Shaw, Esq. in the Chair.

The object of this Meeting was to establish an "Auxiliary Missionary Society in aid of the *Home*, *Irish*, and *Foreign Baptist Missions*."

The Chairman introduced the business by an appropriate address, and was followed by the Rev. Messrs. Cox, Dyer, Edwards, Ivimey, and Herbert, J. B. Bicheno, Esq. *Barrister*, T. Pellatt, Esq. and other Gentlemen.

The claims of Missionary Institutions, whether at home or abroad, were warmly advocated by all the speakers; and it was agreed that the amount collected by this Auxiliary should be equally divided among the Three Societies above named, unless otherwise directed by the Contributors.

The Meeting was well attended; the information communicated was highly interesting, and we have seldom witnessed a greater degree of devotional feeling blended with missionary zeal, than upon this occasion.

Auxiliary Society for the Western Part of SOMERSETSHIRE, *and adjacent Places, established the 17th of October*, 1823.

Extract of a letter from the Secretaries, to the Committee of the Parent Society.

Gentlemen,

Agreeably to the desire you have expressed in the last paragraph of the Regulations inserted in No. I. of the Quarterly Register of the Baptist Home Missionary Society, we have much pleasure in forwarding a copy of the Resolutions passed at a public mee

ing, held at the Rev. Mr. Viney's meeting-house at Bridgewater, in the County of Somerset, for the formation of an *Auxiliary Baptist Home Missionary Society, for part of the Western District*, comprising part of the Counties of *Devon*, *Dorset*, and *Somerset*.

At this meeting, W. Cadbury, Esq. of *Rumhill House*, was called to the Chair; and the several resolutions were moved and seconded by the Rev. Messrs. J. Edwards, the Secretary of the Parent Society, J. Corp, the Independent Minister of Bridgewater, J. Viney of Bridgewater, J. Baynes of Wellington, O. Clarke of Taunton, W. Gabriel of Stokegomer, W. Humphry of Isle Abbots, and T. Sturgess of Watchett, together with Messrs. J. Fisher and J Phillips of Bridgewater, and E. Whitby of Yeovil.

The meeting, which was very numerously attended, appeared to feel deeply the importance of Home Missionary exertions, which connected with the decided spirit of harmony and piety which characterized the several addresses, leads us to indulge a sanguine hope, that the Auxiliary now formed, may be instrumental, under the Divine blessing, of promoting in a pleasing measure, the very interesting designs of the Parent Institution, in the destitute towns and villages of this extensive and populous district.—W. Cadbury, Esq. of *Rumhill*, has consented to become the Treasurer, the Rev. J. Baynes of *Wellington*, and O. Clarke of *Taunton*, were appointed Secretaries, and the Rev. Messrs. Crook of Crewkerne, Gabriel of Stokegomer, Humphrey of Collumpton, Kilpin of Exeter, Sharp of Bradninch, Singleton of Tiverton, Toms of Chard, Viney of Bridgewater, and Wayland of Lyme Regis, with eighteen Gentlemen connected with their respective congregations, were appointed as the Committee for the ensuing year.

J. Baynes, } Secretaries.
O. Clarke, }

Nov. 19, 1823.

We are gratified with the information derived from the November number of the Home Missionary Magazine, that our sister institution has been favoured with a recent and seasonable supply of £1000. This proves the growing interest taken in Home Missionary exertions, and induces us to anticipate encreasing support for ourselves.

It is with much regret that the Committee of this Society state to their friends and correspondents, that they have been under the painful necessity of declining aid to several applications, (where prospects were very encouraging) and delaying promised assistance to others, *entirely for want of funds*.

The Treasurer is already considerably in advance, besides being under engagements for nearly Two Hundred Pounds, which will become due in a very few weeks.

It is earnestly hoped that when these facts are known, the religious public will hasten to the help of this Society, as they have recently done to others in similar circumstances; that pious and laborious Missionaries may not be discouraged through want of support, or be recalled from the "fields which are white, and ready to the harvest."

N. B. The monies which have been received by the Treasurer since the last Annual Meeting, having been printed in detail in the Quarterly Register, are not inserted in this place, in order to leave more room for correspondence.

*** *Subscriptions and Donations for this Society will be thankfully received by* William Day, Esq. Treasurer, 99, *Newgate Street; the* Rev. John Edwards, 21, *Thornhaugh Street*, London, *and the* Rev. F. A. Cox, A. M. *Hackney*, Secretaries; *of whom may be had, by all persons desirous of collecting for the Society, Annual Reports, Quarterly Registers, and other Papers to assist in the formation of Auxiliary Societies. All Communications respecting the Spread of the Gospel at Home, that are thought adapted for this Work, may be addressed to the* Secretaries *as above, and will receive as early attention as possible. Those friends in the country who wish to be supplied with the above Papers, are requested to say what number will be wanted, and by what conveyance they should be forwarded.*

London: Printed by J. Barfield, 91, Wardour-street, Soho.

THE

Baptist Magazine.

FEBRUARY, 1824.

The Rev. Robert Hall's Description of the Rev. Messrs. TOLLER *and* FULLER, *late of Kettering; from a Memoir prefixed to "Sermons on various Subjects, by the late Rev. Mr. Toller."*

"THE settlement of Mr. Fuller, the venerable secretary of the Baptist Mission, in the same place, by giving scope to a virtuous emulation, was probably equally beneficial to both parties. From the absence of competition, and the abundance of leisure attending a country retirement, the mental faculties are in danger of slumbering: the rust of sloth too often blunts their edge, and impairs their brightness, which nothing could be more fitted to counteract, than the presence of such a man as Mr. Fuller, distinguished for constitutional ardour and industry.

"It has rarely been the privilege of one town, and that not of considerable extent, to possess, at the same time, and for so long a period, two such eminent men as Mr. Toller and Mr Fuller. Their merits as christian ministers were so equal, and yet so different, that the exercise of their religious functions in the same place, was as little adapted to produce jealousy, as if they had moved in distant spheres. The predominant feature in the intellectual character of Mr. Fuller, was the power of discrimination, by which he detected the minutest shades of difference among objects which most minds would confound: Mr. Toller excelled in exhibiting the common sense of mankind in a new and impressive form. Mr. Fuller never appeared to so much advantage as when occupied in detecting sophistry, repelling objections, and ascertaining with a microscopic accuracy, the exact boundaries of truth and error: Mr. Toller attached his attention chiefly to those parts of christianity which come most into contact with the imagination and the feelings, over which he exerted a sovereign ascendancy. Mr. Fuller convinced by his arguments, Mr. Toller subdued by his pathos; the former made his hearers feel the grasp of his intellect, the latter the contagion of his sensibility. Mr. Fuller's discourses identified themselves, after they were heard, with trains of thought; Mr. Toller's with trains of emotion. The illustrations employed by Mr. Fuller (for he also excelled in illustration) were generally made to subserve the clearer comprehension of his subject; those of Mr. Toller consisted chiefly of appeals to the imagination, and the heart. Mr. Fuller's ministry was peculiarly adapted to detect hypocrites, to expose fallacious pretensions to religion, and to separate the precious from the vile; he sat as 'the refiner's fire, and the fuller's

soap:' Mr. Toller was most in his element when exhibiting the consolations of Christ, dispelling the fears of death, and painting the prospects of eternity. Both were original; but the originality of Mr. Fuller appeared chiefly in his doctrinal statements, that of Mr. Toller in his practical remarks. The former was unquestionably most conversant with speculative truth, the latter perhaps possessed the deeper insight into the human heart.

"Nor were the characters of these eminent men, within the limits of that moral excellence which was the attribute of both, less diversified than their mental endowments. Mr. Fuller was chiefly distinguished by the qualities which command veneration: Mr. Toller by those which excite love. Laborious, zealous, intrepid, Mr. Fuller pressed through a thousand obstacles in the pursuit of objects of public interest and utility: Mr. Toller loved to repose, delighting and delighted, in the shade of domestic privacy. The one lived for the world; the other for the promotion of the good of his congregation, his family and friends. An intense zeal for the advancement of the kingdom of Christ, sustained by industry that never tired, a resolution not to be shaken, and integrity incapable of being warped, conjoined to a certain austerity of manner, were the leading characteristics of Mr. Fuller: gentleness, humility, and modesty, those of Mr. Toller. The secretary of the Baptist Misson attached, in my opinion, too much importance to a speculative accuracy of sentiment: while the subject of this memoir leaned to the contrary extreme. Mr. Fuller was too prone to infer the character of men from their creed; Mr. Toller to lose sight of their creed in their character. Between persons so dissimilar, it was next to impossible a very close and confidential intimacy should subsist: a sincere admiration of each others talents, and esteem for the virtues which equally adorned them both, secured without interruption, for more than thirty years, those habits of kind and respectful intercourse, which had the happiest effect in promoting the harmony of their connexions, and the credit of religion.

"Much as Mr. Fuller was lamented by the religious public in general, and especially in his own denomination, I have reason to believe there was not a single individual, out of the circle of his immediate relatives, who was more deeply affected by his death than Mr. Toller. From that moment he felt himself nearer to eternity; he accepted the event as a most impressive warning of his own dissolution; and while a thousand solemn and affecting recollections accompanied the retrospect of a connexion which had so long and so happily subsisted, one of his favourite occupations was to revive a mental intercourse, by the frequent perusal of the sermons of his deceased friend. It is thus that the friendship of high and sanctified spirits loses nothing by death but its alloy: failings disappear, and the virtues of those whose 'faces we shall behold no more,' appear greater and more sacred when beheld through the shades of the sepulchre. Their spirits are now united before the throne."

THE CHURCH AT EPHESUS.

No. I. Rev. ii. 1—7.

THE city in which this church was situated, was the metropolis

of the *Proconsular Asia*, a part of what was called the *Lesser Asia*. It was particularly famous for the *temple of Diana*, a most magnificent and stately structure, reputed to be one of the seven wonders of the world. Its inhabitants were noted before the introduction of the gospel among them, for their idolatry and skill in magic, and for their luxury and lasciviousness. The church was first formed in the year of our Lord, 54, of about twelve men, (probably converted Jews,) who had been previously baptized by John the Baptist on a credible profession of their repentance towards God, and their faith in the promised Messiah.* The labours of the apostle Paul, by whom these persons received perfect instruction respecting the gospel dispensation, were so greatly blessed, that the church soon became large and flourishing. Here he continued to labour for three years, "ceasing not to warn every one night and day with tears." The epistle which the apostle sent them while he was a prisoner at Rome, (probably about the close of his *first* imprisonment in the year 63, the ninth year of the emperor Nero) as it contains no reproofs, would lead to the conclusion, that during the six years after he had taken his final leave of them, so that they were "to see his face no more," that church had retained all its primitive purity and simplicity: the "grievous wolves" of whom he forewarned them, had not yet been suffered to enter in among them, "not sparing the flock." How long it was after this, before those corrupt men arose, even from the bosom of the church, "speaking perverse things, to draw away disciples after them," does not appear.† It has been supposed, that the first epistle of Paul to Timothy, (who, it is said, was "ordained the first bishop of the church at Ephesus,") was designed to counteract the erroneous principles of *Phygellus* and *Hermogenes*; who had succeeded in turning away "all them which were in Asia" from the apostle's doctrine; and of *Hymeneus* and *Philetus*, who had "overthrown the faith of some" by their fatal errors respecting the fundamental doctrine of the resurrection. It was either these, or men of a similar character whom he thus describes: "Having a form of godliness, but denying the power thereof.—For of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses," (by imitating his miracles) "so do these also resist the truth, (by appearing as the ministers of righteousness) men of corrupt minds, reprobate concerning the faith. But they shall proceed no further:" (than the Egyptian magicians were suffered to go) "for their folly shall be made manifest to all men as theirs also was."‡

It is not wonderful, therefore, that we find intimations in an epistle written upwards of thirty years after this period, that while the church, generally speaking, was in a good condition, and was doubtless considered by themselves and others, as in circumstances of great prosperity, HE who had represented himself to John, as "holding the seven

* Acts xix. 1—6.

† Acts, xx. 29. 30.

‡ 1 Tim. i. 15. ii. 17—26. iii. 6, 10.

stars in his right hand," and as "walking in the midst of the seven golden candlesticks" should discover things among them highly displeasing, deserving his faithful censures: though he had discovered many things in their spirit and conduct which he highly approved, and which he mercifully and graciously commended.

1. The church had been, as it were, called out into the field of warfare to endure the fiery trial of persecutions and reproaches for the sake of Christ; and had endured those heavy afflictions with holy fortitude and invincible patience: not fainting in the evil day: nor like Ephraim, though armed with the panoply of heaven, turning their back in the day of battle; but "strong in the Lord, and in the power of his might, they had been able to stand against the wiles of the devil; and to wrestle not only against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places:" i.e. the *religious* wickedness attending the idolatrous practices, which were unblushingly committed in the temple of Diana, "the great goddess, the idol which fell down from Jupiter," and "of which the city of the Ephesians was the worshipper," or "the temple keeper." For a church, in such a city, to have retained the simplicity of Christ in regard to the doctrines and ordinances of the gospel, and to have kept their garments unspotted from the world, was a proof of the divine energy by which they were supported, and of the holiness of the faith which they professed; and by which their hearts were purified. That must, indeed, have been an honourable church, where its pastor, "the angel" of the church, had the gratification to hear the Saviour say, of those under his care, "*I know thy works, and thy labour, and thy patience.*"

2. The church had discovered zeal for the honour of the gospel, for the purity of doctrine and discipline, and, out of regard to the authority of Him who was King in Zion, had felt such a detestation of unholy principles and conduct, that they "could not bear them which were evil." Like Levi, who was found at Massah, by those who strove to corrupt him at the waters of Meribah,† so the church at Ephesus, when corrupt persons were discovered, "said unto his father and unto his mother, I have not seen him, neither did he acknowledge his brethren, nor know his own children:"—they "observed the word and kept the covenant" of the Saviour,—putting away the wicked person: and thus clearing themselves of even the suspicion of having participated in other men's sins; by retaining in their communion, those who were enemies to the cross of Christ. They had faithfully enforced the ecclesiastical censures which the laws of Christ required in such cases; not by the secular terrors of the magistrate, which has been the practice in *Popish* countries universally; and generally in those where *Protestant* establishments have existed; destroying, instead of promoting *christian* discipline; but by faithfully warning, and, when found incorrigible, by "withdrawing from them as brethren walking disorderly:" thus regarding the inspired advice to their first pastor,

† Deut. xxxiii. 9.

Timothy—"From such turn away."*

3. The church had detected some of those, who, like Satan, were "transformed as an angel of light," and had assumed the character of inspired messengers, and had probably pretended, in confirmation of their mission, to work miracles, and to display, and to communicate miraculous gifts to their disciples. They had tried these spirits by the standard of divine truth, and had found them to be reprobate silver; they had touched them as with Ithuriel's spear;

——'For no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness.'

And these "false apostles were found to be liars." 'Discovered and surprised,' they appeared in their own "grisly" form: whilst the astonished christians, "half amazed," but yet "unmoved with fear," accost them in the language of divine truth: "for you be sure shall give account" to Him, "whose we are, and whom we serve:"—thus rejecting their messages with disdain, and their arrogance with contempt. Honourable church whom the omniscient Saviour thus commends:—"And hast tried them, which say they are apostles, and are not: and hast found them liars." Bright example this, which all christians ought to observe, and resolutely imitate; rejecting all those who, in the character of ministers, "profess that they know God; but, in works, they deny him, being abominable and disobedient, and unto every good work reprobate." Such are those men, among our churches, who are Antinomian in principle and practice: depredators on the christian public, the plagues of christian society, and the scorn of the world. "Ye shall know them by their fruits. Do men gather grapes of thorns, and figs of thistles?"

4. The church had laboured to extend the knowledge of the Saviour's name, and had sustained, with exemplary fortitude, all the troubles to which they had been exposed, in attempting to promote his glory in the world. They had exercised the most astonishing patience under all their sufferings and trials, which they had been called to endure; and, without fainting under their toils or tribulations, had courageously persevered, labouring constantly and tenaciously, for the honour of Christ in the world. To have received the commendations of the Saviour, on account of having abounded in these fruits of the Spirit; "the work of faith, the patience of hope, and the labour of love," gives us a very high conception of the excellence of their character as individuals; and of the high degree of church prosperity to which they had attained. O! that those who compose our churches, may discover such fortitude in the midst of dangerous temptations; such patience in the furnace of affliction; such zeal for the spread of the gospel; and such perseverance in every good word and work; that their respectice pastors may say of all their members: "For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of the Lord Jesus Christ at his coming? For ye are our glory and joy."

5. Notwithstanding all that was so exemplary, and lovely, and of good report, the merciful and compassionate High Priest,

* 2 Tim. iii. 5.

touched with the feeling of their infirmities, had "somewhat to alledge against the church." They had "lost" the warmth and fervour of their "first love:" the ardency of affection to him and to his cause, which they had expressed "in the day of their espousals;" the day of the gladness of their hearts," when they first tasted that the Lord was gracious, and felt all the joys which flowed from a sense of his pardoning mercy, and of the exceeding riches of his grace; when, from their love to him, even those "who had used curious arts, brought their books together, and burned them before all men;" notwithstanding "the price of them was found to be fifty thousand pieces of silver." When, under the powerful influence of the word of God, which mightily grew and prevailed, they came to the apostle, "confessing and shewing their deeds:" and, from the reverence felt for the divine authority, and the gratitude discovered for the Saviour's atoning and redeeming love, "fear fell on them all, and the name of the Lord Jesus was magnified." But *now* they had declined in the ardour of their devotions, and in the vigour of their affections; they did not now attend his worship with the same anxious solicitude to know the will of their Lord, nor run in the ways of his commandments with enlargedness of heart. They probably either wholly neglected, or attended with indifference to, private or family prayer:—they had now imbibed the love of the world, and had lost the influence of the love of God;—or they were attending their shops, and their warehouses at the time when they might have attended meetings for social prayer; or they thought it necessary to lay *up* for themselves treasures upon earth; instead of laying *out* their money in the cause of God, and thus to lay up for themselves "treasures in heaven;" "providing a good foundation against the time to come, that they might lay hold of eternal life." Their affections were set on things below, absorbed in worldly cares and anxieties, or attracted by golden dust; when they ought to have been set on things above, elevated by the consideration of Christ being seated on the right-hand of God; and this, notwithstanding they professed to have been raised with Christ to a spiritual life, and that they were expecting, when HE, who was their life should appear, in whom their life was secured, that then they would appear with him in glory.

Distressing, indeed, is the thought, after all they had experienced of the Saviour's tenderness and compassion, his abundant mercy, and his readiness to forgive; and after all the communications of grace which they had received, and all the protection which he had afforded them; that *now*, when their "salvation was nearer than when they first believed," they should appear clothed with the unfruitful works of darkness, rather than with the armour of light: that they should not be walking circumspectly, redeeming the time, knowing the days were evil. Oh the awful depravity of the human heart, which even the exhibition of the Saviour's love cannot subdue; which prevents us from being animated by the smiles of his approbation, and from being deterred by his awful denunciations! Surely, if it were not for indulging, instead of mortifying, the sin which

dwelleth in us, the love of Christ would so powerfully constrain us; would so mightily bear us away; that, in proportion as we advanced towards the celestial city, we should feel all the attractions of Paradise, and animated by the hope of being for ever with the Lord, should, under the impelling influence of the Saviour's love, "purify ourselves, even as he is pure."

The manner in which the compassionate Redeemer reproved them for this partially alienated state of mind, and the consequent evils which had flowed from it, proves that He considers a decline in love to him an evil of no ordinary magnitude, and a fault of the highest description in the catalogue of mental crime. Were not this the case, such language as the following would not have proceeded out of the mouth of Him who knows how to sympathize with the weaknesses, while he will not excuse or palliate the ingratitude of his people. "Remember, therefore, from whence thou art fallen, and repent, and do thy first works, or else I will come unto thee quickly, and remove the candlestick out of its place, except thou repent." Repentance is the only way by which the Saviour's displeasure can be removed: the only means by which his threatened judgments can be averted. The calamity threatened, is one of the most awful which a servant of God could experience in the present world. For the preaching of the gospel to be removed from a city, and the church of God, "the golden candlestick," to have its light darkened, on account of our want of love and zeal for the Saviour's honour, is a dreadful consideration: that those who should be "the lights of the world" should contribute towards its being left in darkness, is indeed enough to make the ears of every one that heareth it to tingle. May the gracious Saviour put his hand a second time to his work, and by the mighty energy of the Spirit upon our hearts, enable us "to do our first works."

That the pastor and members of the Ephesian church might not despond nor despair, as if the Saviour intended to cast them off for ever, and would be favourable no more, he again addresses them in "good words and comfortable words." "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate." As much as if he had said, Thy heart is with my heart, in detesting the impure works of these lewd professors: and this is a proof which I gladly acknowledge, that while thy heart has been but *cold*, thy professions of attachment to me have been sincere: "the spirit indeed is willing, but the flesh is weak."

With what mighty force in this connection is the concluding exhortation: "He that hath an ear let him hear what the Spirit saith unto the churches;"—and especially to the church at Ephesus! Whilst the glory that awaits the conqueror of all the enemies which lie in the way of his duty and happiness, and manfully breaks through all oppositions, is surely sufficient to encourage our hearts, and to inflame our love. "To him will I give to eat of the tree of life, which is in the midst of the paradise of God;" the fruit of which is "glory, honour, immortality, and eternal life." "Merciful Saviour, forgive our sins, in that we have left our first love;" and quicken us again, that we may love thee most intensely, serve thee most faithfully, that

after we have served our generation by the will of God, we may then receive the promise.

IOTA.

London, Jan. 2, 1824.

Nathan's Mission to David, 2 Samuel xii.

OF the various methods of writing adopted by the inspired penmen, there is, perhaps, no one more adapted for usefulness than the *Parabolic.* There is so much in this mode of conveying instruction or reproof to arrest the attention, to please the imagination, to exercise the understanding, to inform the judgment, to interest the affections, and to mend the heart, that we find it adopted by the most celebrated teachers of antiquity, especially in the eastern countries, on the most important occasions. Who has not admired the interesting parables of our Lord, and been struck with the propriety of delivering such unwelcome truths to the Jews by this mode, as could scarcely have been delivered in any other? One would almost imagine, that this great Teacher wished not all at once to expose their confusion to each other, and therefore conveyed cutting reproofs, and preferred heavy charges, under a veil, leaving it to their consciences to explain and carry home what he delivered, that their souls might be filled with confusion; while the natural images by which the truths were conveyed, tended to fix them indelibly on their minds.

It is not the design of this paper, however, to enlarge on the beauties of the scripture parables in general, but to attempt to exhibit some of the most interesting traits of this one in particular, and to point out some of the lessons which it seems eminently calculated to teach.

The first thing that strikes us when reading the chapter referred to is, THE MISSION OF NATHAN TO DAVID AS CONSIDERED IN ITSELF. It has God for its Author. "And the Lord sent Nathan to David." (ver. 1.) The Supreme Being is not an unobservant spectator of the conduct of mankind. HE who is spotless in purity, cannot, with indifference behold the transgression of his law; he must take cognizance of sin. And especially must he notice it in his own people; for them has he selected from the world to be "a holy nation, a peculiar people, zealous of good works:" them he has chosen "to show forth his praise:" they are his family, and his eye in a peculiar manner is fixed upon them. David does not tell his most intimate friend his design in commanding Uriah to be put in the front of the battle; but God knew it, and he will take means to bring his sin to his remembrance. How kind was God to send Nathan to David! Why did he not say, "He hath sinned, let him alone; let him take the consequences of his transgression?" No; he has thoughts of mercy, and not of wrath. Behold now the Prophet going at the command of God to reprove a *Monarch.* Kings are highly elevated in human society; they receive the flattery and adoration of thousands of their fellow-creatures; they are as gods to their people, few of whom dare tell them of their faults, but many, as fawning sycophants, are ever ready to say with the Tyrians and Sidonians, when before Herod, "It is the voice of a god, and not of a

man." Raised, however, as they are above their fellow-creatures, they are accountable to God. Men may varnish over their crimes, and almost represent them as virtues; but Jehovah sees sin, by whomsoever committed, in its true colours; and in the punishment of it he will deal with the monarch as with the peasant.

A second thing which occurs to the mind in this account is, THE MANNER IN WHICH THE PROPHET DISCHARGES THE DUTY ENJOINED UPON HIM. 1. It was done *affectionately*. There are some who laugh at the idea of the feelings being appealed to on subjects of morality and religion, but Nathan knew that the affections are inlets to the heart, and that every passion may furnish a motive to be employed in the service of religion. Every thing that is calculated to attain the end which the messenger of heaven has in view, should be resorted to; and who can tell the advantages of enlisting the affections in this sacred cause?—2. This duty was discharged *wisely*. A messenger from God is not at liberty to adopt any means he thinks proper to attain his end. He who sent his Prophet to David, instructed him how to deliver his message. Much depends upon the season, the spirit, and the manner in which reproof is administered. The righteous must not only smite in kindness; his words must be like oil; they must gently insinuate themselves into the heart, produce proper feelings, and lead to suitable resolutions. Though Nathan was clothed with a commission from heaven, he did not enter the palace abruptly, and begin at once on the direct object of his mission; but, "being wise, he sought out acceptable words;" he told an interesting tale, which in the end was made to bear on the subject, (verses 1—4.) "That the heart of David," says an eloquent and excellent author, "was insensible to his crime, or hardened against it, appears from the circumstance, that during at least nine months he seems to have felt no compunction, and had expressed no penitence. In this state of mind openly to have attacked his conduct, would have irritated, but could not have melted him. The Prophet has therefore recourse to a parable, the parts of which display the most correct judgment, and the most exquisite feeling. The substance of it was calculated to rouse all his passions as a man, and all his justice as a monarch; and its application, like an unexpected stroke of thunder, smote his conscience, and destroyed all his security in a moment."*—Observe, in this parable, how every word *tells*. The oppressor was a *rich* man, and therefore had not the temptations arising from poverty to steal; he was rich, and therefore able to contribute to those who stood in need. This rich man was visited by a traveller, who solicited a share of his kindness. The laws of hospitality in that age and country would not allow him to give a refusal; nor need he, because he was rich, and had plenty. He ought to have remembered the blessedness of giving to the needy; as in so doing we resemble our heavenly Benefactor. He took in the traveller, bid him welcome to his table, made professions of kindness to him, and ordered supper to be prepared; but, behold, the

* Collyer's Lectures on Scripture Parables, pages 105, 106.

lamb was *stolen*: and from whom? It was stolen from a fellow-citizen, a man who had a right to expect that his richer neighbour would have protected his property;—this fellow-citizen was a *poor* man, and God had issued awful threatenings against those who oppress the poor;—he was so poor that he had but *one lamb*;—that one lamb had not been stolen, nor had it been given him—he had *bought it* with the money he had saved from his scanty earnings;—it was too the constant companion of him and his children;—it was, in a word, an object that he loved much too well: this was the lamb that was stolen,—all that the poor man was worth,—stolen to show to the stranger a kindness that did not exist—and stolen, although "the rich man had exceeding many flocks and herds." How apparent are his covetousness and oppression! how abominable his hypocrisy! how inexcusable his conduct! How calculated is this tale of woe to excite feelings of abhorrence and indignation! Every thing shows the wisdom of the Prophet. 3. But this is not all—he discharges his duty, *faithfully*. The commission he has received from God must be executed; his duty to God, his sovereign, demands it. However trying to his personal feelings, Nathan must not fear even the face of a monarch, when he is the bearer of a message from heaven. Who can view without admiration his entrance into the palace? He had probably been long absent from court; he had not been sent for, nor advised with, by his sovereign; but, without hesitation, he enters; all around him is splendour; all that *he sees is calculated to deter him from his purpose;—there* sits his monarch, whose smile can raise him to honour, and whose frown can deprive him of life. But does he fear to deliver his message? No, he proceeds with undaunted courage to depict to his royal hearer the evil of sin, and to bring it home to his conscience, in that cutting language, "Thou art the man!" (ver. 7.) "It is scarcely possible," says the writer already quoted, "to read this parable without tears. What Bathsheba was to Uriah, as the wife of his bosom, and his *only* beloved—and the cruel injustice of the monarch, who had even *too many* indulgences—are most touchingly pourtrayed in the ewe lamb of the poor man, his only lamb, nourished and brought up with his children, and most dearly prized,—and contrasted with the wealth, power, and oppression of the rich man, whose cruelty is represented to have been as wanton as his measures were unjustifiable, insulting, and violent. The indignation of the king, which followed a tale that he supposed to be matter of fact, is natural and strong: his judgment is severely just, and it is confirmed by an oath. At this moment, the tremendous, the abrupt charge, 'Thou art the man!' changing the monarch into the criminal, turning upon himself his anger, his justice, and his sentence, at once impresses the heart, and demonstrates, more powerfully than could a thousand arguments, the force and fitness of this mode of instruction." How mighty the force of truth! how will it support the man of God in its delivery! Nathan shall not fear to reprove a David when he sins;—Elijah shall not be afraid to reprove Ahaziah for idolatry;—John shall have courage to warn a Herod of his crimes; and a

Luther shall undauntedly protest against the conduct of an impious Pope. When God is on our side, when we are engaged in his service, we need not fear the face of man. We must in any wise reprove our brother; we must deliver the messages of God to our fellow-men, be they placed in whatever stations they may.

And WHAT EFFECT DOES THIS PARABLE PRODUCE UPON DAVID? "The words of the wise are as goads," the striking with which produces pain. We have here an exemplification of the truth of Solomon's declarations, "As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." Such a reprover is of inestimable value, his conduct being founded upon genuine regard to the individual whom he reproves; and the reproof itself being valuable, because it does good to the person who properly receives it;—tends to his happiness,—and raises him in the rank of moral worth. It is impossible that the faithful and energetic, the wise and affectionate preacher, should labour in vain: his words will resemble arrows which *must* pierce, or nails that *must* fasten. "The word of God is quick and powerful;" or *living and energetic*;* sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It must wound the heart to which it is applied, and lead it to seek a remedy for its moral disease. We see these remarks illustrated in the case of David. Speaking of the effect which this parable produced, the author before named remarks, "*It opened the* eyes of the royal penitent to his guilt and danger; and the powerful emotions of his mind are exhibited in that most affecting and beautiful Psalm† which he wrote on this occasion." Hearken now to his language, as recorded in the chapter before us, "I have sinned against the Lord," ver. 13. The Prophet has not laboured in vain. God has carried his own word to the sinner's heart; he has opened his eyes to see the evil of his ways. He now views all the deformity of his crimes, and the awful magnitude of his sin: "I have sinned *against the Lord*:"—"against thee, thee only have I sinned:"—I have sinned against him whom I ought to have supremely loved, on account of his excellencies, and his benefits,—against him "whose law is holy, just, and good." "*I* have sinned;" *I*, who have received so many peculiar mercies from his hand;—*I*, who have been raised from the sheep-fold to the throne, and who have been blessed with riches and honours above any other man;—*I*, who have been called by the blessed God, made acquainted with his will, and inspired with a hope of immortality; even "*I* have sinned." O how aggravated and abominable my crimes! Who can read the agonies of his mind, as depicted in the psalm already referred to, without feeling a holy hatred to sin, and an earnest desire to depart from it, and "touch not the unclean thing?" Nor does David merely see the *evil* of sin, but he acquiesces in the *punishment* that God awarded to him on account of it. This punishment was of the most afflictive nature—nothing less than the death of a dear and beloved child. Jehovah threatened that it should

* *Wemyss's Biblical Gleanings, page 95.*

† Psalm li.

" surely die," (ver. 14). It sickens, (ver. 15): such an illness could not but affect him; it leads him to his God; he feels afresh the guilt of his sin; he prays for the child's life; but his fastings, his tears, and his prayers, avail not, —the child dies, (ver. 18). " Then David arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord and worshipped: then he came to his own house, and when he required, they set bread before him, and he did eat." It was fit that he should " bear the indignation of the Lord, because he had sinned against him." We never feel truly penitent till we acknowledge the entire justice of the Divine conduct in the punishment of sin, and say, with the Israelites of old, " We have sinned: do thou unto us whatsoever seemeth good unto thee." (Judges x. 15). This spirit David eminently possessed, and, in this respect, furnishes an example worthy of our imitation.

And is there no APPLICATION of this parable, that can be made to the reader? . . . If Nathan were now commissioned to visit our world, could he not, after exhibiting the picture of a man who had transgressed against God, say to each of us, " Thou art the man?" How have we treated the God of our mercies? He made us what we are; he endowed us with powers capable of reasoning, with faculties capable of enjoyment; he has given us " all things richly to enjoy;" he has blessed us with ten thousand proofs of his benevolent regard; he has loved us to such a degree as to " give his only begotten Son, that whosoever believeth in *him should not perish, but have everlasting life:* and how was he treated? He was " despised, and rejected," and put to a cruel death. He sends his Holy Spirit " to convince the world of sin, of righteousness, and of judgment:" and how have we treated him? Have we not robbed him of the service we ought to have paid him, of the hearts we ought to have devoted to him, and of the glory we ought to have ascribed to him? Instead of cheerfully and cordially submitting to the divine government, have we not said, " We will not have him to reign over us?" How ungrateful our conduct! What can exceed the baseness of our crimes? How should our hearts beat, and our bosoms glow, with gratitude that we are yet alive! How astonishing is the fact that God should send messages of mercy to us! Messages, it is true, like that which Nathan took to David, calculated to produce pain and sorrow of heart: but the wound is only probed, that a complete cure may be effected. He that inflicts the wound, can effect a cure. How cheerfully and how thankfully, then, should we accept of pardon!—that pardon which caused the heart of David to sing for joy! —that pardon which brings glory to God, and happiness to men:—that pardon which may yet be obtained. O reader, apply for it, and be happy. No longer sin so grievously against God and yourselves, as to despise the messages of his mercy, and to reject his Son;

" For if your ears refuse
The language of his grace,
And hearts grow hard like stubborn Jews,
That unbelieving race;
The Lord, in vengeance dreat,
Will lift his hand and swear,
You that despise my promis'd rest
Shall have no portion there."

J. B.

A KEY TO THE BOOK OF JOB:

An Abstract of Caryl's Epistle to the Reader, prefixed to his Exposition of the fourth, fifth, sixth and seventh Chapters.

THE subject of debate between Job and his three friends is *the grand question of providence;* the events and distribution whereof seem so cross-handed in giving trouble and sorrow to godly men, and joy and prosperity to the wicked.

There are three general principles wherein Job and his three friends are cordially agreed; and a fourth wherein they are united in opposing him.

They were all agreed, 1. That, *all the afflictions and calamities which happen to men are perfectly known to God.* 2. *That God is the Author and efficient cause, the orderer and disposer, of those calamities.* 3. *That considering his most holy Majesty and unquestionable sovereignty, he neither doth nor can do injury to any of his creatures, whatsoever affliction he is pleased to lay upon them, or how long soever he suffers it to continue upon them.* Upon these principles, they all speak glorious things of the power, wisdom, justice, holiness, and sovereignty of God; but the tongue of Job, like a silver trumpet, lifts up the name of God so high as almost to drown the voices of his friends.

The fourth principle which they defend, and which he utterly denies, is, *That whosoever is good, and doeth good, shall receive a present reward, according to the measure of good which he hath done; and that whosoever is wicked, and doeth wickedly, shall be visited with present punishment, according to the measure of his demerit; and that, if at any time a wicked man flourish, in outward prosperity, yet his flourishing is very momentary, and suddenly, in this life, turns to, or ends in, visible judgments. Also, if, at any time, a godly man be withered with adversity, yet his withering is very short, and suddenly, in this life, turns to, or ends in, visible blessings.* From this position Job's three friends endeavour to make a conclusion upon his afflicted case unfavourable to his innocency, viz. that *whosoever is greatly afflicted, and is held long under the burden of his affliction, that man is to be numbered with the wicked, though no other evidence or witness appear or speak a word against him.*

ELIPHAZ attempts to prove that all the outward evils which overtake a man in the journey of life are the consequences of his own sin, and the effects of the justice of God. See chap. iv. 8. This conclusion he applies personally to Job, chap. xxii. 5, 6. As much as if he had said, We cannot accuse thee of sin from thy conduct, but we know from thy afflictions that thou art guilty of the most horrible iniquities.

BILDAD grants that afflictions may fall upon a righteous person, yet, if God do not speedily relieve him, and restore him to his former estate, then such a man may be censured and condemned as unrighteous. See chap. viii. 5, 6, 20, 21. His inference was, that as Job's afflictions were of long continuance, he could not be an upright man.

ZOPHAR maintains, that the reason of all afflictions is the absolute will and pleasure of God; and that, as his counsels are unsearchable, and his ways past finding out, it is in vain to inquire about either his wisdom, justice, or mercy, in the dispensations of

his providence. See chap. xi. 7, 8, 12, 14, 15, 16. Upon this principle he intimates, chap. x. 29, that Job's afflictions were the portion of a wicked man, and the heritage that God had appointed him.

JOB extricates himself from all these difficulties, and answers all their unkind speeches, by adhering closely to the following sentiments. The providence of God dispenses outward prosperity and affliction indifferently to good and bad men; therefore no infallible judgment can be formed of any man's spiritual state, by his temporal circumstances. See chap. ix. 22, 23. In this strong hold and royal fortress, Job secures himself himself from all the attacks of his opponents, and confutes all their arguments, resolving to maintain this position as long as he lived, let his censorious friends say what they would against him, or the most wise and holy God do what he pleased with him. That he was a sinner, he readily grants; that he was a hypocrite he flatly denies: that the Lord was righteous in all his dealings with him he cheerfully acknowledges; that himself was unrighteous, because he was thus afflicted, he will not admit. How perfect soever he was, he grants that he needed the free grace of God to justify him; but he asserts strongly, that he could justify himself against all the charges of men.

The speeches of Job are made up of acknowledgments of his sinfulness, and denials of insincerity; humbling himself before God, and acquitting himself before men, imploring mercy from the Lord, and complaining of the unkindness of his brethren.

It cannot be denied, that in *consequence of the extremity* of his pain, the anguish of his spirit, and the unkindness of his friends, Job uttered some unwary speeches; for which ELIHU reproved him gravely and sharply; of which Job repented sorrowfully and heartily; and all which the most gracious Jehovah passed by and pardoned freely, not imputing sin to him. The Lord said to Eliphaz, "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath; ye have not spoken of me the thing which is right, like my servant Job."

The inference from the whole is, that correct views of the afflictive providences of God towards his people are essential to promote our own comfort, and that of our afflicted friends; and also to show forth the praise, and enjoy the approbation of God.

IOTA.

Religion in America, without an Establishment.

(From Duncan's Travels.)

THE Baptists had 2,927 churches in 1817. (Warden.) chiefly in the Southern and Western states.

The Methodists 2,000 congregations. In the same districts.

The Congregationalists 1,200 churches. Their strength lies in New England.

The Presbyterians 900 churches. Almost confined to New York and Pensylvania.

The Associate 50 churches.—The Associate Reformed 100 churches. — Answering to the Scotch Antiburghers and Burghers.

The Dutch Lutherans 200 congregations. Chiefly in New York and New Jersey.

The Catholics are about 75,000 in number, as reckoned by Dr. Morse in 1819, and are most numerous in Maryland.

The Episcopalians from 250 to 300 churches. Chiefly in the Southern, but partly in the Middle states.

The Quakers about 190 congregations.

And there is a small number of Cameronians, Mennonists, Universalists, Moravians, Tunkers, &c.

"Putting all these together, we shall find that there are above 8,000 churches or societies for public worship, among a population of ten millions, which is quite as large a proportion as in Scotland, where the number of churches and Dissenting chapels is about 1,400 or 1,500 for a population of two millions. And when we recollect the disadvantageous situation of these ten millions of Americans, who are dispersed over a surface six times as large as Britain and Ireland, we must admit that the spontaneous zeal of the people is more than an adequate substitute for the artificial stimulus of establishments. The salaries of clergymen in the larger congregations are from 2,000 to 4,000 dollars, (£450 to £900). They are commonly supported by the proceeds of pew-rents and voluntary contributions, but they derive also considerable emoluments from *marriages*, a sum of from five to twenty dollars being usually presented to them on such happy occasions. Pews are generally private property, and sell surprisingly high. In country places the ministers' salary is often very low, and is sometimes raised by Penny-a-week Associations."

Copy of an original Letter from the late Rev. Benjamin Francis, to the Rev. S. Davis of Clonmel, when a Youth of the Age of Twelve Years.

My dear young Nephew,

I take it kind that you have written to me, and am glad you write and spell so well. Be sure to learn the English Grammar, and always endeavour to speak and to write grammatically. Early and constant practice will render speaking, writing, and spelling *correctly*, easy and familiar to you, which will be very ornamental and commendable. Be determined to be a good English scholar. Read much; think more. You know not as yet of what great future advantage learning may be to you. But learning without *virtue* will only do you harm; above all things, therefore, seek the grace of God, and the kingdom of heaven. Let your prayer be, "Create in me a clean heart, O God." Set the Lord always before you. Watch over your thoughts, words, and actions. Abominate hypocrisy, and every secret sin. Cultivate a humble, meek, placid, even, contented, loving, and benevolent disposition of mind, which is both amiable and beneficial. Be always very obedient to your parents. Hate all evil, love all moral good, and Oh! rest not without Christ in you the hope of glory.

You are the descendant of eminently pious ancestors; you are the child of many prayers; Oh be much in secret prayer! I shall rejoice to see you a good, a happy, and a useful member both of civil and religious society. Oh my dear S—, be a son of consolation to your affectionate parents, an honour to your relations, and an ornament to the Christian

religion; God bless you with grace and glory!

My dear Stephen,
Your affectionate Uncle,
B. FRANCIS.

Horsley, March 12, 1796.

ON PRAYER.

To the Editor of the Baptist Magazine.

DEAR SIR,

I beg leave, through the medium of your very useful miscellany, to inquire of some of your well informed correspondents, whether it is the duty of a master (professing religion) to enforce the duty of prayer on his ungodly servants: either those who are so (ungodly) manifestly, from habits of profanity, or those who cultivate more moral habits.

This inquiry, Sir, is not made in order to feed the unholy fire of speculative religion, (if it may be called religion,) but as a case of conscience. It has long dwelt on my mind as a difficulty, from which I desire to be extricated. How I came to adopt this method of obtaining the desired information was, from reading a piece on prayer, in your Magazine for May, signed GREEN.* This piece, as no doubt you will recollect, though in matter very good, yet was indiscriminate in respect to whom it was addressed. Perhaps Mr. Green will resume the subject, for we are commanded to seek the law at the priest's lips, for he is the messenger of the Lord of hosts. Mal. ii. 7.

When I have made the above inquiry, some have contended that prayer is the duty of all men indiscriminately; and therefore I could but conclude that it was my duty, as a master, to enjoin it upon all I have to do with, though ever so prophane, as the greatness of a man's sins could not excuse him from performing his duty. But others have boldly asserted, that it is incorrect for a master, or even father, to call his unconverted household to personal prayer, for (it has been said,) it is not the duty of all men to pray, but the distinguishing privilege of believers only. This they endeavour to establish; 1. from God's not enjoining any thing upon man of which himself does not approve, when performed; and, (say they,) God cannot approve of the prayers of wicked men, which is the scriptural character of all unregenerate persons without exception, moral or immoral; and the reason is, because they have not faith, without which it is impossible to please God; yea, whatsoever is not of faith is sin. Cain, they say, offered up his sacrifice, but it was not accepted, because it was without faith in the promised seed of the woman; and that Solomon says, "the sacrifices of the wicked are an abomination to the Lord:" yea, the ploughing of the wicked is sin. And if any attempt to explain who is meant by the wicked, they say, though there may be, and doubtless are, degrees in wickedness, still if the scriptures be sure the term wicked belongs to all unregenerate persons—yea, Sir, all this, and much more, they bring from the Bible to prove that it is not the duty of a converted master or parent to enjoin the performance of prayer on his ungodly servants; for to do that would be to

* Since reprinted in "Eighteen Essays on Prayer and Preaching," by the Rev. S. Green. 8vo. 5s; a very excellent work, which we shall soon review.

exhort them to sin, and make them hypocrites.

But others have undertaken to release themselves from the opprobrium of imposing the spiritual duty of prayer on a natural man, by contending that prayer, as a natural duty, may and ought to be enjoined on men, as creatures praying to their Creator, asking for temporal things, and giving thanks for the same; which they are to do without faith in a Mediator, because they have no faith.

I have need, Sir, to apologize for intruding so much on your time, but would you, or some one of your friendly correspondents, give me some information on this subject, it will be a means, I have no doubt, of liberating many, who with myself being undetermined on the important point, are equally perplexed in their practice.

A conscientious Reader.

P——d, Dec. 16, 1823.

Miscellanea.

ORIGIN OF *ENGLISH NEWSPAPERS.*

In Miss Lucy Aikin's Memoirs of the Court of Queen Elizabeth, vol. ii. p. 234, speaking of the Spanish Armada, in 1588, she says, "The intense interest in public events excited in every class by the threatened invasion of Spain, gave rise to the introduction of one of the most important inventions of social life; *that of newspapers.* Previously to this period, all articles of intelligence had been circulated in manuscript; and all political remarks, which the government had found itself interested in addressing to the people, had issued from the press in the shape of pamphlets; of which many had been composed during the administration of Burleigh, either by himself, or immediately under his direction. But the peculiar convenience at such a juncture, of uniting these two objects in a periodical publication, having suggested itself to the ministry, there appeared, some time in the month of April, 1588, the first number of *The English Mercury;* a paper resembling the present London Gazette; since No. 50, the earliest specimen of the work now extant, is dated July 23, of the same year. This interesting relic is preserved in the British Museum." We have no doubt but this paper was published *three times a week,* as was the practice with the London Gazette down to a comparatively recent period. It is very surprising what an interest is now excited and kept up by means of the newspapers. Instead of one paper three times a week, we have now every day 15 different papers, whose united circulation amounts to 35,000 daily, besides 8 every other day. In addition to these, there are 28 weekly papers, &c. (beside Literary) circulating annually 24,779,786. Of these, 18 are *Sunday* papers, which circulate 16,254,534, profaning the Lord's-day, and dissipating to a considerable extent, the minds of thousands. The amount of revenue from newspapers cannot be less than £412,996.

We wish we could add that these were all employed in spreading moral and evangelical truth; it speaks well for the state of society in England, that, with a very few exceptions, they do not advocate the principles of infidelity, though some of them are very severe against pro-

secutions for blasphemy. We apprehend, however, that these have tended greatly to check that growing evil which threatened to sap the foundations of social order. Our opinion rests on the well ascertained fact, that most of the *publishers* of those pamphlets in London, are becoming insolvent. We hope the time is fast approaching, when these vehicles of information will be employed in fulfilling the delightful prediction, "Many shall run to and fro, and knowledge shall be increased."

GRACE ABOUNDING.

"A pious and worthy episcopalian clergyman, who now fills the office of bishop for two dioceses in this country, (America) was, in early life, a youth of dissipated and immoral character. Having an estate, and living in luxury and idleness, he gave way to a levity of disposition which prompted him to ridicule sacred things. Dining one evening with a party of gentlemen, they sat late drinking wine and smoking segars, and, with a view of promoting merriment, he sent for one of his slaves, who was a pious preacher among the Methodists, and ordered him to preach a sermon for the company. The good man hesitated to obey; but after a time of silence on his part, he began to address them. But, instead of the mirth which they anticipated, from the ignorance and simplicity of the poor man, the zeal and fervour of his discourse produced a contrary effect. Instead of raising the loud and vacant laugh, instead of prompting their impious revelry, the solemnity of the truths which he delivered, sank deeply into the hearts of some of the company, and, through the divine blessing, carried conviction to the mind of his master, who, from that time, became of a serious character, took upon him the clerical office from an apprehension of duty, and continues an ornament to his profession."

Alarming Apprehensions of a Jewish Rabbi.

WHEN Rabbi Johannan Ben Zachai was sick, his disciples came to visit him, and when he saw them, he began to weep. They said to him, "Rabbi, the light of Israel, the right-hand pillar, the strong hammer, wherefore dost thou weep?" He answered them, "If they were carrying me before a king of flesh and blood, who is here to-day, and to-morrow in the grave; who, if he were angry with me, his anger would not last for ever; if he put me in bondage, his bondage would not be everlasting; and if he condemned me to death, that death would not be eternal; whom I could sooth with words, and bribe with riches; yet even in these circumstances I should weep. But now I am going before the King of kings, the only blessed God, who liveth and endureth for ever and ever; who, if he is angry with me, his anger will last for ever; if he puts me in bondage, his bondage will be everlasting; if he condemns me to death, that death will be eternal; whom I cannot sooth with words, or bribe with riches; when further, there are before me two ways, the one to hell, the other to paradise, and I know not to which they are carrying me; should I not weep?" (Talmud, Berachoth, fol. ii. coll. 82.) Who does not long to point such a mourning Israelite to that "Lamb of God which taketh away the sin of the world?"

The Sentence of Death, passed, by Justice Park, on Thurtell.

TRULY, "the way of transgressors is hard:" for "destruction and misery are in their paths;" and, if their progress be not mercifully arrested, what will they do in the end thereof?

Let the following passage, extracted from the public prints, be read considerately, and, though it contain but the sentence of an earthly Judge, yet it will be found to involve a righteous and an awful illustration of divine threatenings.

"Mr. Justice Park having put on the black coif, addressed the prisoners as follows:

"John Thurtell and Joseph Hunt, after a very full, a very fair, and, I trust, an impartial trial, by a jury of your country, you have been found, I think with great propriety, guilty of the offences with which you have been respectively charged; you, John Thurtell, as a principal in the murder, and you, Joseph Hunt, as his accessory. It cannot but give to every feeling mind deep regret, that a person who has this day shown himself born for better things, and who, I hope, in earlier life received impressions of virtue from his parents, should have committed so detestable a crime; for, notwithstanding the assertions of innocence which you have over and over again made, I, who can only judge like all other mortals from the evidence before me, am as fully satisfied of your guilt, as if I had seen you commit the crime with my mortal eyes. I beseech you not to lay that flattering unction to your soul, lest that all-seeing eye, which, as you have this day truly said, reads all hearts, should discover that you have entered his presence with a lie in your mouth, and perjury in your right hand. You know, and he knows, whether there is any foundation for the assertion which you have so often repeated. By the evidence before me, it appears that this is one of the most foul and wicked murders that ever was perpetrated. That you should have formed an intimacy with the deceased, in those haunts of gaming and vice which are the bane of society—that you should have professed friendship for him—that you should have invited him to the house of your friend; that he should have carried with him clothes for his ornament and for his use: and that, in a moment of darkness, and before he reached that house, he should be no more—cut off by your hand, are all circumstances aggravating your crime. If he was a man of such character as has been represented, think how much the criminality of you and your accomplice has been increased, by sending him to his final account before he could once think of his God, or call upon his name. I seek not to aggravate this offence—I wish not to make you more wretched—but I hope that you will not apply some healing falsehood to your soul. Short as your time is for preparation, remember that it is more than twenty-times-told that which you gave to this unhappy man. Between the last assizes and the present time, I hope you have not been wanting in providing the defence you have this day made, as well as in a much more important affair, in making your peace with that God with whom alone is mercy. The clergyman of this gaol is, I understand a most respectable man. I recommend you to converse earnestly with him, and to seek the only means of regaining, through the merits of your Saviour, the pardon of God whom you have offended. I implore you to seek for it earnestly, and I pray most sincerely that the gates of mercy may be still open to you. [The Judge was here much affected: the prisoner Hunt sobbed loudly, and placed his handkerchief before his face. Thurtell's countenance indicated no emotion; he was serious, and profoundly attentive.] To that mercy I commit you. The sentence of the law on you, John Thurtell, is, that you be taken hence to the place from whence you came, and that on Friday next, the 9th of January, you be taken to a place of execution, there to be hanged by the neck until you are dead, and that your body be afterwards taken down and delivered over to be dissected and anatomized. Upon you, Joseph Hunt, who have been convicted of maliciously aiding and abetting this murder, the sentence is, that you be taken hence to the place from whence you came, and thence to a place of execution, there to be hanged by the neck till you are dead: and may the Lord, of his great mercy, have pity on your souls."

Thus, as an inspired writer has solemnly affirmed, "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

Obituary and Recent Deaths.

MRS. VINES OF READING.

Mrs. David Vines, whose death was briefly noticed in the Magazine for April last, was born in the year 1767. From early life she was the subject of deep convictions of sin, which were strengthened by a melancholy case of suicide, which occurred when she was about eleven years of age, and caused a great sensation in that neighbourhood. For several years she was a stranger to peace; though she sought both in the strictness of a pharisaic life, and afterwards, at the solicitation of misjudging friends, in the amusements of the metropolis. At length the ministry of the Rev. Mr. Cadogan, then vicar of St. Giles's, in her native town, was blest to the relief of her anxieties, and to guide her feet into the way of peace. After some time, she was induced to hear occasionally at the Baptist meeting, where Mr. Thomas Davis was then pastor, and by him she was baptized and received into the church, not long before his death in 1796.*

The points in the character of Mrs. Vines, which are especially worthy of imitation (for which purpose alone any part of her character is exhibited) are these:—

1. Her walk was close with God. The private devotions of every day were ranked among its first duties, and attended to with deep seriousness and fervour. Her domestic cares, even when most numerous and heavy, she never suffered to diminish the secret exercises of piety. She was eminently studious of the sacred scriptures: delighting to occupy in their perusal much of her retirement, and large portion of the time in which she was not engaged in family concerns.

And her life furnishes a motive to an imitation of her diligence for she was among the happiest of saints. Experimental religion was always in its power: and though not without both inward and outward trials, she was admirably prepared, both to endure them, and to profit by them. So well supplied with sacred subjects of thought, trifles laid no hold on her mind. Her heart was full of "good treasure," out of which she was ever ready to bring forth things new and old, for the edification of all: and, deeply under the influence of divine things, she was both ready and furnished to every good word and work. Such a life many have longed after:—who is resolute enough to persevere in the method of its attainment

2. Her attendance on the public means of grace was most exemplary. No opportunity in her power was ever lost: nay she redeemed many, which most persons would have thought lost. She never yielded to a *little* bad weather or a *little* fatigue, or a *little* disinclination and, with very great difficulty, even to *much*. Above all, she never sacrificed her privileges to social engagements of any kind. The call of a friend never detained her from the house of God; and, even from a large company she would depart, and return.

Her zeal was especially discovered during her residence at a farm several miles from the place of worship, attending, in the midst of many hindrances, not only on the Sabbath, but on a week evening, after days of laborious exertion. And she had her reward. Her enjoyment of divine ordinances was great: and their influence mingled itself powerfully with her ordinary affairs, and habitual feelings. She commonly

* These two excellent men (Mr. Cadogan and Mr. Davis) were long contemporaries in the work of the gospel at Reading, and died within about a fortnight of each other. It is related that the funeral procession of Mr. Davis was passing through St. Giles's Church-yard on the Sabbath afternoon, ere the worthy Vicar had closed his discourse; and that, alluding to the solemn spectacle, he exclaimed, "There go the remains of a man of God to their last home, and who among us shall be the next, God only knows." He was *then in usual health*, but the next *Lord's-day was his last of service upon earth!*

returned rejoicing, and saying, "What blessed truths!" "What a word in season after the trials and cares of the day!"—"Doth not my word do good, saith the Lord, to them that walk uprightly?"

3. Her attention to the spiritual interests of her family was unremitting. It was her invariable rule to begin, at a very early period, the religious instruction of her children: she watched over their souls, and travailed in birth again with them until Christ should be formed in them. By scriptural instruction—by affectionate conversation—by habitual prayer with them—and by religious correspondence when they were from home, she earnestly sought her children's salvation: and not in vain. Out of ten children, seven sat down with their mother at the Lord's table; nor are these all, in whom it is hoped that piety exists.

Pious parent: you long for pious children: be stedfast, therefore, unmoveable, always abounding in the work of the Lord; for your labour will not be in vain in the Lord.

4. Her endeavours to be useful were laborious and habitual. With this view she began at home; bestowing the most earnest and kind attention on the religious instruction of her servants. She soon ascertained whether they could read, and whether they knew any thing of divine truth, or experimental piety, to which last it was her object to lead them. She next attended to the neighbourhood; and the poor families around the farm witnessed much temporal benefit, and solemn admonition. She was prompt also in introducing serious topics into general conversation, and more pointedly with individuals, (although strangers,) when occasion offered, always with a tendency and design to do them good. On her recovery from the gates of death in the year 1821, it was her strong impression, that "her work was not done," or that she was to be instrumental in the salvation of another soul. She was on the watch for all opportunities; and, during a visit of a few weeks to one of her sons in London, her conversation was blessed to the conversion of his housekeeper. Through her instrumentality, also, one of her servants is now a member of the Baptist church in Reading; and another went before her to heaven, to welcome her entrance there. We often hear the complaint, "I know not how to be useful." Ah! is it not rather the inclination that is wanting?

Mrs. Vines died March 4, 1823, in the fifty-sixth year of her age. She had been some time in ill-health, and familiar with thoughts of death; but a gloom had overspread her mind, which it pleased God to remove by the last sermon she ever heard: it was on the words, "Whom he justified, them he also glorified." The illness immediately preceding her death lasted but two days, during which her mind was tranquil, and fixed upon God. The expressions which fell from her, were such as these: "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. —Sickness and sorrow, pain and death, are felt and feared no more. —I can say that Christ is all and in all. I can do nothing without him. I looked to him long ago, and he is my refuge now.—My helpless soul I venture on Jesus Christ alone. He is a solid comfort when all other comforts fail.—There is nothing here like my God. All earthly comfort is gone; but he changes not: therefore we are not consumed.

"'Be the living God my friend,
Then my joys shall never end.'

'After death my joys shall be
Lasting as eternity.'"

It is remarkable, that during this illness Mrs Vines had no apprehension of death. She said frequently, "I think my work is not done yet: but I wish to live only to win souls to Christ." About four hours before her death, having said, "I don't think I am dying; I seem better," it was intimated that her life was not expected many hours. She replied, "Indeed?" but with a calmness that could spring only from a well-prepared heart. Her last anxiety, her last expressed wish, was for the

conversion of her remaining children, "that *all* might meet with joy around the throne." She sleeps in Jesus:—O that, at the resurrection of the just, her opening eyes may realize the sight for which her heart beat so warmly, even in its dying feebleness!

Mrs. STENNETT.

(We have received the following Obituary of Mrs. Stennett, from one of the daughters of the worthy woman to whom it refers.)

Paternoster-row, January 20, 1824.

My dear Sir,

I sit down to give you a few particulars relative to the long affliction of my late beloved mother. Her former life and connexions are well known to yourself, and most of the religious friends in our denomination, and knowing as I do, her serious objection to obituaries in general, I should very much scruple to enlarge upon any part of her early history. Thus much I may say, that her's was a life of constant and persevering exertion for the good of her fellow creatures, never did she shrink from any act of mercy, however painful; and her conduct was a practical comment upon that scripture, "Whatever thy hand findeth to do, do it with thy might, for there is no work, nor device in the grave, whither thou art going." She needs no public eulogium, for she will live in the hearts of an extensive circle of friends, and the poor will bless her memory.

Her last painful and serious illness commenced in September, 1822; from which time, till the April following, she never left the house. When fully aware of the danger of her situation, and of the necessity of entire cessation from active duty, she seemed at once to sink into passive submission to the divine will, and to leave every thing to its disposal. She used often to say to us, "My dear children, admire the hand of the Lord in thus quieting my anxious mind, for this is his work; I am so different naturally."

From April to October last, she seemed gradually recovering, and though the subject of great weakness and pain, we fondly hoped she would be restored to us. But the Lord's ways and thoughts are not as ours, and the beginning of November she was again confined to her bed, no more to arise. Her mind, during the whole of her affliction, was kept in a state of peace and serenity; and her constant answers to our anxious enquiries was always, "Quite happy, willing to wait the Lord's time, I have no rapturous joys, but my soul is kept steadily fixed upon Jesus, as the Rock of Ages, and all shall be well." Sometimes she said, "The thought steals into my mind, (How shall it be at the last?) but even *this*, I am enabled to leave." From the Sabbath preceding her death, to the Friday morning, when it took place, she had few intervals of consciousness; but these few precious moments bore ample testimony to the faithfulness of God, in not leaving his people at the last extremity.

The name of Jesus was to her as ointment poured forth, when all earthly joys and ties had lost their influence and power to touch the chords of the heart: so that there was always a responsive string.

May the dying scene, so deeply engraven on our minds, animate us to follow her example, and to cherish the Saviour as *our Lord, and our God.* Should you, my dear Sir, find any thing in this short statement, at all likely to benefit the religious public, and to help any soul forward in the divine life, by another proof of the efficacy of grace to overcome every difficulty, we shall be rejoiced.

S. S.

Lieut. STEPHEN ROGERS.

Died, October 1, 1823, at Key West, Thomson's Island, West Indies, Lieutenant Stephen Rogers of the American Marine Corps, the *sixth* and only surviving son of the venerable William Rogers, D.D. of Philadelphia. He was carried off in the twenty-fourth year of his age by the yellow fever, which he is supposed to have caught through at-

tendance upon the sick; so that he fell a sacrifice to his humanity! He appears to have been an amiable and interesting youth, possessing all those qualities which endear the child to the parental heart. In 1818 he graduated at Brown's University, Providence, Rhode Island, and subsequently at Nassau College, New Jersey. At both of these Literary Institutions, his talents and his acquirements ensured to him academical distinction. Having entered the Navy of the United States, he was acting under Commodore Porter—the object of whose commission was, by his squadron, to scour the seas of those pirates by which they had been long infested. A favourite with his superior officers, he would have arisen to eminence in the service of his beloved country; but these flattering prospects have been terminated by a premature dissolution. Mysterious Ruler! *so it hath seemed good in thy sight.* His truly afflicted parents, and his three sorrowing sisters—whose loss is irreparable—have drank too deeply into the spirit of *the glorious Gospel of the blessed God*—which hath *brought life and immortality to light*—not to bow submissively to the will of Heaven—

—— YES we shall live again!
And still on the sweet hope shall our souls feed—
A medicine 'tis that with a touch
Heals all the pains of life—a precious balm
That makes the tooth of sorrow venomless,
And of its hornet-sting, so keen, disarms
Adversity!

In the eye of Christian faith, and under the beamings of Christian hope — these distressing bereavements are only "so much taken from the enjoyments of *Time* to enrich the prospect of Eternity." *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

J. E.

Islington.

JOSEPH BRADNEY, Esq.

DIED, on Saturday evening, the 10th inst. (January,) after a very short illness, Joseph Bradney, Esq. of Clapham Common, one of the Trustees of the Meeting-house occupied by the Rev. James Philipps. The decease of Mr. Bradney was attended by another bereavement, which furnishes a most striking and awful instance of the absolute uncertainty of life. Mr. Prior, a respectable surgeon of Clapham, who had been in attendance for several days, after closing the eyes of Mr. Bradney, went home, and had scarcely reached it, ere he burst a blood vessel, and immediately expired! *So teach us to number our days, that we may apply our hearts unto wisdom.*

Review.

An Essay on Baptism; being an Enquiry into the Meaning, Form, and Extent of the Administration of that Ordinance. By Greville Ewing, Minister of the Gospel, Glasgow. With an Appendix, containing a Vindication of the Explanations in the Author's Greek Grammar, and Greek and English Scripture Lexicon, on the same Subject, in a Letter to the Author, from a Literary Christian Friend. Glasgow, 1823. pp. 204. 12mo.

THE worthy author of this work has given his readers the result of his investigations, and though we cannot adopt his conclusions, yet we ought not to withhold our testimony of the high respect we entertain for him, both as a gentleman and a Christian, and our acknowledgment of the excellent temper displayed in his Essay. We are glad to see the productions of thinking men on every subject connected in any way with our common faith; by this means all the evidence, and all the illustration, that can be applied to the point in hand, are brought forward and made common property.

Our limits do not permit us to enter largely into the subject of Mr. Ewing's Essay; nor ought a Review to be an Answer. Besides, a considerable part of the Essay arose from a discussion on the meaning of the word *Baptize*, and of the preposition εις, which took place some time ago between the Author and *Dr. Ryland*.

Without interfering at all between these parties, we shall offer a few observations on the arguments adduced. Mr. Ewing enters into a long explanation of the terms *baptize*, *baptism*, &c.; these he analyzes into their supposed radical syllable *bap*; the remaining parts being merely indicative of the inflexion which the original word received when used as a verb or as a noun. He then informs us, "that the term *pop* is the root of the words which we have proposed to analyze," p. 24; and hence we have *pop-to*, *pop-tizo*, and *pop-tisma*, as just representations of *bap-to*, *bap-tizo*, and *baptisma*. "In this identical form," Mr. Ewing says, "the root occurs in Greek, in Latin, and in English." p. 24. After some farther observations, he says, "Keep in mind, now, the above explanation, and apply it to baptism *(pop-tism,)* and you are furnished with a key, which will naturally and consistently account for all its much-disputed acceptations. You have only to observe, that a person or thing may be either *popped into* water, or any other fluid, or may have water, or any other fluid, *popped upon*, or *popped into* him or it, and the whole mystery vanishes." p. 27. Hence he concludes, that baptism is "properly the sudden and slight application of water, or some other liquid; but in a more lax sense, the application of it in any manner, or for any purpose," &c. p. 27. This is the outline of his theory, and on this plan he explains and applies the words *baptize* and *baptism* whenever he meets with them.

We cannot attempt to examine this mode of turning the word to a primitive syllable, it would require not a review, but a long dissertation: but one thing is evident;—be the *root what it may*, the words *baptize, baptism, &c. had in the* Greek language some current signification. There are words, we acknowledge, in every language, that are of a very general nature, and known to be so; but we contend that the words under discussion are not of that number; but that they meant something more definite and precise than the above explanation contains. If sprinkling and immersion be equally correct interpretations of baptism, the term has no reference either to mode or quantity; the application of a single drop of water, or immersion in the ocean, are equally baptism: and to support this hypothesis, many pædobaptist writers have bent all their strength. But we ask, was baptism so understood by the *Greeks?* They knew the meaning of the terms in common use; and if the words *baptize* and *baptism* meant no more than an application of water, without specifying how much, it is to be expected that some other terms would be also used, by which it would be seen whether the writer intended to describe sprinkling, pouring, or immersion: or, if trusting to the knowledge which every one had of the force of particular expressions in his native language, when used in certain connections, authors might not always be particular in their relations, yet on so many occasions such additional descriptions must have been given, that we should be at no loss for instances. But this is not the fact; we do not read of *baptism by sprinkling*, *baptism by pouring*, or *baptism by immersion*. The term occurs in whatever way it is used, and whether it relates to a religious rite or not, without any additional descriptions, because it was used in a sense which was well known, and therefore would not be mistaken. Here then the question is,—What is that sense? We cannot, and indeed ought not, to trespass on our readers by answering this question, except in a very brief manner. DR. RYLAND, in his *Candid Statement*, brought many authorities to prove that the terms *baptize* and *baptism* must mean *immersion*, or the covering of the body said to be baptized by the liquid spoken of, whatever it might be; and he shewed, by strong

instances, how this general idea was in the writer's mind, when he was using the term in a figurative sense. A word, the meaning of which thus appeared fixed, is, in the New Testament, given us as the description of a religious rite called *baptism*. In succeeding times, the Greek writers, when they have occasion to speak of this ordinance, do not inform us in what sense they use the term baptism, for that would have proved the meaning of the word was unsettled and uncertain; but when they are led to describe the Institution in its parts, for the purpose of commenting on its nature and design, or of showing the practical improvement to which it should lead, then we see, that what they meant by baptism was NOT sprinkling or pouring; all the terms they use show that it was *immersion*, and nothing else. Had the Greeks believed that to *baptize* meant to *sprinkle*, the same general circumstances would have shewn with equal clearness that their baptisms were *not* immersions, but the application of water in the smallest possible degree: but as we have already observed that is not the case; and we appeal to all who have been in this track of reading, whether it is not undeniably evident, that the Greek Fathers represented baptism as immersion, and that they never make an apology for an application of the word in a way different from its common acceptation.

Again, since the Reformation, Greek literature has been very much cultivated, and to the present moment, is the favourite pursuit of many distinguished men; it may be therefore fairly presumed, that, if the supposed senses of any of the usual words in the Greek language had been mistaken, the talents and assiduity which have been long engaged in that department of literature, would at least have done something towards detecting them. But so far from this being the case, respecting the terms under review, the Baptists still are left in possession of the field. The new edition of the *Thesaurus* of *Stephens* now published, brings forward to view *the criticisms and observations* of the best Greek scholars that have in these later years appeared, whether Englishmen or foreigners, but on the word βαπτιζω we read, "*Mergo s. Immergo, ut quæ tingendi aut abluendi gratia aquæ immergimus.*" This is the first sense given of the word, and all that follow, are of the same kind; some indeed are stronger than the first, for instance, *submergo, obruo aqua*, which shews the lexicographer meant that the word signified to *overwhelm* or *cover with water*. Now this we consider as a strong testimony; it is not referring to school-boys' lexicons, though even these are no inconsiderable authorities; it is going to the first work that the world has produced on the meaning of Greek words, and *that work* completely gives us the cause. It deserves attention also, that the same explanations were given in the first edition, which was printed in 1572; so that after the investigations of two centuries and a half, the definitions stand unaltered.

The criticisms of Dr. Campbell, of course are objectionable to Mr. Ewing, who says, "With regard to baptism in particular, he seems to have had a vanity in patronizing what he did not practise." p. 88.

Baptists, as well as Pædobaptists, have been surprised how Dr. Campbell could reconcile his practice with his declared sentiments: but this is not the only instance that has occurred of the like nature; many eminent men whose concessions are to be found in BOOTH'S *Pædobaptism examined*, besides others whom he has not mentioned, have gone quite as far as Dr. Campbell, and the difference between their language and their conduct is equally great. How they reconciled them we know not; all that we can say is, we have no conception of any motive that could have led them to say what they did in favour of our views and practice, except their conviction, that the ancient apostolical practice was IMMERSION.

The expressions in Mark vii. 2—4, are brought forward, and Dr. Campbell's criticisms are disapproved. To us it appears that this passage is often misunderstood. The Jews had, at least, two modes of purify-

ing themselves from common defilements; for the lesser class, washing the hands with a little water was sufficient; but there were cases in which they required the hands to be *dipped*. Besides these, many things occurred which required to be cleansed by an *Immersion* of the whole body. Now, without insisting on this last mode of purification as the sense of the writer, supposing the former only to have been referred to, (which is Dr. Lightfoot's hypothesis,) the passage is clear. It informs us that the Jews, before they eat bread, *washed* their hands in their usual way; but if they had been exposed to any particular defilements, they *dipped* them. We are told by Jewish writers of high authority, that there is a great difference between *washing* hands and *dipping* hands, and if we consider this passage as only applying to purifications of *this* kind, it is not only intelligible, but Dr. Campbell's criticism is supported.

Considerable attention is paid to Rom. vi. 4, &c. Mr. Ewing endeavours to take off the force of the passage, by a long discussion concerning the mode in which our Lord was buried, and the circumstances attending it; the design of which is to show, that in our sense of the term, Christ was *not* buried, and that there is no resemblance between the burial of Christ, and our method of baptism. One general remark here strikes us forcibly; it is very singular that the Greek writers who refer to this passage, or who paraphrase it, (as far as we have observed,) all considered the allusion clearly and strongly to apply to the immersion which was used in baptism. They evidently thought and wrote on the words of the apostle very much as we do; and considering that the Greek was their native language, and that the mode of burial described in the Evangelists, was probably more familiar to them than to us, it is a very singular thing if they should be so far in the wrong, as they must have been on Mr. Ewing's mode of reasoning. Here, let our readers observe, we attach *no* authority to *their commentary* as necessarily binding on our minds; but for the plain reason that an Englishman is more likely to feel the force of an allusion to a well-known transaction, when described by an English writer, than a foreigner would be, it is natural to conclude, that the ancient native Greek christians would be more likely to form a correct apprehension of the meaning of the apostle's imagery, than a man who many ages after, had to acquire a knowledge of Greek, when it was a dead language; and if his explanation was contrary to that which had always struck the minds of native Greeks, we should naturally say, it required the support of very clear and decisive proof.

In our author's view of the extent of the administration of baptism, the covenant of circumcision appears to attract his attention with great force; and to do him justice, he professes to adopt the law of circumcision to its extent. Here we are much surprised that he did not see whither this system would ultimately lead him. We are told that the persons baptized in the primitive church, were "parents and children, and servants, that is slaves born in the house, or bought with money.—As all these classes were circumcised under the Old Testament, they were, and therefore are to be still baptized under the New Testament." p. 164. On this plan, should Mr. Ewing be removed by the providence of God from Glasgow, to the West Indies, and should his preaching be the means of converting a planter who had never been baptized, he might say, that *he*, and *all his slaves* were proper subjects of baptism, and church-membership; even though not one of the number should be converted from the error of his ways, except the planter himself. To us this appears the unavoidable consequence of Mr. Ewing's reasoning; but we cannot help asking, would he act on his own plan? No; we cannot think he would, he would see it would be pregnant with consequences of the most deplorable kind. We could easily point out many, but we must conclude; we have already gone beyond our limits. On parting;

with our author we shall only add, that though we cannot agree with him, yet should he happen to see our observations, we are desirous of assuring him of the high regard which he holds in our estimation, and of our sense of the handsome manner in which he has very often spoken of those who in this point are obliged in conscience to support a different system from that which he maintains in the essay we have reviewed.

The Continuance of Brotherly Love recommended, &c.: a Sermon by George Pritchard. Barfield, Cox, Holdsworth, 8vo. pp. 32, 1s.

We were present at the delivery of this Discourse, and most cordially united in requesting its publication: we have just attentively perused it, and most sincerely recommend it as worthy of the closest investigation, and the warmest regard of our readers. Considered as to the *doctrines* to which it refers, it is "a form of sound words;" as to the *experimental* truths it contains, it is "sound speech that cannot be condemned;" and as to the *practical* manner in which both these are enforced upon the consciences of those to whom it was addressed, they are "the things which become sound doctrine."

The object of the preacher is to show, the principles on which the exercise of Christian affection is *founded*, by what it is *promoted*, and —why it should be *continued*. The various particulars under each of these heads, are judiciously introduced and illustrated, and exemplify the expression of that "Brotherly Love," the aboundings and continuance of which are so desirable and necessary.

One extract will give a good idea of the spirit by which the preacher was animated, while his heart yearned over the perishing condition of his unconverted hearers.

"In conclusion. Is there not, however, an inquiry whose importance admits of no delay? *Are we brethren? That is, do we sustain the spiritual* relation to denote which the term brethren is so frequently employed in the New Testament, and to which it unquestionably refers in the words of the text? On this subject how much more have we to dread from deception than we have to apprehend from investigation! Having, it may be, long been accustomed to receive the title of brethren, and the ordinary tokens of respect and esteem attendant on this distinction, we may have been in danger of taking too much for granted, and of presumptuously adopting a conclusion to which we can only safely arrive by a process of serious and repeated examination. Let it be remembered, that the inquiry we suggest possesses this desirable recommendation, that, while it may detect a fallacy which might prove fatal, it will disturb nothing which ought to remain unshaken. In short, a benevolent concern lest any present should not finally be found among the brethren and disciples of Jesus Christ, impels us to entreat that this duty may not be neglected. It should never be forgotten, that the favour which confers these spiritual distinctions, and with which those of earth will bear no comparison, either as to excellence or duration, is inconceivably rich and free, and is, therefore, abundantly commensurate to meet every extreme of misery and wretchedness to which its healing and saving influence may be divinely applied. Come, then, my hearers, to this fountain of everlasting blessedness, for this is to be happy and honourable. But, to treat the representations of eternal mercy with disdain and opposition, is to incur an awful responsibility indeed, and must expose the transgressor to the punishment of 'everlasting destruction from the presence of the Lord, and from the glory of his power.'"

It is affecting to find, that the Monthly Meetings of the Associated Churches in London, should have required such an Address as that before us, to stir up the churches to the exercise of an united expression of Christian love. We most sincerely hope, that this well-intentioned attempt to re-enkindle the dying embers of the expiring fire, and to bring other churches into the Association, to increase the warmth and energy of Christian love among the London Baptist churches, may tend to effect important ends: we ardently wish

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that the worthy author may "not lose the things which he hath wrought, but that he may receive a full reward."

A Summary of the Principles and History of Popery, in Five Lectures on the Pretensions and Abuses of the Church of Rome. By John Birt of Manchester. Holdsworth, &c.

We cordially welcome these able and interesting Lectures, which are very seasonable, and, we trust, will be very successful. The topics discussed are, "The claim of the church of Rome to the appellation *Catholic*—the connexion of the Papal usurpation with Ecclesiastical history—the genius and characteristics of the Papal ascendency—the church of Rome viewed with reference to the past—the prospects unfolding to the Church of Christ."

The style is clear and forcible, glowing with ardour; and, with the highest satisfaction, we observe, the spirit which it breathes is truly evangelical.

Many specimens of a noble, manly eloquence might be produced, but our limits permit us to extract only a few lines.

"There is nothing in the history of the whole world more extraordinary, than the various events connected with the name and the territory of Rome. The first studies of our youth acquaint us with the valiant deeds of Roman patriots and heroes, the splendid victories of Roman armies, the profound policy of Roman senates, and the almost boundless dominion of Roman emperors; and such is their impression, that every thing great in intellect and enterprise, every thing patient in endurance, mighty in operation, and brilliant in success, becomes in our feelings identified with that which is Roman. These are the subjects which roused the enthusiasm of our early days; and which, in spite of ourselves, command the admiration of maturer age. Yet all these things are far outdone by the history of Rome in modern times. Her ancient records contain nothing equal to the stratagems, the achievements, and the unconquerable perseverance which elevated the Popes to Ecclesiastical sovereignty, and gave *the ascendency to Papal Rome.* The *champions of the Church have* surpassed the heroes of the Republic—the subtlety of the Conclave has exceeded in depth and refinement that of the Senate—the thunder of the Vatican has rolled more terribly than that of the Capitol—and, though within a narrower boundary, the tyranny of the Popes has been more despotic and intense than that of the proudest of the Cæsars."—p. 72.

In subsequent editions we hope the worthy author will much improve the utility of this pamphlet, by giving an Appendix of Notes and Illustrations, with the Authorities for the leading facts, on which he has expatiated.

The painting of the Reformers sitting round a table, mentioned page 162, is in Dr. Williams's Library, Red-cross-street, London.

LITERARY INTELLIGENCE.

Just Published.

Vindiæ Seramporianæ; or, a Review of a Pamphlet by Mr. John Bowen.

A Dictionary of all Religions, by Mr. T. Williams. A new and improved Edition.

Private Thoughts on Religion, by the Rev. T. Adams; with an Introductory Essay, by the Rev. Daniel Wilson, A.M.

A new and greatly improved Edition of Dr. Brown's History of Missions.

An Account of the American Baptist Mission to the Burman Empire; by Ann H. Judson.

Palmer's Protestant Dissenters' Catechism, New Edition, by Rev. Dr. Newman.

In the Press.

Harding's Short-hand. 2d Edition.

The Plenary Inspiration of the Holy Scriptures; by the Rev. S. Noble.

An Abstract of the gracious Dealings of God with several eminent Christians; by S. James. 9th Edition.

The Rev. Mr. Cox has in the Press a Work on Baptism; in Reply to the recent Publications of the Rev. Messrs. Ewing and Wardlaw of Glasgow, and the Rev. Dr. Dwight of America, on that subject.

Erratum.—Mr. Ivimey's Work, entitled, "*Considerations* designed to prove the Impropriety and Inexpediency of departing from the original Constitution of the Christian Church, by founding open Communion Baptist Churches," &c. is in the Press, and will be out in a few weeks.

Intelligence, &c.

AMERICA.

Extract of a Letter from the Rev. Dr. Thomas Baldwin of Boston, America, to Mr. Ivimey: accompanying seven numbers of the American Baptist Magazine.

Boston, Nov. 3, 1823.

REVEREND AND DEAR SIR,

I avail myself of a moment's opportunity to drop you a line, by a person who sails to-morrow for London. I pretty regularly receive your Magazine, and endeavour, as I have opportunity, to send you ours.*

With regard to the state of religion in this country, generally speaking, it may be considered as in a prosperous state. The churches of our Calvinistic Denomination, almost universally continue sound in the faith. Unitarianism has made a considerable number of proselites among our congregational neighbours. Its efforts are unwearied, but its progress seems to be impeded: for "when the enemy seemed to be coming in like a flood, the Spirit of the Lord has lifted up a standard against him." Revivals of religion of late in almost every direction have circumscribed its influence. Much error, however, still prevails in many places. But amidst the prevailing errors of the day, the friends of evangelical religion may rejoice that "the Lord reigneth."

The Baptists of this country are making very laudable efforts for the promotion of literature and science. We have now three colleges under our immediate direction: these are in a prosperous state. Notwithstanding these advantages, we need many more young men to supply our churches, than we are able to bring forward. Our daily prayer to the great Lord of the harvest is, that he would send forth into the harvest many more faithful labourers.

Our last accounts from Burmah are encouraging;—but, after all, little reliance can be placed on the favour of a capricious prince. The cause is the Lord's, and we trust he will prosper it.

Great efforts are also making to extend the light of the gospel among the *red men* of our Western Forests. The Indians of America differ from other Pagan nations. They have no idols of any form. They generally acknowledge the Great Spirit; but have very confused ideas of him. They seem more disposed than heretofore to listen to the gospel.

I remain, affectionately,
Yours,
THOMAS BALDWIN.

Rev. Joseph Ivimey,
London.

(American Intelligence in the next Number.)

* They do not come to *hand.*

DEMARARA.

IT is supposed that the General Court Martial appointed for the trial of Mr. Smith, a Missionary of the London Society, have concurred in finding him guilty of aiding the recent insurrection of the slaves. As the "General Order," dated November 28, 1823, has been transmitted by them "for his Majesty's consideration and ultimate decision," we most earnestly hope, and fully believe, that the accused Missionary will find the "ultimate decision" emanating from the mind of the Sovereign, investigated, as all the charges will be in the Privy Council, a full justification of his character, and an exposure of the malignity of his antichristian prosecutors.

SEAMEN.

THE third anniversary of the BRISTOL SEAMAN'S Friend and Bethel Union Society, was held at the Great Room in Queen-square, Bristol, on Wednesday the 23rd of October last. On this occasion the Seaman's Floating Chapel hoisted her colours. She received a like compliment from several other vessels in the harbour. The chair was taken by R. H. Marten, Esq. Treasurer of the Port of London Society for promoting Religion among Seamen. The Report was read by Captain John Bankes, of the R. N. and while it gave very encouraging accounts of numerous and steady congregations of seamen at all the meetings for divine service, gave also instances of individual benefit received from the preaching of

sacred truth. The improvement already manifest among the sailors appeared to encourage the Committee not to relax in their exertions during the next year:—and to this they were the more animated by the liberality of the public, by which the ship is already paid for, and the Society is out of debt. The Committee announced their intention to establish a Marine School for seamen and for sea-boys (those seamen of the next generation,) that they may, by early culture, be examples and blessings to the generations yet to arise. The Rev. Rowland Hill, the Rev. Mr. Stanley, of the Establishment, with the Rev. Messrs. Sherman, Crisp, Allan, Roberts, and others, among the Dissenters; and the Rev. Messrs. Smith and Woods, of the Wesleyans; with several gentlemen of the Committee, addressed the meeting in moving or in seconding the several resolutions. A good collection was made at the door.

REV. DR. COLLYER.

It has afforded us real pleasure that the ministers of the Congregational Board have adopted the following decisions respecting the Rev. Dr. Collyer, and we comply cheerfully with the request that we would insert them.

CONGREGATIONAL BOARD.

King's Head Tavern, Poultry,
Monday, January 5, 1824.

At a Meeting specially summoned to receive the Report of the Committee appointed to inquire into the truth of the reports which have been circulated prejudicial to the character of the Rev. Dr. Collyer; the Rev. John Clayton, Sen. in the Chair;

The following Report was presented and read:—

"The Committee appointed at a Special General Meeting of the Congregational Board, for the purpose of inquiring into the truth of certain reports prejudicial to the character of the Rev. Dr. Collyer, which have been widely circulated, have endeavoured to discharge, with the utmost fidelity and promptitude, the trust which the Board confided to them, and have to present the following Report as the result of their exertions.

"*Your Committee* were aware, that *the duty which they had* to discharge, related first, to the printed reports, and secondly, to the rumours which have been extensively, though privately, circulated. In reference to the former, your Committee deem it sufficient to extract from their minutes, the resolution which was passed unanimously at the termination of their inquiries, on Monday, December the 8th; all the Members of the Committee being present.

"Resolved,—That we have obtained as much evidence as we are at all likely to obtain respecting the printed charges against Dr. Collyer, and that the result of their evidence is such, as to justify us in acquitting Dr. Collyer of all the criminality charged or insinuated against him, in the printed publications.

"In adverting to the private rumours, your Committee have to state, that after all the attention which they have been able to give to this part of the case, no charge whatever against Dr. Collyer has been substantiated, nor has one single witness appeared; and that in their decided opinion, no reason exists to prevent the continuance of cordial intercourse with Dr. Collyer, both as a Christian and as a Minister.

"Under this conviction, your Committee cannot, without deep regret, reflect upon the conduct of those persons, who have lent their aid, without any due inquiry, to the propagation of such rumours.

"Your Committee have only to add, that the minutes of their proceedings, together with all the documents, upon which their decisions have been founded, are in the hands of the Secretary, and are open to the inspection of every member of the Board."

(Signed)

John Townsend, Chairman.
Thomas Harper, Secretary.
H. F. Burder.
William Walford, Homerton.
John Morrison.
George Collison.
William Harris, Hoxton.
J. Fletcher.

King's Head Tavern, Poultry,
Dec. 30, 1823.

Upon the motion of the Rev. John Humphrys, seconded by the Rev. John Clayton, Jun.;

Resolved,—That this Report be received and approved by this Board.

That the Report be sent to the Evan-

gelical and Congregational Magazines; and also that it be printed, and a copy sent to each Member of the Board, and also to each Member of the general body of the three denominations.

RESOLVED,—That a copy of this Report be presented to the Rev. Dr. Collyer, by the Rev. John Townsend, as Chairman of the Committee.

Upon the motion of the Rev. John Hooper, seconded by the Rev. John Yockney,

RESOLVED,—That the cordial thanks of this Board be presented to the Committee of Enquiry, for the minute, patient, laborious, and impartial attention which they have paid to the subject of investigation, and that they hail with entire satisfaction, the result of their exertions.

THOMAS HARPER, *Secretary.*

Brief Account of the Introduction of the Gospel among the Fishermen of the North Shore of the River Mersey, adjacent to the Town of Liverpool.

IN the year 1816, a building on the banks of the river, originally designed for the accommodation of bathers, was obtained. A Sunday-school was established, for the instruction of the children of the fishermen, and the preaching of the gospel was introduced. During the last seven years, upwards of a thousand children have been instructed; and the Gospel has been preached on Sabbath evenings by ministers residing in Liverpool, and by others who have occasionally visited the neighbourhood. The place has been well attended; there have been instances of conversion, and persons who have received serious impressions under the preaching at the Shore have united with christian societies in the town. A freehold spot of ground has been purchased, and a chapel and school-room built, which are vested in the hands of Trustees, for the use of the Particular Baptist Denomination for ever. On Lord's-day, November 16, 1823, the chapel was opened. Mr. Moses Fisher preached in the morning from Psalm xciii. 5; Dr. Raffles in the afternoon from John vi. 40; and in the evening, Mr. Lister from Rom. v. 21. The Meetings were *well attended, and the prospect is very encouraging, as the population is numerous and rapidly increasing, and there is no place of religious worship of any description in the neighbourhood.*

ORDINATIONS, &c.

OCT. 30, Mr. S. Marston was ordained pastor of the Baptist Church lately formed at GAINSBOROUGH in Lincolnshire. The Rev. T. Thonger of Hull stated the nature of a Christian church; the Rev. W. Nichols of Collingham asked the usual questions, and prayed the ordination prayer; the Rev. J. Hinmers of Boston gave the charge to the minister from 1 Tim. ii. beginning of the 15th verse; and the Rev. J. Bissill of Sutterton preached to the people from Deut. viii. part of the 38th verse: "Encourage ye him."

This infant cause owes its existence to the zeal of the Baptist ministers in Lincolnshire, who, lamenting the dark state of the county, and the small number of Baptist churches within it, formed themselves into a Society, which they denominated "The Lincolnshire Baptist Home Missionary Society." At Gainsborough they made their first stand, the population of the town was great, the denomination was but little known, and the place of worship did not appear proportioned to the number of the inhabitants. Various impediments were thrown in the way, by some who were afraid of their own party being injured, but notwithstanding these things, a congregation has been collected, and many appear to receive the word, not as the word of man, but as it is indeed, the word of God. A new chapel has likewise been erected, which was opened for divine worship, June 25, when sermons were preached on the occasion by the Rev. W. Perkins of Newark, the Rev. J. M'Pherson of Hull, and the Rev. B. Godwin, Classical Tutor of Bradford Academy.

THE Baptist Meeting-house at STAINES, Middlesex, was re-opened January 14, 1824, under the direction of the committee of the Baptist Auxiliary Home Missionary Society for the South-west of Middlesex and Parts adjacent, when two sermons were preached: in the morning by Mr. Pritchard; and in the afternoon, by Mr. Dyer. Prayer was offered by Messrs. Phillimore, Hawson, (who is expected to

preach for some time, as an Itinerant, at Staines, and in the neighbourhood,) Coleman, of Colnbrook, and Porter, the Independent minister at Staines. The next quarterly meeting of the Society will be held on the 14th of next April at some one of the Baptist churches in the District; of which due notice will be given.

CORNWALL.

On Tuesday, Oct. 14, 1823, the Baptist ministers and churches of Cornwall held their Half-yearly Meeting at Redruth, at which Messrs. Lane of Helston, and Horton of Plymouth Dock, preached; the former from Gal. i. 11 and 12; and the latter from 2 Cor. v. 20. In the devotional services, Brethren Green, Rogers, Clark, and Heath, were engaged.—At this meeting hopes were entertained that, in consequence of the dissolution of the late Western Association, with which some of these churches were connected, the churches in Cornwall, and those in Devon, would unite in one Association.—To form such a union, a meeting at How's-lane, Plymouth, in the Whitsun-week of 1824, was agreed to: Brethren Green of Falmouth, and Sprague of Bovey Tracey, to preach.

WARWICK.

We are requested by a Correspondent, on whom we can depend, to supply an omission in the article printed in our last Number respecting the Church at Warwick.

Mr. Evan Herbert, now of London, regularly supplied the pulpit at Warwick, from July 11, 1819, till August 12, 1821, during which time twenty-four persons were baptized by him; a few were received by letter from other churches; and the congregation was increased from about eighteen persons to fill the Meeting-house.

PORT OF LONDON SOCIETY.

On Tuesday the 17th of February inst. a Public Meeting of the above Society will be held at the Argyle-Rooms, Regent-street, when the attendance of ladies and gentlemen friendly to the religious instruction of British Mariners is earnestly solicited. The Chair will be taken at Twelve o'Clock precisely.

A Complaint of Deafness,
BY A LADY.*

OH, me! what trouble and discomfort sad
Attend the loss of hearing! grateful sense?
By which we with our friends hold converse sweet,
And make a part of blest society:
But not to me the charms of converse sweet,
Or blest society, afford delight,
Or singer's tuneful pipe, or prattle fond
Of infancy, so much desir'd and lov'd;
Or the melodious flute, or harpsichord
Thrice ton'd, tho' touch'd by fair Clorinda's hand.
So far unbrac'd and useless lie those nerves
That to the brain should give intelligence
Of sounds, that vibrate on the ear, unheard.
When pensive o'er the verdant meads I rove,
Not the delightful harmony of birds
In concert, nor the ploughman whistling blythe,
Nor falling brook, that o'er the pebble smooth,
Transparent trickles, nor the rustling winds,
To whom the trembling leaves respondent dance.
E'er break in upon the silent scene,
To cheer the mind, attentive to its griefs.—
Yet these I well could spare—but, when to thee,
Fair Sion! and thy hallow'd courts on earth,
With solemn steps I walk, in hope to hear
From human voice, divine, divinest truths,
Then to be quite excluded—
Then, in the room of prayer and praises, a blank
Of universal silence reigns around,
And flags Devotion's wings: the eye intent
Fain would assist its fellow sense, and spell
From motion and from gesture, part at least
Of those high themes, that into minds prepar'd
Pour comfort or instruction; upwards drawn
Each faculty, strain'd to the highest pitch,
Each sense would now be ear—till now the soul
Calls in her feeble powers, herself too weak
To bear their longer absence; down she sinks
Exhausted, spiritless, depress'd, and sad,
To find her utmost efforts all in vain,
"And Wisdom at one entrance quite shut out."
So much the rather, Thou, celestial Spirit!
Speak in the still small voice, that needs no aid
Of nerve or membrane to convey the sound,
But finds its way immediate to the *heart*.
There make me quick of hearing; thence eject
All the tumultuous rabble of vain thoughts,
Passions unmortified, resentment keen,
Sad fears and worldly sorrows, working death,
With all the train of moping melancholy:
And plant instead thy blessed fruits of love,
Joy, peace, long suffering, meekness, gentleness,
Best garb of Christian women—but o'er all
Let gratitude and thankfulness abound,
For blessings yet continued—Precious light!
Invaluable, chief corporeal gift.
Through that blessed medium knowledge enters,—
The labours of the pious and the wise,
In different climes and distant ages born,
Are all brought home to me, and made my own,
Still to my eyes the Book of GOD expands
Its sacred leaves, replete with light and truth
"Light to my feet and lanthorn to my path."

* We are indebted for this Article to Mr. S. Bagster, whose pious mother had been for many years afflicted with deafness, and who, he remarks, "could take up the joys and sorrows as *her own*," which in these lines are so *pathetically described. It is not known that they have been before published.*

Irish Chronicle.

From Rev. J. Wilson to the Secretaries.

Boyle, Nov. 21, 1823.

Since my last, a Bible Society has been formed in this town, another in Carrick, only seven miles from this, though in another county, and several others in the province, so that each county in Connaught has now its Bible Society; this, I can truly say, has been the desire of my heart, and an object of my fervent prayers, ever since I saw the barren state of the country, in reference to the word of God; and I am happy in being able to add, that my expectations, in reference to the reception with which the word of God meets, have not been disappointed; for many, who live day after day upon scarcely any thing but potatoes, subscribe their penny per week for the Bible; some of whom are Roman Catholics.

Let, then, the wrath of man vent itself in every possible way, this word shall rise superior to it; and shall not return void, but shall accomplish that which its Author pleases, and prosper in the thing whereto he sent it. I have nothing particular to communicate respecting the schools, for though always thinly attended at this season of the year, they are now more so than usual, and Providence is affording a fine season for getting in the potatoes; and though, in cold soils, there is but a small crop; yet, it is hoped, that the abundance in other lands will furnish a more plentiful supply than was anticipated. Thus again the Lord has been better to us than our fears had suggested.

Yours affectionately,
J. Wilson.

From an Irish Reader to the Rev. J. Wilson.

Collooney, Dec. 18, 1823.

Reverend Sir,

I again attempt to detail the feeble exertions I have made for extending the boundaries of Christ's kingdom as usual, within this *present month; and* could have often wished that it had fallen to some other person to describe the success with which these imperfect labours have been attended. I have read the scriptures regularly in English and in Irish every day, and have endeavoured to ascertain how far they have been blessed, to the moral and spiritual improvement of the hearers. I have also the happiness of knowing instances, of individual benefit, where, I trust, the word of life, under divine agency, has renovated the heart, overcome prejudice, and is winning its way by degrees.

A young man, who conducts a pay-school in Ballintoher, whose name is Feeney, has made a tolerable proficiency in learning to read the Irish language. He begged of me to give him an Irish Testament in the old letter, which I granted to him, and took an opportunity of conversing with him on its contents. Never did I feel a deeper interest in attempting to develope the unsearchable riches of Christ, as the grand subject of revelation; nor did I ever witness stronger indications of deep concern in the countenance of any with whom I have ever conversed on a similar subject: his efforts to express to me his admiration of what he perceived to be so richly adapted to his wants, as a sinner, were very impressive; and his utter detestation of a system, which, with exclusive pretensions to christianity, hides it from the eyes of men, and sets up an imposture in its room. He then requested that I would fill the blank leaves of his Testament with the heads of the observations I had made, to assist his memory; as he declared it was his firm resolution to report to all within his reach, those things which he should ever consider as glad tidings of great joy.

All who acknowledged the divine authority of the Bible, ought to admit that the Lord is found of them who sought him not, an instance in confirmation of this I have to relate. On the evening before the last fair day of this town, a young man and his wife

called at my place, craving lodging for the night; I had the Bible in my hand, and was commencing to read the second chapter of Ephesians for my own family, when I desired the strangers to sit down; I read slowly, and with an emphasis intended to direct their attention to the importance of the chapter. They were all very attentive; but more particularly the man, who seemed sensibly struck and considerably agitated: when done reading the chapter, he inquired what book it was from which I had been reading. I told him it was the word of God. He observed, that he never before had known there was such a book, and began to inquire respecting the full import of some of the passages which had arrested his attention: these were the expressions—dead in trespasses and sins—walking after the course of this world—by nature the children of wrath. I endeavoured to answer him as feelingly as possible from the scriptures, and when I had finished, the man looked earnestly, and with emotion exclaimed, It is indeed God's word, and my state is fully what it describes. I have been a profligate for many years, but will now, with divine assistance, flee from the wrath to come, and seek direction and strength in the word of God. I gave the man a Testament, as he could read, and accompanied him and his wife the day following for two or three miles on their way towards Sligo, where he intended to follow weaving, to which he was bred, and to give up the evil course of life which he had so long pursued.

From an Irish Reader to the Rev. W. Thomas.

Callaghan Lands, Dec. 16, 1823.

REV. SIR,

One year is now nearly elapsed since I first commenced reading and explaining the Irish scriptures in this vicinity, under the auspices of the Baptist Irish Society, and I should be happy to spend the remainder of my life in turning poor perishing sinners from darkness to light, and from the power of Satan unto God. It would be impossible for me to give you more than a faint idea of the immense numbers I read and explained to, at different times, and the various places I have frequented within the last six *months at Cappabawn* mountains, *Shean mountains,* and Glenvaunish mountains, on Sabbath evenings, all large and populous villages, and always well attended by men and women; several of them without shoes or stockings, who come four, three, two, and one mile distance out of the villages, on purpose to hear for themselves, and have always heard with the greatest anxiety. O what a fine opportunity to explain the gospel and epistles in Irish and in English to hundreds of poor perishing sinners that never heard them read or explained before! I hope the hearts of the people are softened; I often see many bathed in tears. O that I had a voice like a trumpet to explain the free salvation of the gospel, to every creature throughout this benighted land. I frequently read in bogs, fields, &c. wherever I could collect any to hear me, in this vicinity, and in Scariff.

From an Irish Reader to the Rev. Mr. West.

Boyle, Dec. 19, 1823.

REV. SIR,

This evening I have returned home, after seeing all the schools in my way. Indeed I am happy to find that all my friends in this country are daily growing in grace and in the knowledge of the Lord, and that their numbers are daily increasing. And such as read the scriptures are beginning to doubt if the priests be invested with such power, and making use of that talent which the Lord gave them, they are beginning to examine for themselves, and try the spirits whether they be of God, and the Lord is daily blessing their endeavours, by opening their understanding to understand the scriptures. On my way I called on one W. Brennan, who has renounced popery. I asked him what objection had he to the doctrine of the church of Rome; his reply was, that it was contrary to the doctrine of the Bible, which sets forth Christ Jesus as the all-sufficient atonement, and that his blood cleanseth us from all sins; and added, that he would never kneel to a priest. He gave me such satisfactory answers, that I have reason to hope the word of God is come to him with power and much assurance. Previous to my leaving home, I had a daily opportunity of talking to my neighbours about the one thing needful; and the most part of them are beginning to pay the greatest attention to what I read and say to them about the friend of sinners.

To the Secretaries of the Baptist Irish Society.

Newmarket on Fergus, Dec. 20, 1823.

I arrived here last night, through mercy, after being exposed to considerable danger; my health is also graciously preserved, though being exposed to the wet and inclemency of the season; having obtained help of God, I am continued to the present moment. When I look back and consider the various hair-breadth escapes which I have had, and see one and another brought to the knowledge of the truth by my humble instrumentality, I behold, I trust, with gratitude, the gracious end for which I have been preserved. My ministry is well attended, even in this prejudiced place, particularly by the army and police. I have good reason to hope, that the Lord has commenced the good work in some of their hearts, their conduct is changed, the Lord's-day is observed, the Bible is the object of attention, and also other good books. I have a small useful library for the purpose of lending.

I preached the day before last, in the barrack-room at Tomgrany; it was filled with soldiers of His Majesty's Royal Borderers, police, some papists, and some who left the popish communion through the instrumentality of the Society. I heard the soldiers were greatly delighted when they were informed I would preach for them. Nothing could exceed the attention of the whole; and when I was done, one of the soldiers stepped forward, and most gratefully thanked me, wished they were situated near me, and hoped I would soon come again to them. I preached a great deal to the ninety-third regiment, who were quartered in these parts, are now on their passage to the West Indies, the regions of pestilence and death. Who knows how useful many of them might be made? or the Lord might have been preparing them for that country where there is no more death? I preached at Scariff; there were a number of school-children present, who paid the greatest attention. Preached last Lord's-day at Mount Shannon, in the county of Galway; a very large room was crowded at twenty minutes notice; nothing could exceed their attention. The poor people always appear pleased to see me come to them. A poor Roman Catholic followed me several miles to hear, who *heard I went* through the country. On the Lord's-day evening I preached at Clonwella; though the night was very wet and severe, several came miles through bogs and mountains to hear. I have felt an increase of happiness in preaching, and I trust that it is what I handle, and feel, and taste, of the word of God. I declare to others, not only by preaching, but also by teaching, in all possible places, and on all prudent occasions, not because I think myself better than others, but because I am a poor sinner, and hope I have obtained mercy through the atoning blood and justifying righteousness of the precious Jesus.

The schools have done well, notwithstanding the nakedness of the children, the severity of the season, and the most determined and persevering persecution. The children have committed great quantities of scripture to memory. Two little females committed forty-eight chapters each this quarter to memory: those children, I trust, will become burning and shining lights.

I am, my dear Sir,
Yours very truly,
W. THOMAS.

From an Irish Reader to the Rev. J. West.

Ardnaree, Dec. 20, 1823.

REV. SIR,

In consequence of my returning from the lower part of Tyrawly late this evening, prevented me from sending this letter in my Rev. friend M'Kaag's packet: however, I hope you will pardon me, as I expect that my time in the country was not misspent. I went from one village to another, endeavouring to banish ignorance from among my countrymen and fellow-sinners, and frequently praying to the Father of mercy that my feeble exertions would have the desired effect. One man asked me if I were a preacher; I told him that I never stood up to preach as our ministers do, but as I expected to be saved through the merits of Christ Jesus, I delighted to recommend others to depend on him also. He then said, that we Protestants and preachers do not allow the Virgin Mary any merit; I told him, that we knew her to be the mother of Jesus Christ, and that she *is* in heaven, but that we dare not wor-

ship her as they do, because the scriptures tell us that there is but one God, and one mediator between God and man, the man Jesus Christ. This assertion brought on several other questions, which I also endeavoured to answer to the satisfaction of my hearers, by applicable portions of the New Testament.

There is a general stir at present among the people respecting religion, and they are resolved to search the scriptures for themselves, to see whether those things be true. As I came through the town of Killala, on my way to this town, an acquaintance of mine brought me to have a conversation with a Roman Catholic that was at the point of death; and I gladly went and spent some time, diligently endeavouring to direct his attention to Jesus Christ, who is able and willing to save all that put their trust in him. He could hardly speak, consequently I was obliged to put my ear near his mouth, so as to hear his answers to some of my conversation. He told me that he depended on Jesus for his salvation. If this poor man's heart was equal to his profession, I hope he is now in glory: he had not many hours to live when I parted with him. Let all who confess and forsake their sins, with joy receive the atonement; for the blood of Jesus Chist his Son cleanseth us from all sin. Let tried and afflicted believers commit their way unto the Lord, and their thoughts shall be established, for he will keep them in perfect peace, whose mind is stayed upon him, because they trust in him. I also put this poor man in mind of the thief on the cross, that when he believed in Jesus Christ that his sins were forgiven him.

I remain, Rev. Sir,
Your very humble servant.

Our Friend, the Rev. Mr. West, of Dublin, having sent us an Extract from a Letter he has received from the venerable Dr. Carey, it will be gratifying both to him and our Readers to find it appended to our Chronicle.

Calcutta, May 7, 1823.

My dear Brother West,

I received your kind letter, and the parcels you sent me, for which accept my best thanks.

I have not forgot you, my dear brother, and trust I never shall.

You see by public accounts what is going forward in India. The attempts made in various ways by persons of different denominations, are very encouraging, and a degree of harmony and union of effort prevails among us, which is highly encouraging. The Lord has already done much for India.

It is not the same country, in a moral sense, that it was when I landed nearly thirty years ago: then all was infidelity among Europeans, and all superstition among the natives; now a very great number of Europeans in every state fear God, and worship him in spirit and truth.

The superstitions and prejudices of the natives are gradually giving way, and unless I am egregiously deceived in my judgment, there is an amazing alteration for the better among them.

It gets late and I must close, by assuring you that I am

Very affectionately yours,
W. CAREY.

To the Secretaries.

Jan. 20, 1824.

MY DEAR SIRS,

I have received as under for the Society:

	£	s.	d.
At Edinburgh	103	12	6
Glasgow	84	15	9½
Greenock	14	15	8½
Newcastle	2	19	0
A few Friends at Eagle-street Meeting, London	2	5	6

Mr. Anderson also purchased books for me for a lending Library, to the amount of £13; and I received for my new Meeting at Clonmel, £8 7*s.*; which, with the £175 3*s.* 10*d.* reported in the last Chronicle, makes the total amount of Collections during my visits to England and Scotland, £404 19*s.* 4*d.* If a visit is paid to Newcastle in the spring, I hope more will be done there, and in the vicinity. I have experienced much friendship, and have been greatly occupied in preaching at most places where I stopped. The Lord be praised for all his goodness!

I am, Yours affectionately,
STEPHEN DAVIS.

Subscriptions or Donations received by William Burls, Esq. Treasurer, 56, Lothbury; Mr. Ivimey, 20, Harpur-street, and Mr. Pritchard, 16, Thornhaugh-street, London, Secretaries.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

OXFORDSHIRE AUXILIARY.

On Tuesday, October 14, 1823, the Annual Meeting of the Auxiliary Society for Oxfordshire, and Counties adjacent, was held at Middleton Cheney, Northamptonshire. The Rev. John Mack preached in the morning from John viii. 12; "*I am the light of the world;*" and the Rev. T. Coles in the evening, from Genesis xlix. 10; "*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.*" The devotional services were conducted by the Brethren James Hinton, Searle, Phillippo, and Gray. The meeting for public business was held in the afternoon; George Davenport, Esq. of Oxford took the Chair. The usual Resolutions were adopted. The Meeting expressed its tender sympathy with the Parent Society in the great loss it had sustained in the death of the beloved Mr. Ward, and especially felt its own afflicted situation in reference to the late removal of the esteemed Mr. Hinton. In his suggestion this Auxiliary originated in the year 1815, and it has uniformly been benefitted by the activity of his labours, and the energy of his zeal. In the midst of these mournful bereavements, it is matter of great encouragement to observe the cause is going forward; the Missionary and the Minister in succession may follow each other to the grave, but the office of both shall be continued and perpetuated; "*because I live, ye shall live also.*" The decease of our ministers, who have taken an active part in the proceedings of the Missionary Society, *powerfully enforces the impressive exhortation of* the Saviour, "*While ye have the light, walk in the light, that ye may be the children of light.*"

The congregations were large, serious, and highly interesting, and collectio ns very good.

W. G.

Chipping Norton.

LETTERS have been received from Mr. and Mrs. Leslie, dated Madeira, November 24, which island they had reached three days before. Their voyage so far had been tolerably pleasant, except that on the 14th they had been seriously alarmed by the cry of "fire," and for a little time the whole ship was one scene of confusion and distress. Through the good providence of God, however, the fire, which originated in an accident, was speedily extinguished; had it occurred in the night, all on board might have been, in a few minutes, plunged into eternity!

At Madeira, the whole of the passengers were invited on shore by an English merchant residing there, and treated with the utmost hospitality—but the proofs of Popish superstition which surrounded our young friends on every side, excited their strong commiseration, and served to strengthen their attachment to the great and glorious cause for which they have forsaken the land of their nativity. Both Mr. and Mrs. Leslie are engaged in studying the Hindostanee.

Foreign Intelligence.

SERAMPORE.

LETTERS have lately been received from Mr. Mack, dated in June last, containing intelligence from different parts of India, much of which is inserted in the present Number. As to the interesting sphere of his own labours, he expresses himself in the following candid manner:

"WITH ourselves, I mean at Serampore, we are praying and labouring for success; but are not at present enjoying it. A few occasional inquirers come to us, but we have no particular hopes respecting any of them. Still the labours of our Native Brethren are highly gratifying, and we have no doubt will be finally crowned with a blessing. Through them the gospel is now preached around Serampore, to an extent and with a regularity unprecedented here; and we endeavour, in the best way we can, to prepare them for the work of preachers. Every Thursday evening we have a conference upon a text of importance, by which means we are enabled to correct and enlarge their ideas, and at the same time become acquainted with their abilities, and the knowledge which they possess, and so understand how far we can confide in them as preachers. Several of them are men of superior abilities and ready utterance. On Saturday evening they meet at my house again, for instruction. Something like a theological lecture is delivered, and then we enter into a free and full conversation on the subject. On these occasions I derive very great assistance from my dear friend, Mr. Williamson. He came to this country as a surgeon of a merchant ship, and settled in Calcutta. He was baptized before I came out, and nearly a year ago he gave up his situation, and devoted himself to the work of God. He has applied to the Bengalee with great assiduity, and has made corresponding proficiency. He is employed as a teacher in the College, and his heart is in his work. Brother De Cruz, who was formerly at Midnapore, is now here, and is also very useful. Brother Douglas left us *just after Mr. Ward's death, to superintend an indigo factory*, and at the same time occupy a station as a Missionary. He took with him a promising Native youth, who had been several years employed in the printing-office, and was inquiring after salvation: he had the pleasure of baptizing him the other day."

We have great pleasure in adding the following particulars respecting the progress of *Female Education* in and around Serampore.

WE have established *seventeen* schools, in which there are nearly 300 girls. Five of the schools are in Serampore, and the rest in the adjoining villages. The children generally get on very well, and we have received much encouragement. We have heard of two respectable Natives, who would not send their girls to our schools, but have determined to have them educated in their own houses. One of them took away a very promising girl, the daughter of one of his servants, from one of our oldest schools, to make her his domestic governess; and the other wished to have one of our schools brought into his compound, (or yard,) and then his daughters might attend it. To this we should have readily consented, but he would not allow our young ladies to visit it, and we could not think of paying the expenses of a school which we were not permitted to superintend. However, he has declared he shall have a school of his own; and so much the better.

The sum of £150 was remitted for the assistance of these interesting schools in November last, immediately on receiving accounts of their formation.

DELHI.

Extract of a Letter from Mr. Thompson to the Brethren at Serampore, dated 10th May, 1823.

THE Moosulmans continue their inquiries, and are still very desirous of every part of our scriptures; in some instances with a view to search into the truth of controverted points, and in others to strengthen themselves from our scriptures in the Mahomedan faith. Two eminent Moulvees have recently purchased from persons who had re-

ceived them gratuitously, parts of our scriptures in Persian, Arabic, and Hindoostanee: and one Mahometan seeing an English Bible go off at an auction for a trifle, purchased it, he said, merely because no European would bid for it. Old Abdoollah has, with great care and at his own expense, bound the damaged Arabic Bible I made him a present of, and carries it about in a chintz bag.—At the ghaut and at the chouk, persons have sometimes heard and questioned with great earnestness, entering deeply into the subjects read or discussed. One old man, professing to be an hundred and ten years old, no sooner found himself attacked on the score of his brahminical thread, than he took it off, and notwithstanding the remonstrance of a brahmun, threw it into the river. The Kuveera-pun'thee, who came to me at Hurdwar, has visited me here also; but though he has visited me frequently, I have not been able to prevail on him to stay with me to be patiently instructed in the gospel. The *word*, however, continues to be preached, both at the ghaut and in the city: and sooner or later we hope the fruit *will* appear. Anxious that the Hindoos should have the peculiarities of the gospel more particularly explained, and impressed upon their minds, rather than their fooleries discussed in tracts which we publish for them, I have commenced writing several, in which the character of our Lord Jesus Christ as a Saviour is particularly set forth, his death made the foundation of the sinner's acceptance and justification, and the last command to preach the gospel to every creature, strengthened by prophecies, insisted upon.

DINAGEPORE.

UNDER date of 27th May last, Mr. Fernandez writes thus;

"I HAVE much pleasure in informing you, that through the Divine blessing, twelve persons were baptized on the Lord's-day, the 4th instant, in the Tangan river at Sadamuhul, in the presence of a large number of the village people, many of whom appeared greatly affected with the solemnity of the occasion; and that on the same day fifty-six members sat down there at the *Lord's Supper.*

"*Since my last letter to dear brother Ward, in which I gave him a sketch of the state of the church here,* three members have died; the remainder, with the twelve newly baptized ones, now amount to ninety-seven persons, from which, however, nine are excluded.

"I have a great deal of business to attend to the whole of the day; I, however, constantly spend the evenings of the week-days in instructing the people. The Native Christians have three prayer-meetings in their own houses, by rotation, every week, viz. on Tuesday and Friday evenings, and the women, among themselves on Wednesday morning. Nidhee-ram spends the greater part of his time at Sadamuhul, and goes out to preach in the neighbouring villages and markets twice or thrice a week. Divine service on the Lord's-days, both in the morning and afternoon, is well attended. My school continues to prosper. The scholars are making pretty good progress in their reading, writing, &c. Many of them can recite the Ten Commandments and some of the Tracts by heart. They are now seventy in number; but between fifty and sixty only daily attend the school.

"The whole of the Tracts I had from Serampore, two years ago, having been given away, I shall be glad to have a fresh supply sent up by the return of the first boat that may be dispatched hence to Calcutta."

AJIMERE.

A LETTER received from Mr. Jabez Carey, dated 3rd May, reports, that he had formed five Schools, at as many different towns or villages, and that the whole number of pupils is 261. These schools have been placed under his care by the British Government, with a view to improve the condition of the people in that newly acquired territory.

SEBOLGA.

AGREEABLY with the intimation in our last Number, we give some extracts from a communi-

cation from Mr. Burton, dated 30th January last.

I MENTIONED in my last to Dr. Ryland, that we found the Battak language very similar to the Malay. A more intimate acquaintance proves this similarity to be greater than we then supposed; so that in acquiring the Battak, our knowledge of Malay turns to excellent account. It would be impossible indeed to do any thing without a considerable acquaintance with the Malay; for no European having previously acquired the Battak, nor any Battak man the English, the only channel to it is through a Malay interpreter. Nor have we been able to meet with more than one person who can read and write both Malay and Battak well. This is a Malay priest, who lives about ten miles from Sebolga, a very able man, thoroughly acquainted with the Battak laws, customs, &c. and capable of affording us much aid; but being a merchant as well as a priest, and residing at such a distance from us, we have not been able to prevail upon him to spend more than four or five days in the month with us, for which we pay him ten dollars.

My first object was to collect a number of the most common words, and form for my own use an English and Battak Vocabulary. This collection now consists of about 1500 words, or rather roots, alphabetically arranged; and the Battaks and Malays observing the same rules in the formation of their derivatives, and the prefixes and affixes being mostly the same in both languages, I can form from these many hundreds more. Thus furnished, I have begun translating portions of scripture, which I hope another day to have printed, and to circulate in the form of small tracts. "The History of the Creation," including the first chapter of Genesis, and the first six verses of the second chapter is finished. But though I have bestowed considerable attention and care upon it, having corrected it many times, and written it all out thrice, yet I shall, no doubt, be able to improve it much twelve months hence. It is pleasing to know, however, that the natives understand it in its present imperfect state; an evidence of which we have in the interest it has excited in the mind of our Rajah. He came *to visit us* when it was about half *finished, and read this* part over twice with much attention, asking many questions upon it, and about the book, of which it was a part. The next time he visited us he said, 'The people at home say, I am deranged.' Why? 'What I read here the other day, so got into my head that I could not help repeating it aloud all the day long, and also at night in my sleep, so that the women say I am mad.' When finished, (proceeds Mr. B.) I took it to the onun, or market, which is held here every fourth day, and endeavoured to read it to the people assembled; but I soon found this was impossible. It was such a novel thing to hear an European read Battak, that my voice was quickly drowned in the din of shouts and laughter; and I thought it best to retire, not doubting that they would be more composed another day. The Rajah requested that when any of the Toba people came down from the mountains, I would lend it to him, to shew them. Two days since he came to request me to make him a copy, that he might read it to his people in the dusum (or market house) in the evening.

A second Tract may include the remainder of the second chapter of Genesis, and be entitled "An Account of Man's Happy State;" and a third Tract the third chapter, "The Fall of Man." These may be followed by a Translation of the Commandments, and a Tract on the Way of Salvation, &c.

It is a very pleasing and encouraging circumstance, that so many of these people are able to read; yet in twenty cases to one, as far as our observation goes, it is in such a pitiable way, that it only excites surprise that they can understand any thing of what they read. Their alphabet is peculiarly simple, which may account for so many of them learning it; but their knowledge of letters is in a great majority of instances limited to this acquisition. Their books are all small, written on the bark of a tree, and most that we have yet met with, treating of lucky and unlucky days, and means for making an attack upon an enemy, or frustrating his plans; miserably destitute, of course, of every thing calculated to improve the mind, or give to the youth a relish for reading. A book, therefore, of larger dimensions than the Tracts named above, would not, I think, be read by these people in their present state—certainly not till they become in some measure familiar with the most pro-

nment of the important ideas, so totally new to them, which we wish to communicate.

Our friends in England can form but a faint idea how thick and gross the darkness is, with which these people are emphatically covered. It is really surprising with what perfect ignorance of every thing beyond the mere vicinity of their birth-place, they can pass through the world; and as to another world, their minds present a perfect blank. To our questions upon this subject, we have usually received such answers as the following—"When we die, there is an end of us, perhaps our souls become jins, (devils) and fly about in the air for a time, and then perish! who knows? The earth for any thing we know, will exist for ever." I cannot yet discover that they offer sacrifices to any class of beings. They invoke all the jins in a body, and the spirits of their ancestors—of departed teachers or conjurors—of Naga, the fabled serpent of the Hindoos—and of all the rich men in the world, dead and living, to assist them in seeking gold, rice, clothes, &c. A funeral is always welcomed for the good things attending it; as it is a time of great feasting when the relations of the deceased always kill as many buffaloes, or hogs, as their circumstances will admit, and after the interment, suspend the heads of these animals, with some rice and water, near the grave, that the departed spirit, in visiting the body, may be gratified by seeing the respect done to his memory, and (should it need such elements) take some refreshment. The body is never interred till the feasting is ended; in consequence of which, a Rajah is sometimes preserved above ground three months! They suppose that the spirit may at any time be called to the grave by beat of gong; and accordingly, at certain periods assemble at the grave in great numbers for this purpose. After much dancing, &c. one of the near relations of the deceased supposes, or pretends to suppose, that he is possessed by the spirit of the departed, and being no longer himself, becomes identified with him. In this new character, he tells the multitude that he is come to meet them from his wanderings in the air—that he wants to eat buffalo and rice—to drink arrack, and to obtain a new suit of clothes, all of which are immediately given to him! After *some time, the spirit departs, and he is left himself. If he be questioned about what passed* in his mind during this possession, he replies, that he had no longer his own thoughts, and that he knows nothing about it. One would think it impossible that so gross a deception as this could be practised with effect upon any but the very young, yet they *all* pretend to believe it. Though they look upon Satan as the head of their jins, their estimation of his intellect is miserably mean, as may be judged from the ease with which they suppose him to be deceived. When a person becomes exceedingly ill, so that his relations are apprehensive of his death, or, (what in their estimation is the same thing,) that Satan is about to take him, it is common for them to dress up an image, and take it to the door at night, when they suppose the Prince of the Power of the Air is about to enter, and accost him in some such terms as these: "Ah, Satan! are you coming to take away our friend, and distress us? Well, if you will have him—there he is (throwing out the image,) take him away." Should the sick man after this recover, *they fully believe* that they have thus succeeded in cheating the devil! Alas! they have never been visited by the day-spring from on high; and does not darkness here cover the earth, and *gross darkness* this people? From seeing what these people do not know, we are strongly reminded how great are our obligations for that blessed gospel which brings "life and immortality to light," and of the duty incumbent upon us—to diffuse, as widely as possible amongst our benighted fellow-men, this glorious light from heaven.

AMERICAN BAPTIST *MISSIONARY SOCIETY.*

SOME interesting intelligence respecting the Mission in the Burman Empire, carried on by our American brethren, has lately reached us. It appears very probable, that the removal of Mr. Judson, and Dr. Price to Ava, will be overruled for good. The following particulars are extracted from Mr. Judson's Journals.

The Missionaries left Rangoon on the 28th of August, (1822) and reached Ava on the 27th of September. They were immediately introduced to the king, and Dr. Price was received

very graciously. Though Mr. Judson appeared before him almost every day, the king did not notice him until October 1: on that day, being in the royal presence, the king said to Mr. Judson, "And you, in black, what are you? a medical man, too?" "Not a medical man, but a teacher of religion, your majesty." The king asked him if any had embraced his religion; to which Mr. Judson replied in the affirmative; and the king asked him many questions, on religion, geography, and astronomy. Mr. Judson had further conversation with a royal secretary, and other persons attached to the court; upon the close of which he observes, "Thanks be to God for the encouragement of this day. The monarch of the empire has distinctly understood that some of his subjects have embraced the christian religion, and his wrath has been restrained."

Oct. 4. Prince M. eldest half-brother of the king, sent for Mr. Judson. "He is a fine young man of twenty-eight, but greatly disfigured by a paralytic affection of the arms and legs. Being cut off from the usual sources of amusement, and having associated a little with the Portuguese padres, who have lived at Ava, he has acquired a strong taste for foreign science. My communications interested him very much, and I found it difficult to get away, until brother Price sent expressly for me to go again to the palace."

Mr. Judson had frequent conversations with court officers on religion, some of whom manifested a spirit of candour and free inquiry, which greatly encouraged him. On the 21st he had an hour's uninterrupted conversation with Prince M. "But I am sorry to find, that he is rather amused with the information I give him, than disposed to consider it a matter of personal concern. I presented him with a tract, which he received as a favour; and finally I ventured to ask him, whether Burman subjects, who should consider and embrace the christian religion, would be liable to persecution." He replied, "Not under the reign of my brother. He has a good heart, and wishes all to believe and worship as they please."

23. Had some pleasant conversation with Moung Z— in the palace, partly in the hearing of the king. At length his majesty came forward, and honoured me with some personal notice for *the second time, inquired much about my country, and authorized me to invite American ships to his dominions,* assuring them of protection, and offering every facility for the purposes of trade.

28. Spent the forenoon with Prince M—. He obtained for the first time, (though I have explained it to him many times,) some view of the nature of the atonement, and cried out "good, good." He then proposed a number of objections, which I removed to his apparent satisfaction. Our subsequent conversation turned, as usual, on points of geography and astronomy. He candidly acknowledged that he could not resist my arguments in favour of the Copernican system; and that, if he admitted them; he must also admit that the Boodhist system was overthrown. In the afternoon, visited Prince T—. A hopeless case.

Mr. Judson, on a visit to Prince M—, gave his wife, the Princess T. (own sister to the king) a copy of Mrs. Judson's Burman Catechism, with which she seemed much pleased. They both treated him kindly, and told him to invite his wife to Ava.

From atwenwoon K— and the Tsetkyah-woongyee,* he received marked attention, and with the former held a conversation on religion. At a second interview with Prince M— and his wife, he made a more full disclosure of the christian religion.

AMERICA.

An interesting periodical work, published in New York, contains a 'Narrative of the state of religion within the bounds of the Synod of New York and New Jersey,' from which, notwithstand-

* The woongyees, of which there are four, rank next to the members of the royal family, being *public ministers of state*, and forming the high court of the empire. The atwenwoons, of which there are six or seven, may be termed *private ministers of state*, forming the privy council of the king. Next in rank to the woongyees are the woondouks, *assistants* or deputies of the woongyees. The subordinate officers, both of the palace and of the high court, are quite innumerable.

According to the public registers, 40,000 houses have removed from Ahmah-rah-pore to Ava, the new capital, and that 30,000 remain. The Burmans reckon ten persons, great and small, to a house, which gives 700,000 for the whole population of the metropolis of Burmah.

ing the scantiness of our limits, we shall make an extract for the gratification of our readers.

In several churches under the care of the Presbytery of New York, there are very promising symptoms; especially in the city of New York, the aspect of the churches is peculiarly flattering. In those of Broome-street, Vandewater-street, Rose-street, Corlaer's-Hook, the Bowery, and especially Wall-street, there has been considerable excitement, and encouraging additions have been made to the communion of the church. Spring-street church has experienced an effusion of the Holy Spirit within the last year; and as the fruits and evidences of this good work, the names of fifty-two have been registered among the people of God. The Brick church has witnessed, again, the descent of the Holy Ghost, in his quickening, enlightening, sanctifying, and comforting influences. While Christ's professed disciples have come valiantly, with one accord, to the help of the Lord, more than one hundred from the world have, during the past year, it is supposed, been made willing in the day of his power. The Orange-street church, also, has been favoured with a revival of religion. That afflicted city, chastised as it is by the scourge of heaven, may sing of mercy as well as of judgment. It would seem as if God proclaimed to it aloud from heaven, The day of vengeance is in my heart, and the year of my redeemed is come.

Within the limits of the Presbytery of Jersey, the churches of Paterson and Rockaway have each experienced a partial outpouring of the Spirit of God. The church of Chatham, since last November, has shared abundantly in the gracious influence of a gradual and powerful work of God, which has resulted in the increased holiness of God's people, and an addition to their number of seventy-seven new members. Since the opening of spring, the great Head of the church has condescended to visit Morristown in the multitude of his mercies. He spake in power, his disciples heard his awakening voice, and came forth to meet their Lord. The dead also heard and lived; and one hundred and twenty have already been added to the church. "This is the Lord's doing, and it is marvellous in our eyes."

From the reports of the Presbytery of New-Brunswick it appears, that there is among the students of Nassau [illegible] an increasing spirit of benevolence manifested, in the vigorous operation of their Bible, Tract, and Education Societies—a spirit which the Synod devoutly wish may never decline, and which they cannot too highly commend. The Theological Seminary at Princeton is still in a flourishing state, and the students are generally distinguished by unwearied diligence in the prosecution of their studies, exemplary piety, unexceptionable morals, and a habitual readiness to spend and be spent for Christ and his church.

Contributions received by the Treasurer of the Baptist Missionary Society, from December 20, 1823, to January 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Oxfordshire Auxiliary Society, by Rev. W. Gray, viz:—			
Abingdon 61 0 5			
Alcester 9 10 0			
Banbury 2 12 6			
Blockley 10 15 6			
Bourton 18 17 10½			
Burford 8 15 3			
Chipping Norton 30 18 4			
Cirencester 16 2 10			
Coate, Bampton, &c. 17 2 5			
Fairford 5 0 0			
Faringdon 3 19 0			
Hooknorton 9 9 0			
Middleton Cheney .. 21 0 7			
Naunton 1 0 0			
Oxford 14 13 0			
Shipston 3 9 6			
Stow 2 0 0			
Witney 2 14 6			
	242	0	8½
Nairnshire, Society for propagating the gospel, by Rev. W. Barclay	5	0	0
Newbury, Balance of Collection, &c. by Rev. T. Welsh	7	7	6
Weymouth, Subscriptions, by Rev. W. Hawkins	7	6	8
Northampton, Auxiliary Missionary Society, *(including £1 5s. from a few Young Persons)*	20	0	0
West Yorkshire *Assistant Society, by* Michael Thackrey, Esq.			
Bramley 9 0 0			
Horsforth 2 0 0			
Leeds 54 14 7			
	65	14	7

	£	s.	d.
Clipston, Collection, by Rev. John Mack	30	0	0
Lockwood, near Huddersfield, Collection and Subscriptions by Rev. James Aston	8	11	0
Southampton, Collection and Subscriptions, by Rev. B. H. Draper	11	3	6
Birmingham, Auxiliary Society, by Mr. Thomas King:			
Birmingham 5 12 6			
Cradley 5 3 11½			
Dudley 14 19 4½			
Harley Hall 6 0 0			
	31	15	10
Edinburgh, Sundries, by Rev. W. Innes	24	7	0
Irvine, Sundries, by Rev. George Barclay	2	14	0
Shoe-Lane, Sunday-school Boys	0	10	8½
A Friend, by Mr. Watson, *Cupar Fife* ..... Donation	30	0	0
Rev. Miles Oddy, *Howarth* ..... Donation	10	0	0
Aliquis, by Rev. James Hoby ..... Donation	1	1	0
Glasgow, Auxiliary Society, by Mr. James Deakin:			
Mission 93 5 7			
Translations 212 14 6			
Schools 24 4 0			
College 1 1 0			
	331	5	1
including the following Donations from various Societies:			
St. John's Parish, Association, by Mr. P. Falconer 13 8 3			
Association of Theological Students of the University of Glasgow, by Mr. D. [illegible]lane 5 0 0			
Greenock, Auxiliary Society, by Mr. [illegible] 10 0 0			
Greenock, Port Glasgow, and West Renfrew Bible Society, by Mr. R. D. Ker 10 0 0			
Govan and Partick, Society for Religious Purposes, by Mr. Fullarton 10 0 0			
Glasgow, Female Association for Oriental Translations (Two Donations) 41 4 6			
Paisley, Auxiliary Bible Society, by Mr. Symington 10 0 0			
Dumbarton, Auxiliary Bible and Missionary Society, by Mr. Latter 5 0 0			
Greenock, Female Missionary Association 15 0 0			
Youth's Bible and Missionary Society, Rev. Mr. Barr's Relief Church, Glasgow 7 10 0			
Baptist Church, Storie-street, Paisley, by Mr. Watson 2 0 0			
Penny Association, in Rev. Messrs. Kidstone and Brash's Congregation, Glasgow 5 0 0			

TRANSLATIONS

Berwick on Tweed, Baptist Church, by Rev. W. Innes	10	0	0
East Lothian, Bible Society, by Ditto	25	0	0
Beith, Auxiliary Society, &c. by Rev. G. Barclay	8	0	0
Saltcoats, Female Bible Society, by Ditto	5	0	0
Kilwinning, Bible Society, by Ditto	3	18	10
Anonymous, to the Secretary, by Two Penny Post (5550) ...	10	0	0
"Thank-offering for Mercies received," by Mrs. B. Shaw	2	0	0

SCHOOLS.

Leith, Juvenile Bible and Missionary Society, by Rev. W. Innes	5	0	0

FEMALE EDUCATION.

Lockwood, near Huddersfield, Female Friends, by Mrs. Willett	21	9	0
Edinburgh, Female Friends, by Mrs. Mack	7	2	0
Ditto by Mrs. Innes	45	7	6

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Rev. William Newman D.D.

Aged 79.

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THE

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MARCH, 1824.

BRIEF ACCOUNT OF THE DEATH OF THE REV. W. TURNBULL:

*A Sketch of his Funeral Sermon, preached December 24, 1823, by the Rev. J. Ryland, D.D.**

YOU are aware, my dear friends, that it has pleased God to remove one of the students in the Academy, whom you have repeatedly heard in this pulpit, and whom you must, I am persuaded, have considered as possessing very hopeful talents for the work of the ministry, to which he had devoted himself, I doubt not from the purest motives. His eminent piety, his diligent application, his progress in literature, his humble and unassuming deportment; his fervent piety, and habitual seriousness, recommended him to the esteem of his tutors, and the affection of all his fellow-students; while, between two of them and himself, who were fellow-members of the same church, there was a brotherly affection of a peculiarly endearing kind, which they manifested by the most assiduous attention during his long protracted affliction.

By one of them I have been informed that he was a native of Edinburgh, where his father and mother are yet living, with five sisters and a brother. By them he was exceedingly beloved; and no wonder, for he was a most dutiful son, and most affectionate brother; though, in consequence of his conscientious change of sentiments, and his subsequent entrance on the Christian ministry, he was obliged to resign a situation which had enabled him to lend them considerable assistance.

Mr. Wm. Turnbull was brought to the knowledge of the truth by the instrumentality of the Rev. Christopher Anderson; and about eight years ago he proposed himself to unite with his church. Mr. Anderson being then unwell, Mr. Turnbull was baptized by Mr. Howard Hinton, now at Reading, but then at Edinburgh. In that church he was highly esteemed for his piety, prudence, and humility, as well as for his cordial benevolence, and the uniform kindness of his deportment.

Under their sanction he was sent to preach in the neighbourhood of Edinburgh, for about a year and a half, previous to his being recommended to this Academy, into which he was admitted August, 1821.

The affliction, which terminated in his death, it is probable, commenced about twelve months ago. His health appeared precarious in last spring; on which account he was seldom sent out to preach,

* This article arrived too late for insertion in our last; and, by an oversight, was forgotten to be acknowledged.—*Ed.*

as he found himself scarcely able to deliver two sermons without sensible injury. He looked forward with pleasure to the last vacation, and hoped that a visit to his native land would be the means of re-establishing his health; while he anticipated much pleasure from an interview with his beloved relatives, and his Christian friends.

But he found the journey very fatiguing, and the weather proving very unfavourable, he derived more harm than benefit from removing to a colder climate; and he preached too much for his constitution at Edinburgh; after which he went to Glasgow, to supply a destitute church, when the weather was peculiarly wet and stormy. He there preached three times on the Lord's-day, and delivered an address on Monday evening, which was the last time of his speaking in public, and brought on an inflammatory attack, from which he never completely recovered. He indeed hoped, as well as others, that his disorder was likely soon to subside, and expected the voyage back, and a return to a warmer climate, would remove his complaint. The surgeon at Glasgow never seemed to think his lungs were affected, though some of his friends wished him not to return to his studies. He himself, however, was eager to come back to the Academy; but again he found the voyage increase his weakness: and though he resumed his studies with pleasure, yet his illness obliged him ere long, though with much reluctance, to give them up. During his long and gradual decline, his whole demeanour was very exemplary, and delightful to his constant companions. It was obvious that in the beginning of his illness he clung to life, but this arose from the nature of his disease, and from that love of life, which is wisely implanted in our nature; but he discovered little or nothing of the fear of death. When his kind medical attendant thought it best to suggest that the symptoms of his disease were serious, and led him to forbode that he would not recover, he received the intelligence with perfect self-possession and resignation. When his affectionate fellow-student asked if he was afraid to die, he said expressively, "No, never since he had believed in Jesus." He was not tired of life, but desired to be resigned to the will of his Heavenly Father. And it ought to be noticed, that it was not life itself to which he clung, but the great object to which he had devoted his life—the glory of God in the salvation of sinners: on this his heart was so eagerly set, that even the hope of personal happiness in heaven could not induce him at once to give it up, without a kind of regret. He indulged the hope of a different mode of promoting the glory of God in this world, to what would be enjoyed in heaven itself.

At the same time, he never discovered any uneasiness in the prospect of death, nor did he, in all his affliction, utter a murmuring word, but shewed the utmost gratitude for all the attention paid him. He had some expectation that God might still raise him up, till the last six weeks, when he found himself sinking apace; but though his mind was then full of the thought of eternity, yet he had no appalling apprehensions. He said he could venture into eternity, relying solely on the merits of his Redeemer. Sometimes, when conversing with his most intimate friends, he would shed

tears; but when one of them expressed his regret at being left in a world full of sin and temptation, without the benefit of his friendship, he replied, "God will be your friend."

After he had given up the hope of recovery, he wrote a very serious and beautiful letter to his relations, though his weakness was so great that he could not finish it but at three different times.

At the first sitting, he said to his bosom friend, "I must speak to them about their souls, what shall I say?" He was much affected at this time, and at the subsequent sittings added much faithful and affectionate counsel, closing his letter with the solemn charge, "Prepare to meet thy God." The last words he ever wrote.

Toward the end of his affliction, his weakness caused his mind to wander; but even then it was evidently employed on heavenly subjects. Once, when his friend was about to pray with him, he charged him to request, that his lucid moments might be distinguished for spirituality; that he might be delivered from the evil suggestions of Satan and his own heart; that he might have patience to endure without murmuring; that his mind might be occupied with the love of God, as manifested in Christ: and that, when it pleased the Almighty, he might be liberated from all his weakness and sin, and admitted into the purity and felicity of heaven.

One of his fellow-students going in, and asking him how he did, he looked at him earnestly, and said these three words, "*Oaths, Promises, Blood.*" His friend said, "I suppose you mean the promises of God, which are all Yea and Amen in Christ." He replied with energy, "Yes, I know of no other." He then quoted that passage, "God, because he could swear by no greater, sware by himself;" adding, "Why did he swear? there could be no necessity for him to swear,"—intimating his sense of God's infinite condescension in so doing. He then asked him if he was going to preach; and being answered in the affirmative, said, "May an unction from above rest upon you; for without that it will be of no use."

Dec. 10. He was overheard praying. "O Lord have mercy upon me, in my present weak and helpless condition. Let my passage to heaven be mitigated, and may I not be so pained with the cough, if it be thy holy will. I am a poor, weak, helpless creature, but I commit myself to thee, O Lord; all the days of my appointed time will I wait. Bless my two brethren, and may their souls flourish before thee. O Lord, if it be thy holy will, may I be translated this evening from this wicked world to thine eternal kingdom, where there is no sorrow, for Jesus Christ's sake. Amen."

Dec. 12. His intimate friend heard him praying thus: "Father of mercies, have mercy on me, a poor, weak, helpless creature, and grant that my faith may not fail; but if it be thy will, take me to thyself this night. O Lord be with me, and grant that thy praise may be continually in my mouth. Bless my father and my mother, and my brethren, and all that are present, and all that are absent. Bless us all for Jesus' sake. Amen and Amen."

14th, Lord's-day. The day before he died, he prayed, "O Lord! thou art the maker and governor of the minds of all the

children of men. Thou art the one living and true God. May I cleave to this truth that there is one God, and one Mediator between God and man, the man Christ Jesus our Saviour. Let not, O Lord, I beseech thee, my foolish heart depart from thee in all my reveries, for Jesus' sake. Amen."

15th, Monday, he died. He lay without speaking above two hours, and then his spirit departed to be with his beloved Lord, in the gentlest and most peaceful manner, without a struggle or a groan; so that they who stood by scarcely were aware when he breathed his last.

Thus died this excellent young man, when just turned of twenty-eight. He had no extraordinary raptures; but his mind was kept in constant peace, and his whole deportment ever since I knew him, and for years before, (as I am satisfied by the testimony of his worthy pastor, and other friends,) evinced that in simplicity and in godly sincerity, not with fleshly wisdom, but by the grace of God, his whole conversation was regulated.

Our hopes of his usefulness in the church of God have been disappointed; but his hopes of happiness in the presence of the Lord have been exceeded: and we must acquiesce in the divine will, knowing the truth of that passage which I have selected for the improvement of this solemn providence —"Precious in the sight of the Lord is the death of his saints." Psalm cxvi. 15. The author of this psalm is not specified; many have ascribed it to David, but Venema is of opinion that it was composed later, even as late as the time of the Maccabees. Be that as it may, the sentiment in the text is equally worthy of our regard, whoever it was that first expressed it in writing.

But, before we attempt to explain the principal truth in the text, we must

1. Notice some important truths implied in the language.

God has a people that are called his saints; a people that he has separated from the world and set apart for himself, having a gracious and glorious object in view, for which he here begins to fit and prepare them. Psalm iv. 3. "Know ye, that the Lord hath set apart him that is godly for himself." Gal. i. 15, and part of 16. "It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me." Is. xliv. 21. "This people have I formed for myself, they shall shew forth my praise."

The term commonly rendered saints in the Old Testament denotes persons who are separated and set apart for sacred purposes. That in the text denotes their being the objects and subjects of mercy.

But, though God has shewn to them his distinguishing mercy, and set them apart for himself, and renewed and sanctified them by his Spirit, and appointed them not to wrath, but to obtain salvation and eternal life, viewing them as his peculiar people, whom he hath made "Kings and Priests;" yet he has not exempted them from the troubles of life, nor from the stroke of death: nor has he made any visible discrimination between them and others as to the termination of life, nor the external circumstances of death. Their death may be as painful, either by disease, by accident, by violent hands, or by cruel persecutors

It may take place by a sudden stroke, or by pining sickness, or a lingering protracted disease.

They may be removed in the midst of their usefulness, before we should have supposed their work was half ended: or removed still earlier, before they have well entered on the work for which God appeared to have prepared and fitted them, and on which their hearts were greatly set.*

Their bodies turn first to putrefaction, and then to dust. They have no present marks of sonship. They are sown in dishonour, corruption, and weakness. Yet let us

2. Consider the consolatory truth asserted in the text. "Precious in the eyes of the Lord is the death of his saints."

God has not thus doomed them to die like other men, because he is indifferent to their welfare; nor through any defect in his love towards them: but all that concerns them is directed by infinite faithfulness, wisdom, and goodness.

There is a wide difference between the wicked and the righteous in their death. The former shall be plucked up like weeds to be cast out of the Garden of God, and thrown into unquenchable fire; the latter are carefully transplanted, like favorite flowers, into a better garden, where no frost shall nip them, no drought make them wither, no sun scorch them, no unwholesome wind shall blast them, no noxious insect injure them. They hope for a more genial climate, where their blossoms shall unfold and retain their beauty for ever; their fruit ripen and endure to eternity.

God could have ordered it otherwise, if he had pleased; nor has he subjected his people to death without wise and weighty reasons; but it is evidently best suited to a state of trial, that one event should happen alike to all.

He could have translated all his people, like Enoch and Elijah; but he has seen fit to order it otherwise, and has more reasons than we can guess at for so doing.

But we are sure that the season of affliction and the hour of death is a precious season for him to shew his faithfulness and all-sufficiency. "When thou passest through the waters I will be with thee, the floods shall not overflow thee; and when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." Isai. xliii. 2. "He will swallow up death in victory." It is a precious opportunity for them to shew, under the influence of his Spirit, the reality of their religion, the powerful influence of the gospel, the strength of their faith in Christ, and of their lively hope of a blessed immortality; and also to honour God by submission and resignation to his holy will.

We see that hope is like an anchor to the soul, firm and steadfast. They can confide in the divine word. "Having this hope, I am not afraid to plunge into eternity," said brother Fuller. They believe invisible realities, they trust in the divine all-sufficiency, they rely on Christ's mediation, for them, the forerunner has entered within the veil. "I go before to prepare a place for you, and I will receive you to myself." They know whom they have trusted, and are persuaded he is able to keep the precious

* The Doctor here referred to the premature deaths of some eminent servants of Christ, viz. James the brother of John, Stephen the proto-martyr, King Edward VI. Pearce of Birmingham, Spencer of Liverpool, and the subject of the sermon.

deposit they have consigned to his hands. "I know that my Redeemer liveth," &c.

If believers were never removed till after a considerable period of active service, they would not seem to be under so pressing a necessity of being always ready, always in the attitude of servants waiting for their master's coming.

It is best that every thing should be uncertain, but the word of God; that believers may show how greatly they regard it, how firmly they believe it.

The death of James, added weight to the testimony of the other apostles, when it was shewn that they persevered in bearing witness to their Lord at the risk of their lives. How did the martyrs in subsequent times honour God; how did God glorify himself in supporting them. And others show their love to the Lord in consecrating their talents to him, without any promise of long life, or of exemption from sufferings and death.

And how should we all work while it is called to day, since the night cometh, when no man can work. We know the length of natural days at all seasons of the year. In proportion as the sun rises before noon, so will it set after noon; but no one knows how long the day of life may be, or how soon it will end.

If God gives a man singular grace and gifts, it may be to fit him for long and much usefulness, or it may be to prepare him for an early removal to heaven. However, he that is infinitely wise and kind, will determine this. We may be spared, not because we are more useful, certainly not because we are more necessary to our Lord, but because we are less ready for removal. Death shall end the believer's sufferings, sorrows, and conflicts. "Precious in the sight of the Lord, is the death of his saints." At death he makes the spirits of the just perfect, he takes them to be with himself. He loves to have them with him.

And now, my dear hearers, what improvement shall we make of this subject of the text, and of the providence which led me to recommend it to your notice?

We should all realize the truth of this declaration, and not only submit implicitly to the sovereign will of the Most High, but even rejoice that our times are in his hand, that he performs the thing he hath appointed for us, and that many, yea, all such things, are with him. It is happy, that an infinitely wise, and absolutely perfect being, orders the time of our departure from this world, as well as all the vicissitudes which precede it. It is a small thing to concede that we could not choose so well, either for ourselves, or our friends.

Our chief concern should be, to be found among his saints; to be numbered with them, to whom all things work together for good, which they do to all who love God, who are the called according to his purpose. Let us give all diligence, by ascertaining our calling to ascertain our election also, and aim to walk worthy of him, who hath called us to his kingdom and glory. Let it be our ambition, that whether present or absent, we may be accepted of him; that whether we live, we may live to the Lord, or whether we die, we may die to the Lord. Let him choose by what death we may glorify God.

May you especially, who have, like our deceased brother, devoted yourselves to the work of the ministry, and who were his

associates in study, profit by this event. He was very deservedly dear to you all; but to some much more so, by a long previous acquaintance. May you copy his example in every thing that was lovely and praise-worthy. May you buy the truth, and sell it not. Manifest that you are actuated by love to Christ, and to immortal souls, in taking on you the work of the ministry. May the love of Christ constrain you to preach Christ, "warning every man, and teaching every man in all wisdom," &c. Shew that you have, like your departed brother, a deep sense of the great evil of sin, and of the misery to which sinners are justly exposed; and that you are proportionably impressed with the wonderful love of God, in providing a ransom for lost souls. That you long to see perishing sinners brought to repentance towards God, and faith in our Lord Jesus Christ. May you long to win souls to him, and to this end may you labour, striving even to an agony, according to the energy of him who worketh powerfully in you with might, Col. i. 29. May you deeply feel yourselves, and constantly endeavour to impress others, who profess to have embraced the gospel, with a sense of the infinite obligations they are under, to walk worthy of the Lord unto all well-pleasing; and uniformly to support that dignity and purity of character, which your dear friend was so careful to recommend in all his discourses. Remember, though God does not need your services, yet, if you are sincerely attached to his cause, he will kindly accept of them. And, though we cannot tell whether he will employ you a longer, or a shorter time in his service, yet, if he should remove you betimes, he will kindly admit, that it was well that you had it in your hearts, to devote all your time, and all your talents to him. Be faithful unto death, and then, whether that period comes sooner or later, whether more or less success attends your services, he will give you a crown of life.

THE CHURCH AT SMYRNA.

No. II. Rev. ii. 8—11.

SMYRNA, was a city of *Ionia*, situated about forty-six miles from EPHESUS.* It is still famous, though not for splendid buildings, yet for the number of its inhabitants, its riches and commerce. We have no account of this church in the inspired ecclesiastical history: the "Acts of the Apostles." It is highly probable it arose from the labours of the apostle PAUL, by whose mouth "all Asia" heard the gospel of Christ; but from the circumstance of its not being mentioned by the inspired historian, the evangelist LUKE, it may be inferred, that it did not exist as a church, until after the termination of the apostle's labours in Asia; and as it is not mentioned in the epistles written by Paul to either of the Asiatic, the Ephesian, Corinthian, or Colossian churches, it may fairly be presumed, that it had not, at the time when they were written, been established. This then affords an instance, of which there are many, of the defectiveness of even the inspired historical records, as to the persons by whom some of the churches of Christ were originated: designed perhaps, to teach us that it is of little consequence,

* Its population at present is estimated at 146,000 inhabitants; about 26,000 are of the Greek church, 5,000 Roman Catholics, and 109,000 Protestants.

whether the names of useful ministers are preserved or not, when compared with the effects of their labours, as seen in the purity and perpetuity of the churches which they had been employed either to plant or water.

If it be true, as Irenens asserts, that the celebrated POLYCARP, a disciple of the apostle John, was, at the time when this epistle was ordered to be written, the "Angel," or bishop of the church at Smyrna, having been appointed by the apostles to that office, it gives us a high opinion of its reputation and prosperity.* It is certain that is was at Smyrna, that that eminent martyr was burnt alive in A. D. 166, the large amphitheatre in which he suffered, was a few years since in existence, as was the tomb in which he was buried. EUSEBIUS has preserved an epistle sent by the church at Smyrna, to the churches at Pontus, giving an account of the martyrdom of Polycarp and others of their members.

The things contained in this solemn address, are introduced as spoken by HIM, "the first and the last, which was dead and is alive." It was impossible that it could be mistaken, that this sublime description related to the Son of God, that glorious and divine person, the WORD, "who was in the beginning with God: and who was God."—"The WORD who was made flesh," and who dwelt among men, and whose glory the beloved JOHN, the amanuensis of the Saviour, on this occasion, had often beheld as "the glory of the only begotten of the Father, full of grace and truth." They are thus reminded that this glorious person had loved them and given himself to death, even the death of the cross for them; and that he had been raised again from the dead, and was exalted at the Father's right hand, and crowned with glory and honour: for the purpose of superintending and supporting his churches; and therefore that he demanded their attentive audience, and their obedient regards, by all the considerations of reverence, gratitude, and love. Would that all the churches of Christ were suitably influenced by the consideration, that HE whom they profess to love and adore, because of the supreme glory of his mysterious person, and the sovereign love he has manifested both by his death and resurrection, is "the FIRST and the LAST:" and that he employs these divine appellations for the purpose of strengthening their faith, and comforting their hearts under present or anticipated trials. Nor could any declaration be better adapted to strengthen their faith, than what he says to John, when prostrate at his feet, and overwhelmed with his glory, "I am he that liveth, and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and of death."

The manner in which the exalted Saviour condescends to inform this church, through its pastor, of the approving notice which he had taken of their "tribulation, and poverty," and the sanctified effects of their trials, proves there is another kind of prosperity, than that of wealth: to be "rich" in faith, and in good works, is to be really honourable and highly distinguished in the

* Archbishop Wake supposes the extraordinary character of Polycarp, to be referred to in this epistle; who had, if ecclesiastical history can be depended on, reduced himself to a voluntary poverty, as many of the primitive bishops did, by selling his property and distributing the amount to the poor.

family of God. Nor is it unworthy of remark, how intimately connected soul prosperity is, with a state of affliction; and that the sanctification of believers is effected like the refinement of gold by the fiery crucible. How encouraging this to those obscure and afflicted believers, who may probably be unknown and disesteemed even by their fellow-christians. The members of this church, while enduring the fiery trials which had refined and rendered their faith more valuable, had the Saviour with them in the furnace, preserving them from being injured, even by the fire of persecution through which they had passed.

This church too had been tried by false brethren, who "said they were Jews, but were not," and who had privily found a place among them. These were Jews outwardly, but not inwardly: they had the circumcision of the flesh, but not of the heart and the spirit: they had doubtless impiously pretended a zeal for the purity of the gospel, and for the honour of Christ; but their unscriptural declamations were in fact "blasphemies," nothing better than contumelious reproaches of God, and Jesus Christ: they professed to belong to the church of God, but they were really members of the "synagogue of Satan." The Lord Jesus who estimated these pretended "Jews" not by their profession, but their character; and their sentiments, not by the words in which they were expressed, but by their nature and tendency; denounces them as being his enemies, and those of his church. A pattern this for all hisfollowers; not to be imposed upon by the specious pretences of charity, catholicism, and forbearance, to admit any persons into his churches who do not give sufficient proof of their faith in his glorious person, and atoning death, and of their practical regard to his authority, as the alone Head and Governor of his church. It is quite possible for persons to say, they are Christians, when they are not: and by holding baneful errors, instead of the doctrines according to godliness; and, by substituting human inventions instead of divine institutions, into their religious discipline, to change a church of Christ into the synagogue of Satan: there can be no doubt but there are many religious societies, over which Satan presides by his "devices," and not the Lord Jesus by his counsels.

Tried and afflicted, as this church had been, they had still heavier trials and afflictions in prospect. Their merciful Saviour forewarns and encourages them by saying, "Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." The devil having been permitted to introduce his agents among these unsuspecting Christians, obtains further permission, (as in the case of Job) to employ human agency for trying their faith to the utmost: by "casting some of them into prison." Whilst they had enjoyed liberty to worship God, in company with their brethren, and the comforts of domestic life, their tribulation and poverty had been borne with comparative ease; but to be torn from their wives and children, and deprived of the pleasures of public worship; and to be made the companions of pagan idolators, and

the refuse of such a state of society, as filled the dungeons of a common prison; these were indeed trials of the most severe description. Good Mr. Bunyan complains bitterly of his being thus separated from his wife and family, and his religious friends, when, at some seasons, his imprisonment in Bedford gaol was rigorously enforced; and, another of our ministers, Mr. Abraham Cheere of Plymouth, at the same time, writing from Exeter prison to a friend in London, says, "We have almost daily some brought in here, who almost as soon go out again; for a *week* in a *prison*, tries the reality of a man's religion, more than a *month* in a *church*."

Whether the "ten days" here enumerated, refers to the persecution under *Domitian*, which continued about *ten years*, computing "a day for a year," commencing when John was banished to Patmos; or whether it only signifies a short and limited time, is not of great consequence. The very learned and pious Dr. Gill, thinks it may mean "the ten persecutions under the Roman emperors, beginning with Nero, in the year 64 or 66, and ending with Diocletian, in the year 303." It must doubtless be understood as referring to a period during the life time of the persons immediately addressed: as otherwise there would have been no propriety in telling them, that "some of *them* would be cast into prison," if it had only referred to those who might compose the churches of Christ at some future indefinite period. This is one of the absurd consequences of supposing these epistles to be prophetical, and to relate to distinct periods of the church from the apostolic age, to the final consummation of all things: an opinion for which the writer thinks Dr. Gill, and other eminent writers, have assigned no satisfactory reason.

To encourage them to exercise fortitude and intrepidity, and a faithful adherence to the Saviour's cause, even though they might be called to seal their testimony with their blood, they are graciously assured, that "if they suffer with him, they shall also reign with him;" and if they should "lose their lives for his sake, they should find them unto life eternal." That the conquerors in this holy conflict should receive from the hands of the general under whom they fought, "a crown of life," ineffable glory and felicity in heaven, was a sufficient stimulus to persevere in their attachment to the Saviour: even though death, in its most terrible shape, should hurry them from the dungeon of the prison to the block, or to the stake. By trials like these, was the faith of many of our forefathers put to the test at former periods of our English history: our praises and acknowledgments are due to God our Saviour, who, for more than a century past, has not suffered the demon of persecution to deprive Protestant dissenters of their property, of their liberties, nor of their lives.

Again, the adorable Redeemer reiterates the solemn admonition addressed primarily to the church at Smyrna, and through them, to all others then existing, and at present existing churches, "He that hath an ear, let him hear what the Spirit saith unto the churches:" the cautions exhortations, consolations, and promises, which HE, who is "Lord of all," addresseth by his word and Spirit to his churches. Not

only shall the conqueror of the fears of death, by faith in the atonement, and the love of life, out of love to the Saviour, be put into possession of the victor's crown; but he shall be eternally secured from being "hurt" by any of the evils and torments of "the second death:" the misery to which those apostates, who to avoid death, expose themselves to a state of wretchedness so extreme, comparable to that of those who are constantly dying in extreme agony, but who are not suffered ever to die out of it.

As there is neither complaint, nor reproof, against the church at Smyrna, contained in this epistle, it may fairly be inferred, that the pastor and the people, both individually, and collectively, had maintained the consistency of the christian character: to which it is probable their state of affliction had mainly contributed. They had as to doctrines, "contended earnestly for the faith once delivered to the saints;"—as to discipline, they had "endeavoured to keep the unity of the spirit in the bond of peace:" having "one Lord, one faith, one baptism;"—and as to their conduct, they had walked "as becometh saints:"—thus answering to the description of a "golden lamp," fed with pure oil, and spreading the light of a pure and lambent flame over the dark population amongst whom they were situated.

O thou ever glorious and compassionate Saviour: "the First and the Last, who wast dead, but art alive," enable thy ministers and churches by thy Spirit, through faith in thy word, to bear patiently, poverty and tribulation; or even imprisonment and death, rather than ever appear indifferent respecting thy glory, or regardless of thine authority: and after they have served thee faithfully upon earth, bestow upon them a crown of life in heaven, where there shall be "neither crying, neither shall there be any more pain: for the former things shall be passed away." IOTA.

London, January 23, 1824.

ON SINGING IN DIVINE WORSHIP.

To the Editor of the Baptist Magazine.

SIR,

The following observations on singing, as it constitutes a part of divine worship, are extracted from the Eclectic Review for September last, and are sent for your insertion, with the consent of the publisher of that work. They are written with good taste and correct judgment, and, should they receive that attention which their merits demand, cannot fail to prove of great practical utility. A wish to procure for them a more extensive circulation than they have yet had, and to bring them more immediately under the notice of our own congregations, induces me to request a place for them in the pages of your Magazine.

I am, Sir,

Truly yours,

E. S.

Camberwell.

MUSIC is a language, and when introduced into the worship of God its influence cannot be of a negative character. Deterioration of musical taste is much more intimately connected than many persons imagine, with either the absence or the perversion of those feelings which social worship is designed to call into exercise. That part of the pub-

lic service of religion which, when properly conducted, is at once the most solemn and the most delightful, is, for the most part, suffered to become a hindrance rather than a help to devotion. The state of our public singing is, in fact, a disgrace to our churches. We do not say that this arises altogether from the neglect of music; but certainly matters could never have proceeded to this length, had a proper attention been bestowed on the cultivation of ecclesiastical music, as a part of Divine worship. We are quite satisfied that, if music is not worth being cultivated for religion's sake, singing ought to be banished from our places of worship. If music is not capable of aiding devotion, it is certainly very capable of destroying it; and what were so much worse than useless, had better be dispensed with. We cannot consent to regard this subject as one of subordinate importance. What may be the value or beneficial influence of music in itself considered, or viewed as a secular amusement, we care not to determine; we are speaking of it as connected with that sacred object which reflects its own dignity and importance on every thing belonging to it. We think that there are religious motives which urge an attention to music as a science; because it is only when studied as we would study any other language, that we can learn to speak and understand it aright. There is no religion in music, we admit; but, if music were not capable of subserving a religious purpose, it would never have been made a part of Divine worship. We might go further, and say, that we should not, in that case, have been made susceptible of the pleasures of music. He who created us what we are, as regards our physical capacities, has made us what we are for his own glory; and, in endowing us with this extraordinary faculty of giving melodious expression to our feelings, and in making us capable of the physical emotions produced by harmony, the Almighty doubtless had in view some end connected with that only worthy purpose of our being. The very design of music, considered as the law of sounds, would seem to be, the connecting of delight with the liturgical adoration of the Deity. Music is the native language of delight: it may be made to express sorrow or complaint, or other pensive emotions; but this is only as there is "a joy in grief," a solace in complaint, a rapture in the tears of contrition, and in the sigh of hope, which come the nearest to the unmixed delights which awake and sustain the harmonies of heaven. And the delight which music was designed to express, is that of the happy being joying in his Creator, and in the works of his hands. The long divorce which both the science and the practice of music have suffered from its genuine purpose, has well nigh obliterated in the minds of most persons, all the idea of its divine origin; and, with that, all sense of the wisdom and goodness displayed in that law of our physical constitution on which it depends. It is thought of as the mere invention of man, being identified with the abuses to which it has been perverted, rather than with its true design. Man, however, was no more the author of the musical scale, than he was of the rainbow. The facts which are the basis of all harmony,—the chord which is heard when a single

note is struck upon a bell; the responsive vibrations of solid bodies to some one note of the scale; that exquisite phenomenon, the Eolian harp, which gives forth such varied and expressive harmony from strings tuned in unison: the inherent and inexplicable difference of expression between the major and the minor modes, which even an infant perceives when the minor third is struck instead of the major chord;—all these facts, we say, belong as much to the laws of nature, are as much proofs of all-wise and beneficent design, as the phenomena of optics, and the magnificence of the visible creation. Music is a human science, just as the other branches of natural philosophy are human sciences; it may be considered, indeed, as almost a branch of the mathematics,—the link between abstract truth and sensitive pleasure, the algebra of feelings. But though a human science, it is no more a human invention than the Divine gift of speech. It is a low and degrading view of music, which considers it as primarily an amusement; although it is perhaps the most innocent and rational of amusements. It is at least capable of being something more than this. Its lowest praise is, that it is one of the few sensitive pleasures that leave no stain; it can excite the imagination without polluting it. But its acknowledged powers of suspending the force of the angry passions, and of quieting the mind, as well as of predisposing to the exercise of the social affections, gives it the character of a moral medicine, and illustrates its fitness for the purposes of devotion. We need not go to heathen fable in proof of its suasive and medicative power. The manner in which the harp of the son of Jesse wrought on Saul, is matter of history. And the predisposing power of music seems at least to be recognized when it is said that the prophet Elisha, on being inquired of by the confederate kings of Israel, Judah, and Edom, called for a minstrel, and that "when the minstrel played, the hand of the Lord came upon him." (2 Kings iii. 15.)

Now then, will it be contended for a moment, that our church singing, or congregational singing, is music? Any thing but this. It serves to relieve the preacher, to display the tuneful gifts of the clerk or the choir, to amuse that portion of the congregation who delight to exercise their voices, and possibly, to soothe a few good people who are blessed with no ear for music, and who, though they cannot tell one tune from another, can make melody in their hearts to the Lord. But it is by means of abstraction from the music, not by its aid, that any persons possessed of musical feeling are enabled to join with any complacency in the public worship. Often and often have we had occasion to regret our unfortunate sensibility of ear, (though by no means excessive or fastidious,) when chained by propriety to our seat in the house of prayer, during the vociferations of a graceless band. Often has the exclamation of good old John Ryland, of Northampton, on one occasion, occurred to us: "Do ye call that singing? If the angels in heaven were to hear ye, they would come down and wring your necks off."

Singing is either a part of worship, or it is not. If it is not, it ought to be done away with. If it is, it ought not to be thought

beneath the attention of the officers of the church. In this respect, as in almost every other connected with the administration of public worship, the Moravian churches set a most instructive example. One of their ministers was once asked by a clergyman of the Church of England, who found him presiding at the organ, what steps he should take in order to introduce such a style of playing in his own church. "Send away your organist," was the advice given in reply. "But such singing too!" "Send away your clerk." The clergyman naturally inquired, who was to supply their places. "Is it possible," was the reply, "that no person could be found among the pious members of your congregation, who would esteem it an honour to be so employed in the service of God: no young lady, who could preside at the organ; no ecclesiastic who would, as among us, when his services were not elsewhere demanded, assist at this most solemn part of the worship?" The clergyman came away, we fear, disheartened. "Who is there among you," it might well be said to our modern congregations, "that would shut the doors for nought? neither do ye kindle fire on mine altar for nought." Those readers who may be disposed to think that we are laying too great stress on the degradation of our psalmody, will do well to reflect on the contempt into which the office of Clerk has in consequence fallen. By one of those singular changes in the conventional use of a word, which shew how imperfect a guide is etymology, that word, which still in legal and ecclesiastical documents, is used to describe a person in holy orders, has become so identified with an inferior office in the church, as to denote, in common *parlance*, a person not recognized as an ecclesiastic; a stipendiary, generally taken from the humblest ranks, and employed more out of regard to his necessities, than his qualifications. The clerk of the congregation is a hired servant, who ranks with the pew openers, or the sexton. In the Establishment, indeed, his other parochial duties lift him up into a little authority: besides which, his emphatic Amen is almost as essential to the service, as the functions of the organ-blower to the performer. But, among Dissenters, he is only a person who lets out his voice, one day in the week, at so much *per annum*, and whose motive for undertaking the drudgery is supplied by his poverty. No wonder, then, that the office of clerk should be regarded as a menial one, though it is he, in fact, who is entrusted with the direction of the most solemn part of the public service, and who, in most instances, actually opens the service. If the choice of the hymn is not absolutely or uniformly left to him, the tune by which that hymn may be rendered worse than unmeaning, is left to his discretion. Our ministers would think it quite beneath them to pay the least attention to the adaptation of a tune to the words; and their interference would be sorely complained of by their coadjutor in the desk below. The preacher and the singer are two independent and jealous authorities, who share between them the conducting of the worship; and hence, not unfrequently, the impression produced by the one is fairly counteracted or effaced by the feeling excited by the other. These two parties walk together without being agreed, and sadly

does their inharmonious proceeding mar the service.

What have Dissenters to do with clerks? They are not wanted to perform the responses. There is no more scripture authority for clerks, than for surplices or organs. Necessary they cannot be, except in a state of things which they have been the means of producing, in which it would be thought an act of condescension for a deacon, or other pious member of the church, to give out the hymn, or pitch the tune. For our own part, we think that there is a gross impropriety in the hymns being given out by any other than the minister! at least when the service is opened with singing. There could be no objection to his reading the hymn from the pulpit; and then, if it be requisite to give out the lines, he might devolve that office on his deacon. But we must contend that the music also is the business of the minister: he is responsible for every part of the service, and for the manner of conducting it. The reader, or choir-leader, is his deputy, and ought to be of his own election. If he has not himself a knowledge of music, he wants just that one qualification for his station in the church of God, because he is not competent to preside over the whole service. But, in that case, he ought to see to it, that the congregation do not suffer through his defect. Music is, however, a relaxation so beneficial to studious men, that the time required for attaining a competent knowledge of the science, would not be unprofitably employed by the young academic. It would at all events be well, that an organ should be placed in the halls of all our colleges. A taste, or at least a habit of feeling, would, by this means, be insensibly acquired by our young ministers, which would prevent their tamely being parties to the violation of all musical and all devotional propriety in the performance of the singing. But where there is an organ, it ought to be made a point of conscience in no case to employ as organist an individual not of a decidedly religious character. If "holiness unto the Lord," is to be "upon the bells of the horses," much more ought it to be upon "the bowls before the altar." Why should it be regarded as less than an honour, to be entrusted with the management of any part of the worship of God? Surely, among the members of the church some persons might be found sufficiently accomplished to give proper effect to our old church harmonies, and glad to embrace such an opportunity of redeeming the time and expense squandered on an otherwise worthless accomplishment, by consecrating the talent to the service of God. Music was not meant only for the drawing-room, or the concert-room: its proper sphere is the home circle, or the house of prayer. Worthless for the purpose of display, and often wearisome as a mere amusement, its true use and power are known only to those who have found it the solace of their lonely hours, and have experienced its heartfelt charm, when made a strictly domestic gratification, or employed in family devotion.

(To be continued.)

Miscellanea.

The dreadful Effects of Gambling.

"EVERY gamester, with too few exceptions to deserve notice, becomes a sharper of course. High expectations of acquiring property suddenly, distressing disappointments, great gains, and great losses instantaneously experienced, strong hopes alternated with strong fears, and holding the mind habitually in a state of anxious suspense, regularly prove too powerful for the honesty of every man who has not too much virtue to be a gamester. By what is called *fair play*, he fails of being successful. A series of ill success tempts him to play *unfairly*. Ultimately, he is charged with it. He denies it, and is thus guilty of falsehood. The charge is reiterated. He swears to the truth of his denial, and is thus guilty of perjury. His oath is doubted, he becomes angry, profane, and furious; and not unfrequently engages in a quarrel to vindicate his wounded honour. At times the dispute is terminated by a duel. In all ordinary circumstances, his affections become sour, and his mind envious at the success of his companions, and malicious towards their persons. At the same time, he is prompted to murmur at his ill success; to curse what he calls his luck; but what is in truth a dispensation of God, and to adopt a course of profane, blasphemous, and fiend-like language. To close this wretched detail, the gamester very often terminates his miserable career with drunkenness, and not unfrequently with self-murder. Who that is not lost to every hope of virtue—who that is not lost to common sense and common feeling—can be willing to thrust himself into a course of life, or in the entrance upon a course of life, which presents at the very gate most formidable temptations to these enormous sins? Who would be willing that a father, a husband, a brother, or a son, should be guilty of these sins, or exposed to these temptations? This question will probably never be answered. Will it then be said, that men are found who love these relations better than themselves? It will not be said, but it must be said, because it is true, that multitudes of men resort to the gaming-table with an infantine giddiness of mind; a hair-brained spirit of adventure; a greedy avarice, and a treacherous confidence in their own watchfulness against temptations; in that prudent care which, always seen with microscopic eyes, they considered as abundantly sufficient to secure themselves from every danger. Thus, while 'the really prudent man foreseeth the evil, and hideth himself,' these 'simple, self-deceived beings pass on and are punished.'"

DWIGHT'S THEOLOGY.

The Evil of Gaming for Amusement.

"THERE are many persons who condemn what is called *gambling*, or *gaming* for money, and who yet appear to think themselves justified in *gaming for mere amusement*. Let me exhort all such persons to remember that, whatever influence this conduct may have upon themselves, it will, *as an example*, be *pernicious to others*. Multitudes will know that they game, who will never know that they do not game for money. Multitudes also will be either unable, or uninclined, to make any serious distinction between these kinds of conduct. All these will directly plead the example, as a justification of themselves, or at least as a palliation of their own guilt. This will peculiarly be the fact, where the persons concerned are persons of reputation; and, unfortunately, a considerable number of those who employ themselves in gaming for amusement are of this character. The example of one such person will be pleaded by all who know it. Under the wings of one such man, a multitude of gamblers, almost all of whom are without reputation, and great numbers low, contemptible beings, will gather, and feel themselves brooded in

safety, and secured from the dreaded intrusions of public censure. Were gambling unfurnished with reputable and fashionable examples, it would, I think, be easily exterminated from the world. Every person possessed of a generally fair character may therefore feel assured, that, if he games for amusement, he is one of the means, and not a small one, of keeping gambling alive among mankind; and that he contributes efficaciously to the existence of all the sin and all the misery which it will produce at future periods.

"To these observations it will probably be replied, 'Must I deny myself an innocent pleasure, because my neighbour is pleased to make a bad use of my example?' St. Paul has long since answered this question. 'For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.' Rom. xiv. 20, 21. And again, 1 Cor. viii. 13, 'Wherefore, if meat make my brother to stumble, I will eat no flesh while the world standeth, lest I make my brother to offend.' However innocent gaming for amusement may be, it cannot be more innocent than eating flesh: than doing that which the apostle has pronounced 'pure.' Yet the apostle, and God who inspired him, have declared, that whatever occasions our brother to stumble, or fall into sin, it is good not to do, however innocent it may be otherwise; and the apostle has declared, that he would not do this, even though 'eating flesh,' so innocent, so directly allowed by God, and so important as food for man, were the thing in question; no, 'not while the world standeth.' Nay, he has further declared, in the verse preceding that last quoted, that, when in such cases we wound the weak conscience of our brother, we sin against Christ. All this he declares concerning eating flesh, and concerning every other innocent thing. If then our gaming for *amusement* be, what it cannot fail to be, a cause of inducing others to game for *money*, to become gamesters, and to fall into any or all of these things; then, in gaming for amusement, we sin against Christ, by wounding the conscience of our weaker brethren, and becoming the direct means of tempting them to sin.

"The supposition here made is, however, false. Gaming for amusement, in such as are either partially or wholly games of chance, particularly with cards and dice, is not, and cannot be innocent. It is, almost of course, a sinful waste of time. As an amusement it is unnecessary and useless. It refreshes neither the mind nor the body; and fails therefore essentially of being a lawful amusement. Better amusements can always be substituted for it; particularly exercise, reading, and conversation; and among amusements, as well as among employments, we are bound to select the best in our power. The controversy, the hope of victory, the reluctance to be vanquished, and universally that continual state of suspense and anxiety always experienced in gaming, have, although in a less degree, substantially the same influence on the mind, and are furnished with the same temptations which are found in gaming for money. In addition to these things, gaming for money is almost always the consequence of an addiction to gaming for amusement. The expectation that we shall be able to withstand the allurements by which others have fallen, is a mere and ruinous presumption: the presumption of a man, wise in his own conceit; of whom there is less hope than of a fool. The probabilities that we shall fall where so many have fallen, are millions to one; and the contrary opinion is only a dream of lunacy. At the same time, no man can stand up in his closet before his Maker, and thank him for the privilege of gaming to-day, or ask his blessing to enable him to game to morrow.

"But the influence of example is abundantly sufficient to prove the sinfulness of gaming for amusement. Call to mind the extent to which

this evil has spread. Think what amazing multitudes have been corrupted, distressed, and ruined by it for this world, and that which is to come. Think how many families have been plunged by it in beggary, and overwhelmed by it in vice. Think how many persons have become liars at the gaming table, how many perjured, how many drunkards, how many blasphemers, how many suicides. 'If Europe,' said Montesquieu, 'is to be ruined, it will be ruined by gaming.' Remember, that, unless persons of reputation gamed for amusement, persons without reputation would soon cease to game for money. Then call to mind, that your example is one of the means which produce all these evils, and continue the practice, together with its miserable consequences, in the world. Remember that you set the snare, spread the corruption, and effectuate the ruin; that you help to fill the world with wretchedness and sin, and both allure and lead your fellow-men to final perdition. With these plain and solemn truths in full view, look up to God, and, if you can, declare that there is no sin in gaming for amusement."

DWIGHT'S THEOLOGY.

Impiety of taking the Lord's Supper as the Qualification for a Civil Office: an EXTRACT *from* DR. DODDRIDGE'S "FAMILY EXPOSITOR," Section 172.

"MAY God, by the influence of his Spirit, give to all professing *Christians* right notions of this *ordinance*, and a due regard for it;—that it may never be *profanely invaded* by those who have no concern about the blessings of that *covenant* it ratifies, and impiously prostitute it to those secular views above which it was intended to raise them! And may none that honour the great Author of it, encourage such an abuse; lest they seem to lay the very *cross of Christ* as the threshold to the temple of those various *idols* to which ambitious and interested men [redacted] bowing down their souls!"

Query: Are not those churches who wink at such an enormity, justly exposed to the suspicion, that they do not "honour the great Author" of the Lord's-supper? And might not "the ambitious or interested men," who thus "bow down their souls," refrain from such prostitution: when they run no risk of even a pecuniary fire, by refusing to take it as the prescribed Test?—the annual Bill of Indemnity securing them from the penalty attached to the breach of its observance. Is any one of our churches involved in the guilt of sanctioning such a practice; or any one Baptist in the habit of such a prostitution? If so, it "is a lamentation, and shall be for a lamentation."

A BAPTIST DISSENTER.

Dr. Young, Author of the "Night Thoughts."

"Dr. Cotton, who was intimate with him, payed him a visit about a fortnight before he was seized with his last illness. The old man was then in perfect health. The antiquity of his person, the gravity of his utterance, and the earnestness with which he discoursed about religion, gave him, in the Doctor's eye, the appearance of a prophet. They had been delivering their sentiments upon Newton's Prophecies, when Young closed the conference thus: 'My friend, there are two considerations upon which my faith in Christ is built as upon a rock. The fall of man, the redemption of man, and the resurrection of man, the three cardinal articles of our religion are such as human ingenuity could never have invented, therefore they must be divine—the other argument is this;—If the prophecies have been fulfilled (of which there is abundant demonstration,) the scriptures must be the word of God; and, if the scripture is the word of God, Christianity must be true.'" (From the Life of Cowper, in a letter to Lady Heckett, 1765, Vol. III. p. 383.) May not this be of use to a young or old infidel?

An Anecdote of King William III. and Bishop Burnet.

"THE Arminian prelate (says Toplady,) affected to wonder, 'How a person of his Majesty's piety and good sense, could so rootedly believe the doctrine of absolute predestination.' The royal Calvinist replied, 'Did I not believe absolute predestination, I could not believe a Providence. For it would be most absurd to suppose, that a being of infinite wisdom would work without a plan: for which plan, predestination is only another word.'"

Obituary and Recent Deaths.

MR. THOMAS PECK, SURGEON, KIMBOLTON.

ON Tuesday, June 24, 1823, departed this life, Mr. Thomas Peck, aged seventy-seven, senior deacon of the church of Christ at Staughton, in Bedfordshire, under the pastoral care of Mr. James Knight. He was born at Kingston-wood, in Cambridgeshire, and being blessed with pious parents, received a religious education, and at a suitable age was bound an apprentice to a surgeon and apothecary, at Pavingham, in Bedfordshire, a village situated near Carlton, where he attended the ministry of the late Mr. Hull, who was made the honoured instrument in the hands of the Lord, in bringing him to a saving knowledge of the truth; soon after which he became a member of the church now under the pastoral care of Mr. Charles Vorley. When about twenty-five years old he married a Miss Ashbourner of Olney, who proved an excellent help-meet for him to the day of her death, which took place suddenly at midnight, about sixteen years ago; an event most keenly felt by her disconsolate husband.

Not long after his settlement at Kimbolton, he united in christian fellowship with the church at Staughton, which was at that period under the pastoral care of the late Mr. John Emery, where he was enabled to maintain an honourable profession until removed to the church triumphant above. He was a member of the church nearly forty-one years, more than thirty of which he filled the important office of deacon. He was a very active zealous man, a steady friend to the cause of Christ in general, but especially to the interest at Staughton. And although he had to travel a distance of at least four miles to his stated place of worship, excepting illness, and the urgent calls of his professional engagements, his pew, on the Lord's-day, was scarcely ever empty.

He was not, however, exempt from human frailty, being naturally of a hasty temper, he was sometimes hurried into inadvertencies, which occasionally grieved his friends, and wounded his own soul. But his excellencies more than balanced his imperfections. There was so much sterling integrity attached to his general character, and such a strain of piety and active benevolence, exhibited throughout the whole of his deportment, that it was almost impossible to know the man, and not to esteem him. He was remarkably tenacious as it respects church discipline, hating even the garments spotted by the flesh; and though, in some instances, his manner might be considered as rather too positive and determined, yet in many respects he was what every faithful deacon ought to be—the pastor's right hand. But the time of his departure was approaching. On Lord's-day, May 11th, soon after he arrived at the house of God, he was seized with a violent fit of shivering, which obliged him to withdraw before the morning service was ended. With some difficulty he drove himself home in his own chaise, and was immediately put to

bed, where he remained a prisoner in the bonds of affliction, until the immortal spirit obtained a happy release.

At the commencement of his illness he evinced symptoms of impatience, but, soon after, became more tranquil, and resigned to the will of God. Speaking of himself, he said, "Ah what an unprofitable servant have I been! what have I done for God! how shall I appear before him! only through the blood and righteousness of Christ.

'Jesus thy blood and righteousness,
My beauty are, my glorious dress,'"

adding the following lines of Dr. Watts.

"A guilty, weak, and helpless worm,
On thy kind arms I fall,
Be thou my strength and righteousness,
My Jesus, and my all."

At another time he said, "There remaineth a rest for the people of God"—"but is it for me?"

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?'

Sure I *am* his. Well, if he is mine, and I am his, what can I want beside? 'Come let us join our cheerful songs, &c.' I have often been delighted when giving out that hymn in the house of God, and should like to do it once more. But all is well—well in life, well in affliction, well in death, all is well." On a Lord's-day morning, he repeated the first line of that delightful hymn, "Welcome sweet day of rest," and intreated a part of his family to leave him, and go up to the house of the Lord, expressing the longing desire he felt to go also, but as if correcting himself, said, "In heaven there will be but one company, and but one song," immediately repeating the following verse.

"Were I in heaven without my God,
'Twould be no joy to me,
And while this earth is my abode,
I long for none but thee."

His prevailing desire throughout his affliction, was, to depart and to be with Christ, frequently exclaiming, "Why are his chariot wheels so long in coming?" Being asked if he wanted any thing, his answe was, "No, nothing, but to depart and to be with Christ, which is fa better." His hope of salvation wa built upon Christ, breathing out th sentiments of his heart in the lan guage of Dr. Watts.

"The gospel bears my spirits up,
A faithful and unchanging God,
Lays the foundation for my hope,
In oaths, and promises, and blood."

Adding, "The precious blood o Christ is all my hope, it cleanse from all sin." After awaking out o sleep, he expressed himself in th following animated strain, "Mak haste my days to reach the goal, and bring my heart to rest.

'He lives, he lives, and sits above,
For ever interceding there,
Who shall divide us from his love?
Or what shall tempt us to despair?'

Nothing—All is right—nay, in al these things, we are more than conquerors." On another occasion he said, "I long to depart, I think the time long, I can resign you all up," and turning his eyes towards hi minister, said, "O my dear Sir, may the Lord bless you, and be with you and bless the church, and crown your labours with much success, and O that I may finish my course with joy!" At another time he said "You must do without me, the Lord will be with you, I must commit you and the church, and my dear children, with all concerns into the hands of God:" and with an air of quickness, asked, "Where can I commit them better than into his hands?" He was reminded that Christ was his only refuge and foundation, he subjoined, "Yes and salvation too."

The day before he died, he appeared very sensible of his approaching dissolution, longing for the happy moment to arrive. And, after taking an affectionate and last farewell of his surrounding family, the church and minister, he soon became unable to articulate, and gradually sinking into the arms of death, almost imperceptibly, fell asleep in Jesus.

On the following Lord's-day morning, his mortal remains were interred at Kimbolton, and the solemn

event was improved in the afternoon at Staughton, by his pastor, to a very crowded and overflowing congregation, from 2 Tim. iv. 6, 7. "I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me, a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto them also that love his appearing."

MRS. HANNAH EVELEIGH.

DIED, on Saturday, the 24th of January, 1824, MRS. HANNAH EVELEIGH, wife of the late Rev. G. Eveleigh, six years pastor of the Baptist church at Waltham Abbey, Essex. By this dispensation of providence, three small children are deprived of both their parents, who are left in very destitute circumstances, and demand the sympathy of the religious public.

Review.

Review of "The Review of the Protestant Dissenters' Catechism," a new Edition by Dr. Newman, in the British Review for November, 1823.

The British Reviewer, who is a "true churchman," assumes that all the christians in the kingdom are bound to be united to the established church, (or "national communion" as he calls it,) unless they can show "the clearest proof of present duty, and even of irremediable necessity," to act otherwise. We say, he assumes this; for not a single argument is brought forward in its favour. And yet, unless he can prove it, the whole of his Review amounts to little or nothing. Whether this assumption be a just one or not, is, therefore, a matter of the first importance in this controversy. But how does the case really stand? As soon as any one becomes a christian is it not his duty to consider to what church he shall unite himself? In this consideration, accompanied by prayer for the divine direction, that is to be his guide? Surely the word of God. If ten or more churches present themselves to him, ought he not to choose that which in his estimation, approaches mostnearly to that word? But he cannot do his without dissenting (or, as the Reviewer very incorrectly calls it, "withdrawing") from all the rest, and yet this dissent may not arise from "irremediable necessity," since the cause of it, however unlikely it may be at present, may at some time or other be removed.

We wish to know what superior claim an established, or endowed, church has upon us. Point out this claim in the word of God, and we will attend to it.—But, though it has no direct scriptural claim, it may be asked, Is there not an implied claim contained in the duty of obedience to the civil magistrate? We answer, No; for that extends only to civil matters, to the things which are Cæsar's.—We will go still further. If it *were* included in this duty, it could only be so in case of requirement. But neither the king nor the parliament commands any one to belong to the endowed sect.—From the whole then it follows, that neither the Church of England nor the Church of Scotland has any right to demand of us to show our not walking with them to be a matter of necessity at all, much less of "irremediable necessity."

The Reviewer taxes Mr. Palmer and Dr. Newman with "palpable injustice, or palpable folly," for describing "Reformers from (Reformers from!!) the Church of Rome, as Dissenters from the church of England."*

The Reviewer may be assured, this is a gross misrepresentation. What they say is,—"there were Dissenters in England long be-

* This Reviewer has such an antipathy to the word "dissent," that he will rather violate the laws of grammar than allow the Reformers to have been *Dissenters* from the Church of Rome. They were not, it seems, *Dissenters* from the Church of Rome, but *Reformers* from the Church of Rome. We hope, then, he will not object to our calling the Puritans *Reformers from the Church of England*.

fore the Reformation." Their design was to show, that, if dissent from the established religion is necessarily unlawful, the Reformers did that which was unlawful; since the Reformers were Dissenters, that is to say, Dissenters from the established religion.

The Reviewer next brings forward the reproof of the Puritans at Frankfort by Calvin, the Genevan Reformer.

To this we reply, The mere form of habits, and the defects in the liturgy, were we acknowledge, comparatively trifling matters. But what the Puritans principally looked at was the *imposition*,—the popish spirit of *domination* exercised by Dr. Cox, and others who *imposed* them. They acted upon the principle prescribed by our Lord of not submitting to human authority in matters of religion. Whether, however, they acted right or wrong is nothing to us: the word of God ought to be our guide.

The Reviewer next charges the Independents with being ashamed of their real father or founder. "Every one," he says, "knows that Robert Brown was the father of the Independents, and the founder of their churches. Why then is this title given to another? Because Jacobs and Robinson were more respectable than Brown." We reply, If the Independents are ashamed of an alliance with a bad man, is it kind and friendly in the Reviewer to fasten upon them, against their consent, because he was a bad man, a person whom they disown? Does it not breathe the very spirit of those who call the Reformation the spawn of the lust of Henry the Eighth? But can it be proved that the Brownists and Independents were, in all respects, alike? Or can it be proved that Brown was the founder even of those churches which were called Brownists? It is certain that some eminent men, who were so called, disowned the name, and disclaimed it as a nickname. It is equally certain that many of them were most excellent men, and that an alliance with them ought to be esteemed an *honour rather than* a disgrace. We *should esteem it a* greater honour *than an alliance* with those bishops by whom they were insulted, imprisoned, and put to death.—The writer of the Life of Brown in the Biographia Britannica says, "The model of the Brownists was far from being a new one; for, if we compare their principles with those of the ancient Donatists, we shall find them to be the same, as the learned Dr. Fulke has proved. The Donatists were the Puritans of their age; they held that the Roman Catholic Church was prostituted, and [that the true church] was no where to be found but among those who were perfect [or real Christians]; wherefore they rebaptized all that came over to them, for no other baptism was valid. They held the validity of the sacraments to depend upon the dignity [piety] of the minister. They disowned the power of the magistrates to punish heretics, &c. The Mennonites, also, in Holland long before the time of Brown, were Congregationalists, or Independents; and, we have no doubt, the Lollards in England were so too. They were all descended from the Waldenses, great numbers of whom had been driven by persecution into Holland and England, and other countries. It was from a Mennonite church at Norwich that Brown probably adopted his views of church government about the year 1580, of which church he seems to have been a member, it being said that he raised himself a character amongst them for zeal and sanctity. See Biog. Brit. Article before quoted. Vol. II. p. 98. Ed. 1748.—The Independents, however, or rather the Congregationalists, which term includes the Baptists also, do not claim either the Mennonites, or the Waldenses, or the Lollards, for their founders, but the apostles, believing the primitive churches to have been congregational, and diocesan episcopacy to have been a departure from the apostolical practice.

The Reviewer says, that the characters given of Charles I. and Cromwell, in the Catechism, are unfair. But nothing is said of Charles I. but what is well known to be strictly true: nor is any thing said concerning Cromwell that can be proved to be false. That "he made laws at his pleasure, exacted ta-

at his will, and, with a bare and bloody sword in his hand, terribly tyrannized over these kingdoms," is not suppressed, but omitted as irrelevant. In the Introduction to the Nonconformists' Memorial, where a History is given of the Times, Mr. Palmer condemns the tyranny of Cromwell, and, in this very Catechism, he condemns his intolerance.

It having been said, in the Catechism, that the death of Charles I. is very unjustly charged on any religious party as such, the Reviewer triumphantly asks who they were that murdered him? To which we answer, Who were they that first excited and began the war against him? Were they not almost entirely Episcopalians, or rather were they not all who disapproved of his arbitrary proceedings without regard to religious sentiments? What was Selden; what was Hampden; what were many other of the famous patriots who resisted Charles and his favourites; what was the earl of Essex the general, and what were many other of the principal commanders of the parliamentary army? Were they not Episcopalians? And, if many of those who brought the king to the block were Independents, is it any more true that, in so doing, they acted as Independents, than that the Rebels in 1715 and 1745 acted as Episcopalians? Are there not persons, *among* all religious denominations, who are not acknowledged *by* them? Is the conduct of factious and turbulent persons approved of by Dissenters more than by Churchmen? Or can either the one or the other prevent such persons from attending at their places of worship? And yet the Reviewer holds up the persons in question to our view in order to mortify us, and in order to excite the public odium against us, not considering that it is in our power to retaliate a thousand fold. We can ask, Were they Dissenting ministers, or bishops and archbishops of the Church of England, who insulted, with all the rudeness and barbarity of a Bonner and a Gardiner, and delivered over to the civil power to be put to death, *men of whom the world was not worthy?*

As to the sermons, mentioned by the Reviewer, preached by some flaming zealots before the Parliament, we disown and detest them. But have there not been equally detestable sermons preached before Parliament by Sibthorps, and Mainwarings, and Sacheverels? Are there not, even now, in the Church of England ministers that are unfriendly to toleration? ministers that are enemies to the Bible Society? ministers that lean very much towards popery? and ministers that possess a revolutionary spirit?

The Reviewer employs great tenderness when speaking of the treatment of the nonconformist divines by the prelates at the Savoy conference. But for our part we compare it to that of Latimer and Ridley and Cranmer by the popish prelates after the accession of Queen Mary, or of the apostles by the sanhedrim after our Lord's ascension. He speaks too of the trifling objections of the nonconformist ministers at that conference, with the same *sang froid* with which Catholics speak of the obstinacy of Ridley and Hooper and Latimer. He talks, also, of "dissenting intolerance, during the Great Rebellion," just as the Catholics talk of protestant intolerance in the time of Edward VI. The Catholics speak of Mary's persecutions as "the reaction of that vindictive spirit which was mainly excited by protestant intolerance, during the great schism." But they forget the sufferings of thousands and tens of thousands of Dissenters from the Church of Rome before that time, just as the Reviewer forgets the fines, imprisonments, and martyrdoms of thousands and tens of thousands of Dissenters from the Church of England before the time of the Republic, and talks of the sufferings of the episcopal clergy during that time as if there were nothing of a spirit of reaction in them, but only as exciting a spirit of reaction after the accession of Charles II. But, as the trifling sufferings of the Romish clergy, during the reign of Edward VI. were nothing, if compared with the sufferings of the Dissenters from the Church of Rome before that period; so the trifling

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sufferings of the episcopal clergy, under Cromwell, were nothing if compared with the sufferings of the Dissenters before that period: and yet, both the Catholics and the Reviewer, forget the former sufferings, as if they had never existed.

There is, also, a great difference in the two cases. The sufferings of the Romish clergy, under Edward VI. are to be ascribed, not to that mild prince, but to his clergy: whereas the sufferings of the episcopal clergy are to be ascribed, not to Dissenters, but to the personal fears of Cromwell. It was not, therefore, out of "tenderness towards Cromwell" that his conduct is ascribed to political reasons, but out of regard to truth. Whatever Cromwell was in other respects, he was not an enemy to religious liberty: if he persecuted, it was for "political reasons." The Reviewer also forgets that Wilkins, Lightfoot, Cudworth, Wallis, Tillotson, &c. were promoted during the Commonwealth.

Further, as if determined to find fault with every thing in this Catechism, he calls in question the number of two thousand ejected ministers, because the number in Calamy and Palmer falls short of 2000. But, if he had read the Preface to the Nonconformists' Memorial, he would have found that the real number was 2257. He, also, objects to the appellation Ejected, on the ground of some of them being only half ordained, and others not ordained at all. And yet he himself says, that, "IF the conditions had been made as easy as possible, and offered in the spirit of conciliation, it might have been hoped that they would be generally accepted." If, then, this spirit of conciliation had been exercised, it seems that his objection would have fallen to the ground, since the parties thus objected to would have been regularly ordained, and have been made priests as well as deacons.

He calls the writers in favour of nonconformity, at that period, by the name of "agitators," and charges them with preventing conformity. Just in like manner might the Catholics call Fox, and Jewel, and Grindal "agitators," and charge them with preventing the return of heretics into the bosom of the catholic church.

He particularly mentions the sufferings of "Usher and Hall." But how do those cases stand? Abp. Usher's library was indeed seized by the parliament because he took part with Charles I. against them; but it was afterwards redeemed by his friends. Also, as he was travelling in Wales, his books and papers were stolen by the mountaineers, an anomalous kind of banditti, who pretended to be on the side of the king. As to bishop Hall, he lay in the tower from January 30 till June 1642. And in 1643 the greater part of his episcopal revenue was sequestrated; yet he had enough left to enable him to distribute a weekly charity to a certain number of poor widows till his death in 1756. We meet with no other sufferings of these excellent divines: and what were those to what was endured by the nonconformist ministers, who were required to give up their livings instantly. When the Reviewer says, that episcopacy may be clearly discovered in the scriptures, we answer, Undoubtedly; congregational episcopacy, but not diocesan. Acts xx. 18, compared with verse 28, and Tit. i. 5, compared with verse 8, *demonstrate* that presbyters and bishops were the same. And as to antiquity, Lord Chancellor King has proved that diocesan episcopacy was unknown during the first three centuries. Numberless quotations proving this might be made from the Fathers. The embarrassment on this head attributed to the excellent Doddridge is merely in the Reviewer's imagination, or is created by him for the sake of helping out his miserable cause.

When the Reviewer pleads for obedience in things indifferent from Heb. xiii. 17, *Obey them that have the rule over you*, &c. we answer, Who rules over the church of England? Is not the king the head of that church? Are the bishops any thing more than his deputies, appointed by him, like the judges? The apostle, therefore, ought, if the Reviewer is right, to have said, "Obey the supreme magistrate in

things indifferent, and submit yourselves, for he watches for your souls as one that must give account." We acknowledge no authority in our churches but that of Christ, the head of the church, and of his ministers proclaiming his commands. The obedience, also, required by the apostle is not in things indifferent, but in things essential; for the apostle says, —"they watch for your souls, as they that must give account;" But the Reviewer says, that the king is only the temporal head of the church of England, and intimates that he is no more the head of it than a variety of persons in Dissenting congregations are of those congregations. To which we reply, If there be any dissenting congregations who surrender their christian liberty, we will not attempt to justify them. At the same time it cannot be denied that a wise man, whether called to the chair, or wherever he be, will and must have influence; and this is as it should be. Even the apostle, the same apostle who commands Christians to stand fast in their christian liberty, said to the Corinthians, "Is it so that there is not a wise man among you?" But the Reviewer will have it that the king is only the *temporal* head of the church of England. But is this indeed the case? Has not the king power to excommunicate, and to readmit into the church, in opposition to all the clergy; nay, to excommunicate an archbishop? Has he not the sole right of declaring what heresy is? Did not the two houses of convocation censure several propositions in Mr. Whiston's books, and send a bishop to the queen with this censure for her assent? She promised to consider of it; after this two bishops were sent to receive her pleasure; the paper was lost; another was sent; she sent no answer; and there it ended. If the Chapter do not choose the person nominated by the king for bishop or archbishop, in twelve days, does not the right of choosing him devolve to the king? Are not the Irish bishops appointed by letters patent? Does not the second canon excommunicate every one who shall endeavour to extenuate *the king's authority in ecclesiastical cases*, as it is settled by the laws of the kingdom? If any person shall affirm that it is lawful for the order either of ministers or laics to make canons, decrees, or constitutions, in ecclesiastical matters, without the king's authority, and shall submit to be governed by them, is he not, by the twelfth canon, *ipso facto* excommunicated? Is it not in the power of the king to keep any bishoprick vacant? Was not Oxford, under Elizabeth, without a bishop for twenty-two years? Did not the Parliament (temp. Ed. VI.) dissolve the bishoprick of Durham; and did not Mary restore it? The articles say, "The Church has power to decree rites and ceremonies." But who has this power? Has every bishop in his own diocese?" We answer, No. Have the Dean and Chapter? No. Have a few bishops in convocation? No. Have all the bishops in convocation? No. Has the lower house of convocation? No. Have both houses united? No. Have the king and parliament? Yes. Who is then the *spiritual* head of the church? Let the Reviewer answer.

The Reviewer charges the Catechism with a misapplication of scripture. He says, "The right of every man to frame a church for himself is proved by this text, Philip said unto Nathanael, come and see."

This is a gross misrepresentation. If every man were to frame a church for himself, it would contain only one person, which is an absurdity. In the Catechism, however, nothing of that kind is said. The words are these, "The apostles urged it upon their hearers to examine and judge for themselves," that is, in affairs of religion. And did not Philip urge this, when he said to Nathanael, Come and see? He adds, "The duty of dissenting from an established christian church is confirmed by the refusal of the three Hebrews to worship a golden image!" This misrepresentation is equally unfounded with the former. The only thing for which this text is quoted is to prove, that there have been wise and good men who have refused to conform to the established religion. He further says, that the Catechism states, "The discipline of the Church

of England is condemned by the declaration of our Lord—In vain they do worship me, teaching for doctrines the commandments of men." To which we answer. This also is a misrepresentation, and is intended to make the author appear ridiculous. Nothing is said in this part of the Catechism about discipline.

As to the exultation expressed by the Reviewer, we remind him, that when any one triumphs without cause, he disgraces no one but himself. Thus it is here. The Catechism having said, "The Jewish Church was doubtless national, and established likewise; but not by the power of the Civil Magistrate, but by Jehovah, who was its King and Lawgiver:"—the Reviewer adds, "or in other words, its Civil Magistrate! This unhappy reasoning is guilty of suicide; and being come to this untimely and lamentable end, we hope its fond parents will afford it, as soon as possible, a quiet interment!"—What then,—are the kings of England, of France, of Spain, and of Portugal, the Lords of Conscience, like Jehovah, the Head of the Jewish Church? And is that great Being to whose authority, and to that alone, in religious matters, Protestant Dissenters bow, to be degraded to a level with a mere Civil Magistrate? Only prove that the national religion in any country has been established in it by the power of Jehovah, and endowed by him, and we will immediately conform to it. Thus perishes this short-lived exultation, and we may entreat the Reviewer, instead of singing a funeral dirge over the Catechism, to sing it over his own miserable cause, which stands in need of so miserable a defence, and which is disgraced by so miserable a triumph!

He next charges Mr. Palmer with misquoting. He cannot conceive how the misquotation of "his" resurrection to eternal life—instead of "the" resurrection to eternal life, can be otherwise than wilful. Answer. 1. We have examined only two Common-prayer Books, and one of them entirely omits the word "the": it is, therefore, not improbable that Mr. Palmer's edition contained the word "his." 2. Be that as it may, there was no temptation to misquote, since, if the word "his" was not in his prayer-book, the thing itself was in it. "Forasmuch as it hath pleased God *of his great mercy to take unto himself* the soul of our dear brother here departed,"—and again, "*to deliver this our brother out of the miseries of this sinful world*,"—"we, therefore, commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of—resurrection to eternal life" in one of the editions, and of "the resurrection to eternal life" in the other, but incapable of any other construction than "his resurrection to eternal life" in both. But 3. What are we to think of the Reviewer's consistency, who, on discovering this slight variation, by which the meaning is not at all affected, triumphantly says, that "the quotations in this book are never to be trusted," and yet, in quoting from Dr. Newman, he himself alters the word "unjustly" to "most justly?" for he quotes Dr. Newman as saying, "For certain political reasons, he very justly" [that is, Oliver Cromwell very justly] "refused a legal toleration to the Episcopalians." But what are Dr. Newman's words? They are as follows,—"Though, for certain political reasons, he *unjustly*" [unjustly in Italics] "*unjustly* refused a legal toleration to the Episcopalians, their assemblies were connived at, and several of their ministers allowed the exercise of their office, without the fetters of oaths or subscriptions."

Now I would ask the readers of the British Review, what confidence they can place in a man, who, in his quotation, alters the word "*unjustly*" to "very justly?" It cannot be replied, as in the case of Mr. Palmer, that it might stand so in the edition which he consulted; for the very edition lay open before him, (Dr. Newman's edition,) in which it is printed, "he *unjustly* refused, &c." Neither can it be said, as in the case of Mr. Palmer, that the meaning is the same either way for to inform the world that Dr. Newman *justifies* (instead of condemning, *which he does*,) Oliver

Cromwell's intolerance, cannot fail to fill the readers of the British Review with indignation, when they find how grossly they have been imposed upon. Nor will they think us too severe when we say, "What shall be done unto thee, thou false tongue?"

The Catechism had charged the Church of England, with reading, on the 30th of January, "*portions* of scripture relating to the sufferings of Christ, as applicable to" the royal martyr. The Reviewer to prove this "a heavy charge, neither christianly nor courteously expressed," says, the 27th chapter of Matthew, a part of this service, was unquestionably read as the second lesson in the morning service of the 30th of January by Dr. Juxon, before the King's execution: and then adds, "This false charge of profaneness, uttered in very coarse language against *the purest church in Christendom, is indeed very 'shocking.'*" Now we request the reader to procure a Common-prayer book, and read the part of the service for the annual commemoration of "the Martyrdom of the Blessed King Charles I." beginning with "Righteous art thou O Lord, &c." and we are persuaded, if he have not the feelings of a high-church reviewer, he will call it *most* "shocking."

There is this important difference between the two cases. Mr. Palmer has only filled up the meaning; whereas the Reviewer has reversed it, and that without the enviable alternative which he offers to Mr. Palmer, of wilfulness or ignorance.

We pass over the malignant and contemptuous language with which this scandalous review is replete,* and shall close with the following quotation from the inferences at the end of the Catechism, which proves how grossly the worthy editor has been insulted and defamed by this *true* churchman.

"Protestant dissenters should also be grateful to their civil governors, the king, and those in authority under him, through whose clemency they enjoy advantages, (though no other than their natural right,) far superior to what their ancestors enjoyed in former reigns; and to testify their gratitude by approving themselves good subjects, endeavouring to promote the prosperity of their country, and preserve its peace, with a due regard to the liberty of the constitution.

"They ought to be steadfast in their adherence to the cause of Nonconformity, zealous in maintaining the great principles of it, and liberal and active to support and increase it, by all such methods as are consistent with peace, liberty, and charity; still making it appear that their zeal is principally directed to the cause of practical godliness, and the interest of Christ at large, even in that church from which they dissent.

"They should love good men of every name, and rejoice wheresoever 'Christ is preached, and God is worshipped in spirit,' though the mode be different from their own, making all proper allowance for the prejudices of education, which often have too great influence on the best of men. But a true Catholic spirit does not require men to give up their own principles, or be indifferent to the support of them; nor ought we to conform to unscriptural modes, or submit to human impositions, merely because they are approved by many whom we believe to be eminent for piety, or to hold the fundamental doctrines of the gospel."

We wish from our hearts, that the tirade, with which the Reviewer concludes his article respecting this "perfection of beauty," the established church, were all correct: but it will require more argument than he has employed to convince dissenters that "her *government* is according to primitive truth, and her *discipline*, the result of practical wisdom." While she "teaches for

* The Reviewer says, in a note, "Dr. Newman recommends to young dissenters the perusal of Socinian books." This note is equally malignant and untrue. A book may be written by a Socinian, and yet not be a Socinian book. Are Rollin's Ancient History, and Fenelon on Eloquence, popish books? Or will the Reviewer call Whiston's Prælectiones Physicæ-Mathematicæ, an Arian book?

doctrines the commandments of men," and demands implicit obedience to human authority in matters of conscience, they will continue firmly to say, and to act accordingly; "Whether it be right in the sight of God, to hearken unto you, more than unto God: judge ye."

An Address on the State of Slavery in the West India Islands, from the Committee of the Leicester Auxiliary Anti-Slavery Society. London: Hamilton, 8vo. Pp. 28. Price 1s.

THIS elegant and energetic Address is attributed to the pen of the Rev. Robert Hall, and certainly contains internal proof of its genuineness: as the same manly dignity, and evangelical fervor, are prominent as in most others of his works. Though our limits will not admit of an extended review, we must find room for a few extracts.

Speaking of slavery, in our West India colonies, "as far less tolerable than that which subsisted in Greece and Rome, during the reign of Paganism," the writer says,

"The only time ordinarily allowed for cultivating their small provision grounds, is the day which the laws of all christian states have devoted to rest. On that day, instead of being assembled to listen to the oracles of God, and to imbibe the consolations of piety, they are necessitated to work for their living, and to dispose of the produce of their labour at the public market: the natural consequence is, that the far greater part of them are as ignorant of the first principles of Christianity, as though they had remained in the land of their forefathers." P. 10, 11.

The aggravation of the cruelty of the system is represented by the consideration, that "its unhappy victims have not been exposed to it as the punishment of crime, but by the violence of ruffians:"

"It was the grasp of the marauder and the assassin, hurrying away his victims, amidst shrieks of horror and the piercing accents of despair, which prepared these scenes of woe. These, and the descendants of these, are the persons who compose the black population of our islands. Their number is computed, at present, at 800,000; and, if we direct our view to that portion of the British dominions, or behold the shocking spectacle of nearly a million of our fellow-subjects, with no other imputation than that of a darker skin, doomed to a condition, which, were it assigned as the punishment of the greatest guilt, would be accused of immoderate severity; we behold these children of nature, for the purpose chiefly of supplying us with the ingredient which sweetens our repasts, compelled by men, who call themselves Christians, to exhaust to its dregs, a more bitter cup than is usually allotted to the greatest adepts in crime." P. 14, 15.

We believe few of our readers are acquainted with the following facts, in proof of the folly of the system of colonial slavery; little do they imagine, how much per pound their sugar actually costs them! Mr. Hall says,

"Indeed there cannot be a more cogent proof of the folly of pertinaciously adhering to the present system, than the acknowledged inability to sustain a competition with the growers of sugar in the *East* Indies. In order to raise the price of East India produce, so as to enable the planter, in the West, to keep the market, an extra duty is imposed to a large amount, and the people of England are obliged to pay upwards of two millions a year more for that article, than would be necessary if a fair competition were allowed; in other words, the inhabitants of Great Britain are assessed to the amount of more than two millions annually, for no other purpose than to maintain the slave system in the West Indies; and in, opposition to the dictates of humanity, the precepts of religion, and the principles of political economy, and impartial justice, we contribute more to perpetuate our own disgrace, than it would be deemed prudent to bestow in the purchase of the greatest blessing. All our plans of domestic improvement, joined to all the efforts which we make for the diffusion of religion and virtue in foreign nations, our schools, our Bible societies, and our missions, justly considered as the peculiar glory of the age, costs us a mere scantling, compared to what is annually devoted to that very pious and benevolent object, the perpetuation of slavery in

the West Indies;—we throw mites into the treasury of the sanctuary, and heap ingots on the altar of Moloch." P. 22, 23.

Happy shall we be to contribute, in some degree to prevent the nation from "continuing passive spectators of a system, which inflicts interminable degradation and misery on 800,000 of our fellow-subjects." To do so will be deeply to partake of the guilt. "Surely," says Mr. Hall, "the good sense of the nation will at last awake to a perception of this flagrant enormity, and express its impatience at the ignominy and injustice of such an assessment," [of two millions a year] in that firm and constitutional tone which the legislature will not despise,—they form an integral part of the British dominions, and woe to that nation which extends its power to those, from whom it withholds its justice." P. 24. 26.

We feel persuaded, that, if proper steps be taken to put the British public, especially the evangelical part of it, in motion, that they will simultaneously "second the movements of government in this just enterprise." Another grand battle between Michael and his angels, and the Dragon and his angels,* will soon be fought in the British senate: when those who are contemptuously called "saints" by the antichristian West India slave holders, will be sure to triumph, because God is on their side. Is not this a measure which demands imperiously from every dissenting and methodist congregation in the kingdom, a respectful, but firm petition to the legislature. Let us pray the two Houses of Parliament, that they will speedily adopt such measures, as, in their wisdom, they may think most suitable, to put a final termination to the degrading evils of slavery in all the colonies under the dominion of Great Britain. These petitions, if written legibly on parchment, or strong writing paper, as emanating from the Protestant dissenters of —— in the county of ——, and the friends to the Abolition of Slavery in our colonies, most respectfully signed, and a few signatures well written will be sufficient: the petitions, thus signed, may be put into the hands of honourable members of both Houses of Parliament. This, we are of opinion, should be immediately undertaken, and the influence of the minister, and deacons, or managers of congregations, is all-sufficient for the purpose. To sleep now, will be to sin against God, and to incur the guilt of Joseph's brethren, who said, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear."

* Rev. xii. 7.

LITERARY INTELLIGENCE.

Just Published.

The New Guide to Prayer, or complete Order of Family Devotion, containing 126 Prayers, each Prayer accompanied by appropriate Reflections on a Passage of Scripture. By the Rev. James Hinton, A.M. Oxford.

The Incarnation of the Son of God: a Sermon preached at the Moravian Chapel in Maudlin Lane. By William Okely, M.D. The whole of the Profits will be devoted to the Benefit of the Sufferers by Fire at Serepta.

Sermons on important Subjects: by the Rev. D. M'Indoe of Newcastle on Tyne. 12mo.

The Preacher, or Sketches of Original Sermons. Vol. VI. 12mo.

Dr. Owen's Works. Vol. IX. 8vo.

A Discourse on Edification. By the Rev. C. Davy, Curate of Hampstead Norris, Berks.

In the Press.

Massillon's Thoughts on different Moral and Religious Subjects, extracted from his Works. By Rutton Morris, English Minister at Calais, and the Suburbs of St. Pierre.

A Biographical Portraiture of the late Rev. James Hinton, M.A. of Oxford. By John Howard Hinton. M.A. of Reading. With a Portrait.

Lectures on the Life of Christ. 3 Vols. 8vo. By the Rev. J. Bennett of Rotherham.

The Rev. F. A. Cox's Answer to the Rev. Greville Ewing's Essay on Baptism.

Intelligence, &c.

DEMARARA.

We learn, with inexpressible gratification, that the sentiments we expressed last month, on the subject of the prosecution of Mr. Smith, the Missionary at Demarara, that the sentence of the Court-martial, which condemned him to death, would be remitted by his Majesty, have been fully realized. This act of grace has been accompanied with a condition, that Mr. Smith shall not continue at Demarara, nor visit any other of the West India Islands: a stipulation which may perhaps have been dictated as much by regard to his personal safety as by any other consideration.

Stepney Academical Institution.

The Annual Meeting of the Stepney Academical Institution was held on Tuesday Evening, January 20, at the King's Head, Poultry.

The Report stated, that, during the past year, the applications for the enjoyment of the Society's patronage have been unusually numerous, and that no fewer than *ten* young men have been admitted. Such indications of an improved state of feeling among our churches are highly gratifying, and encourage the hope that the period is not far distant when hostility to an educated ministry shall no longer exist.

Since the last General Meeting, five students have left the Academy, having severally completed, or nearly so, the term of four years. Mr. David Davies has been ordained co-pastor of the church at Evesham, Worcestershire, where his colleague, the Rev. Mr. Butterworth, has laboured more than half a century. Mr. Tomkins is pursuing his studies at Edinburgh, Mr. William Davies is supplying the church at Hailsham, Mr. May is at Amersham, and Mr. Hatch is preaching at Melksham, Wilts.

There are, at present, *twelve* students in the Academy at Stepney. Besides these, *six* young men are under the care of the following ministers:—the Rev. Messrs. Gray of Chipping Norton, Anderson of Dunstable, Pryce of Aston, and Hemming of Kimbolton.

The Mathematical Department is filled by Mr. J. I. Downes. A recent examination of the students, kindly conducted by Dr. Gregory, gave great satisfaction. Dr. Gregory's opinion being, as stated in his Report to the Committee, that the Mathematical instructions have been "judiciously given, attentively received, and diligently improved."

The thanks of the Meeting were voted to several friends, who have presented valuable books to the Society In proposing the Resolutions, interesting addresses were delivered by the Rev. J. Hughes of Battersea, Mr Newton Bosworth, and other gentlemen.

Subscriptions and Donations will be thankfully received by the *Treasurer* Joseph Gutteridge, Esq. Camberwell by the Rev. S. Young, at the Academy, Stepney; by the *Secretary*, the Rev. J. M. Cramp, Chapel-place, Long lane, Southwark; and by any member of the Committee.

Test and Corporation Acts.

As this subject is likely again to engage the attention of Protestant Dissenters, the following quotation from the speech of Mr. Canning, on Thursday the 20th ult. will throw considerable light upon the measures which his Majesty's Government intend to adopt. Mr. Canning evidently thinks that as the Annual Bill of Indemnity relieves from the *penalties* to which Protestant Dissenters are exposed who fill offices under Government, in Corporations, they need not be concerned about the implied *obloquy* which is cast upon their *principles* and *characters:* a sentiment which many honourable minds cannot admit. It seems, too, that whatever is designed to be done by the Government for the Roman Catholics, will be also done for the Protestant Dissenters. We must *wait* for further light as to what is intended by "the removal of the whole or part of the bars or disabilities." Let us devoutly wish, that these may include the removal of the *sacramental test*, the disgrace to our nation, the snare for weak consciences, "the picklock to a place," which ought no to remain any longer upon our Statute book. Whatever petition may be presented by Protestant Dissenters upon

this subject, ought to make this wicked device a prominent feature of its complaint and remonstrance. On a question, respecting the Irish Roman Catholics, not having been admitted to offices to which they were eligible by the Act of 1793, Mr. Canning is reported thus to have expressed himself:

"Others besides Roman Catholics were not eligible to certain offices, and what was the remedy applied by Parliament? *An Annual Indemnity*—He was as anxious as any honourable member could be, to remove those bars which impeded as well the right of the Crown, as the hopes of a very large proportion of his Majesty's subjects; but *whenever the whole or part of these bars or disabilities should be removed*, it would be his wish that there the matter should rest; and the question of *eligibility* being fully or partially admitted, that the question of *election* should not be introduced."

Thames Rivermen Society,

For Promoting Religion among Bargemen, Watermen, Fishermen, and other Rivermen; visiting and relieving their Sick Widows and Distressed.

President, Wm. Thompson, M.P. Alderman.

The first Anniversary of the above Society was held on Wednesday, 10th of December, at the City of London Tavern. In the absence of the President, who was unavoidably detained in the country, the chair was taken by Mr. Alderman Key, who shortly addressed the Meeting, and called upon the Secretary to read the Report. The retrospective view of the proceedings of this Institution during the past year, was highly gratifying to its friends, who filled the large room at an early hour.

The various classes of rivermen, with their families, inhabiting the banks and living upon the Thames, are estimated at 60,000 souls, for whose spiritual welfare no society but this exists.

The various resolutions were proposed by the following reverend gentlemen:—Rowland Hill, J. Drake, S. Neale, G. C. Smith, A. Brown, A. Cowell, N. E. Popplewell, N. E. Sloper, W. F. Platt, C. Wyatt, with Mr. West, of the Society *of Friends*.

Notwithstanding the Meeting was prolonged until a late hour, the numerous audience departed, expressing themselves gratified with the high treat (as the worthy Chairman stated) they had received from the proceeding, and the increasing prospects of usefulness before this Institution. It is proposed to publish the interesting speeches delivered on this occasion by the various gentlemen who addressed the Meeting, with the Report, Plan of the Society, &c. &c.

Births and Deaths within the City of London and Bills of Mortality, from December 10, 1822, to December 17, 1823.

CHRISTENED.

Males.....13,945	} In all,	27,679
Females...13,734		

BURIED.

Males.....10,455	} In all,	20,587
Females...10,132		

Whereof have died,

Under 2 years of age	5905
Between 2 and 5	1937
——— 5 and 10	757
——— 10 and 20	757
——— 20 and 30	1375
——— 30 and 40	1764
——— 40 and 50	1902
——— 50 and 60	1932
——— 60 and 70	1874
——— 70 and 80	1592
——— 80 and 90	680
——— 90 and 100	105
A hundred	4
A hundred and two.....	1
A hundred and seven ...	1
A hundred and nine	1

The Burials this year are 1722 more than in the year 1822.

There have been executed within the bills of mortality 22—only 14 have been reported as such.

Registers of Births, &c.

Considerable agitation having been excited by the discussion of the above subject, in a pamphlet advertized on the cover of our last number, as if there were no value to be attached to the Dissenting Registers; we express our earnest hope, that no persons, belonging to our congregations, will think it necessary to procure *baptism* for their infants at the parish churches, for the purpose of obtaining a *legal* registry for them.

Those who attach any importance

to a good reputation, or a good conscience, will surely not be betrayed into conduct so inconsistent with their Christian character. EDITORS.

ON January 21, 1824, the Rev. C. Woollacott (formerly of Modbury, Devon,) was publicly recognized as the pastor of the church in LEWISHAM-STREET. The service commenced by the Rev. Mr. Dunn, [Independent] reading the scriptures and prayer. Mr. Ivimey delivered an introductory discourse, designed to shew, by a brief history of the *principles* of dissent, that, from the time Wickliff, there had been numbers persons, who, by their sentiments, pecting the sole headship of Christ his Church, had been prevented f uniting themselves to the establis church. Mr. Woollacott gave a g confession of his faith. Mr. Up prayed the ordination prayer; Davis of Walworth gave the cha founded upon 2 Tim. ii. 1; Pritchard addressed the church fi 1 Cor. xvi. 10; Messrs. Wilmshu Cowell, and Stollery [Independe engaged in prayer. There is a pleas prospect that this church will en peace and prosperity.

" O that I had wings like a Dove, for then would I fly away and be at rest."—Psalm lv. 6.

THE souls that to Zion are bound,
Great troubles must meet on the road;
And dangers attend them around,
Ere they reach to their happy abode:
When I look to that mansion above,
And think on the saints that are blest,
I sigh for the wings of a dove,
To bear me away to my rest.

When Satan would tempt me to sin,
And lead me astray from my Lord,
How hard is the contest within,
Till he strengthen my soul from his word!
O when will my Saviour remove
This soul that is daily opprest;
And grant me the wings of a dove
To fly to my heav'nly rest?

When pain and disease bring my flesh
To the verge of the dark and cold grave,
How happy will be my egress,
Since a mansion in glory I have!
I'll rest on the arms of thy love,
In Jesus's righteousness drest,
And pray for the wings of a dove,
To carry my soul to its rest.

O then with what wonder I'll gaze,
And adore the perfections of God,
And through vast eternity praise
The merits of Christ and his blood!
No more shall I wander or rove,
Or sorrow e'er enter my breast;
Nor need the kind wings of a dove,
For then shall my soul be at rest.

SYDNAS

LINES,

In answer to Query in the Magaz for November, Page 485.

DOST thou believe thyself to be
Of sinners great and chief;
And in thy wicked heart can see
No comfort or relief?

Dost thou repent with heart sincere
And from temptation flee?
Does sin before thine eyes appear
Thy greatest enemy?

Dost thou in Jesus Christ believe,
And on his grace rely?
Dost thou the truth of God receive,
And at his footstool lie?

Then Jesus died to set thee free,
And cancel all thy sin;
Go thou thy way, baptized be,
And follow ONLY HIM.

J. F

Late of Maidstone.

Calendar for March.

6. Moon passes Saturn IX. 45 morn.
8. Ceres south IV. 36 aft. Altitude 59°. 27'.
9. Moon passes Jupiter I. 15 aft.
15. Full Moon V. 37 morn. Too far south to pass through the Earth's shadow.
16. *Moon passes Mars* III. 15 morn.
22. *Herschel south* VII. 1 morn. Altitude 15°. 30'.
25. Earth (as to longitude) betwe the Sun and Mars, IV morn.
27. Moon passes Venus VII. aft.
29. Moon passes Mercury X. morn.
30. New Moon III. 2 afternoon. T far north to cast her shadow the earth.

Irish Chronicle.

When Mr. Ivimey was at Norwich, in October last, for the purpose of collecting in aid of the Irish Society, he gave some account of its proceedings at the Norwich Bible Society, in St. Andrew's Hall, and, subsequently, in the old Library Room, which was kindly lent by the Mayor for that purpose. The statement made, at the last meeting, having been published in the Norwich Mercury, of the 18th of Oct. drew forth, in the same paper, of the 25th, a very angry letter from the Rev. Mr. Carr, a Roman Catholic priest. To this Mr. Ivimey replied, mentioning, in confirmation of his assertion, that "the scriptures were withheld from the people by the priesthood in Ireland," that a Mr. T. Bush, one of the Society's Irish readers of the scriptures, had been recently violently turned out of the chapel at Scariff, by the Rev. D. Vaughan, because he would not promise him to discontinue his employment. This produced another letter from Mr. Carr, enclosing one from Mr. Vaughan, which were also published in the same paper. For the purpose of vindicating their Secretary from the foul imputation of uttering falsehoods, in regard to the number of children in the schools, &c. &c. the Committee deemed it adviseable to send the following statement and copies of letters, to the editor of the Norwich paper, which were published January 24, 1824. As they thought it probable these transactions would prove eventful in the history of the Society, they considered it proper to make their friends acquainted with them, whilst they recommend it to their attention, that the worthy men, the Irish readers, to whom the letters relate, will need an interest in their most fervent supplications, that God may "hide them as in the secret of his pavilion, from the strife of tongues," and protect them from all the dreadful consequences which may result from a superstitious rabble, when stimulated by persons of influence to attempt their injury, and perhaps, their destruction. The letter signed "William Read," is written by the father of Sir John *Read; who is also a Protestant* clergyman and magistrate, and who lately very narrowly escaped assassination.

The Rev. Mr. M'Kaag, who fearlessly preaches in Ballina, in the north-west of Ireland, has a congregation of four hundred persons, who assemble in a large store-room which he has hired at twenty pounds per annum. It is believed there are many tokens of the divine blessing upon, and protection over, all the agents of the Society.

BAPTIST IRISH SOCIETY.

Extracts from the Minutes of the Committee, held January 6th, 1824, at the Baptist Mission House, Fen-court, Fenchurch-street — William Burls, Esq. Treasurer, in the Chair, Twenty Members of the Committee being present, including the two Secretaries.

"This Committee, having learned that a correspondent of the Norwich Mercury, the Rev. Mr. Carr, has ventured to call in question the statement made by their Secretary, the Rev. Joseph Ivimey, respecting the number of children educated in the various schools supported by this Society, and that Mr. Carr has also procured the insertion of a letter from the Rev. D. Vaughan, Parish Priest of Scariff, in the county of Clare, containing similar insinuations,

Resolved unanimously,

1.—"That a statement made from the quarterly reports of their Superintendents of the Schools up to Christmas last, just received, be transmitted to the editor of that paper.

2.—"That, of these numbers, a very small proportion are the children of Protestants.

3.—"That, from letters just received, it fully appears that the statement made by Mr. Ivimey, of the manner in which Thomas Bush, a schoolmaster and Irish reader employed by the Society, was turned out of the Roman Catholic chapel at Scariff, by the Rev. D. Vaughan, was strictly correct."

ABSTRACT OF REPORT.

22 Schools in the counties of Clare, Galway, city of Limerick, and Nenagh, in the county of Tipperary	1067
62 Ditto in the province of Connaught	6582
5 Ditto in the King's and Queen's counties	390
4 Ditto in the county of Cork..	253
2 Ditto at the Hills near Thurles	230
1 Ditto at Gany-Hill	160
	8682

No. 1.

Extract of a Letter from the Rev. Sir John Read, to the Secretary, the Rev. Mr. Ivimey, dated,

Moynoe House, Scariff, 6th January, 1824.

MY DEAR SIR,

IT is particularly gratifying to me to be enabled to report to you the flourishing condition of the several schools in my neighbourhood, (notwithstanding the determined and vigorous exertions of some of the Popish priests) who have exerted every influence to annihilate the useful endeavours of your Society, who were the only persons that stepped forward to afford education to the wretched poor of this benighted county.

I am rejoiced to say that the schoolmasters and Irish readers, have all to a man, stood to their posts firm and undismayed, and have by their steady good conduct, disappointed and baffled those enemies of your Schools. Indeed the Irish readers have done more than I could at all have expected, and the poor ignorant unlettered adults now, have more than a superficial knowledge of the holy scriptures: and such has been the result of priestly opposition and impiety, that many have entirely seceded from Popery; and I perceive a strong inclination is manifested by others to follow their example.

I think more Readers could be usefully employed: as a specimen of the religious feeling of some of your Teachers, I enclose Copies of Letters addressed by them to the Priests, which are indeed far better than could be looked for from persons in their line. I am confident it will be desirable to publish these, and I recommend that copies of them should be widely circulated.

I am, my dear Sir,
Your very obliged and faithful servant,
JOHN READ.

Rev. Joseph Ivimey, Secretary Baptist Irish Society, London.

(COPY) No. 2.

Scariff School, Dec. 29, 1823.

SIR,

Having called at Moynoe House two or three times this week past, expecting to have an opportunity of seeing you, to acquaint you with several occurrences relative to my son's school, at Moynoe, but having not seen you, I make bold to address your Honour by letter, acquainting you that Priest Vaughan has not in the least abated his rigour in persecuting the Scariff and Moynoe Schools; notwithstanding all his exertions, I have the gratification to acquaint your Honour that these schools are every day prospering, and more likely to flourish the ensuing year than ever; for the people in general say they find themselves very much aggrieved by prohibiting their children from attending the schools established in these parishes, under your Honour's patronage, as knowing that no prejudice could prevail where you were concerned; and that they are determined not to suffer themselves to be swayed any longer by his tyrannical authority. Then, Sir, when all his efforts to suppress our schools failed, he devised another expedient, by going to Michael M'Carthy, from whom my son held the house in which he taught the Moynoe school, since his commencement as master thereof, and peremptorily commanded him, under pain of incurring his marked displeasure, not to presume letting his house in future to my son, for the use of Moynoe school; and accordingly M'Carthy has given me notice to procure another house for my son's school, alleging that he did not wish to incur the indignation of his clergyman.

Consequently I take the liberty of addressing your Honour on this occasion, (as on all other similar occasions,) well knowing the lively interest you take in the welfare of the schools established here under your patronage, hoping that your Honour will be pleased to procure a house for the Moynoe school, for the ensuing season, or obtain aid to build a permanent school-house, wherein the Moynoe school could be conducted, in spite of all opposition and malice.

I have the honour to be, Sir,
Your most obedient humble servant,
(Signed) LAU. GUERIN.

To the Rev. Sir John Read,
Moynoe House.

P. S. I have been just now informed that Priest Vaughan received a letter from a priest at Norwich, censuring his conduct for ill-treating and turning Thomas Bush (the most active of our Irish readers) out of the chapel at Scariff; but Priest Vaughan (as I am told) has endeavoured to palliate his misconduct, by alleging that it was to protect Bush from the wrath of the people that he turned him out of the chapel; but I assure your Honour it was not the case, for the congregation seemed highly displeased with the priest's conduct, and applauded Bush's zeal and fortitude.

L. G.

(Copy.) No. 3.

Rev. Sir,

Indeed I learn with very great regret the opposition given by you to the education of the poor in this neighbourhood, the more so as I looked upon you as a man of learning, good sense, and a philanthropist, and a man who must well know that the use of proper books will lead youth to perceive the errors of his fellow-countrymen, and will teach the mode of raising himself above their miserable condition by the honest efforts of well-directed and persevering industry.

The fears of those who wish to put down education, and are weak enough to imagine they have the power, are not without precedent.

Similar alarms were excited by the invention of printing, and the Vicar of Croydon, in a sermon at Paul's Cross, in the reign of Henry the 8th, declared, "either we must root out printing, or printing will root us out."

These are the fears of *imposture*—these are the apprehensions of those who hate the light, because their deeds are evil.

On searching ancient Ecclesiastical History we find that the primitive Christians took all possible care to accustom their children to the study of the sacred scriptures, and that they erected schools every where for the purpose of instructing them in the doctrines of their holy religion; for an interesting and accurate account of the several Eastern schools, I refer you to Assemanus Biblioth. Orient. Clem. Vat. As this book is scarce, I shall give an extract from the Dissertation de Syriis Nestorianis: "Ab ipsis fidei Christianæ primordiis Scholas fuisse Hierosolymis, Antiochiæ, *Alexandriæ, et in aliis, præcipius Palestinæ, Syriæque ac Mesopotamiæ ecclesiis*, tum divina auctoritas in Actibus Apostolorum, tum Ecclesiastica Historia manifestum facit; Erant autem, inquit S. Lucas in ecclesia quæ erat Antiochiæ prophetæ et doctores. Act. xiii. 1. Et S. Paulus in epistola ad Ephesios, Cap. iv. 11, inter sacra nascentis ecclesiæ munera, doctores commemorat, quoque in Epistolis ad Cor. et ad Timotheum;" nor were these schools confined to the *great cities*, but, in every town and village there were teachers who instructed the faithful in the doctrines of the scriptures; this we learn from Eusebias, that Dionysius, the Bishop of Alexandria, when endeavouring to put down the Millenarian heretics in the province of Arsinois, called together the Presbyters, and the preachers of the Brethren in the villages. From the disputations which I have already quoted, it appears that the sacred scriptures were the subjects of instruction in those schools, "Id Clericis Menachis Monialibus fidelibus lariis et in more fuit et a patribus Prescriptum." To the same effect we have the authority of Sozomen, speaking of Eusebius Emmesemus, B. 3. C. 6. He adds, it was the custom at Edessa, that the sacred scriptures should be taught in schools. We have also the further commands of his late Holiness, Pius 7th, in a rescript addressed by him to the Vicars Apostolic of Great Britain, (dated at Rome, 18th of April, 1820,) commanding the reading of the holy scriptures.

This being the fact, it will be in vain for to attempt to oppose the orders of your church; and these recorded customs, which cannot be innovated by you, if you do not rebel against an authority you have sworn on the holy gospels to obey; desist, therefore, your useless opposition, and search the scriptures, which are able to make you wise unto salvation, through faith, which is in Christ Jesus.

I am, Rev. Sir,
Your obedient servant,

Amicus Juventutis.

To the Rev. D. Vaughan,
P. P. Scariff.

Testimonial to the Character of Thomas Bush, since received.

"I do certify that I have known Thomas Bush, (Irish Reader to the Baptist Society,) since a child. He has always conducted himself with the

greatest propriety, and as a strict, honest, upright, and peaceable man; and from what I have heard, I do believe that he did not make use of any improper language to his parish priest, Mr. Vaughan, to authorize his putting him out of his chapel. I have heard some of his congregation censure him for doing so; inasmuch as that numbers of them, I am told, flocked round Bush, within a few yards of the chapel door, to listen to him while reading a portion of the Irish Scriptures, after he was turned out of the chapel by the priest.

"WM. READ,

"*Rector and Prebendary of Tomgrany.*"

"*Tomgrany Glebe, Jan.* 27, 1824."

From an Irish Reader.

Boyle, Jan. 21, 1824.

SINCE my last Journal, I spent most of my time on a tour through the counties of Letrim and Sligo, and together with seeing all the schools on my way, I have exerted myself, as far as in my power lay, to read the word of God to every one who was willing to hear; and, beginning at the town of Sligo, I met an old acquaintance of mine from Liney, who was rejoiced to see me, and reproved me very much for not going to see him whenever I pass through the county. "Oh!" said he, "the Testament you gave me, together with what you told me about the all-sufficiency of that salvation wrought by the friend of sinners, Christ Jesus, has made such an impression on my mind, that I never shall forget it; for I plainly see from the Testament that what you told me is the truth. I never since went to mass, and I am resolved never to go near." He also told me of a brother of his, who was listening to me at the different times I called at their place; that he is as much attached to the Testament, and sees the truth of the gospel as well as himself; and more so, though he is a cripple, confined to his bed these many years back. I have seen another instance of the power of the word of God in a young girl, who was for some time at one of our schools, and she committed a good many chapters in the New Testament to memory. A few days ago a sister of hers died, and when the priest came to anoint her, "Oh!" said the little girl, "Mary, if you would believe one passage of the Holy Scriptures that I would read for you, you would r place any confidence in what the pri could do." So she read the followi passages: "This is the stone whi was set at nought of you builde which is become the head of the cc ner;" and "there is no other nar given among men whereby we m be saved, but the name of Jes Christ;" and many other remarks s made to her sister on this subject; that, from this, and many other su instances, we may look forward wi expectation that the rising generati will praise God and bless the S ciety.

From the Rev. J. M'Kaag to Mr. Ivime

Ballina, Jan. 20, 1824.

My Dear Brother,—With pleasure take up my pen to inform you of o welfare, and the prosperity of t cause of truth in this neighbourhoo You heard that the place in which w met for divine worship contained 2 persons, which in the end was too na row for us; therefore we have taken granary in the town, 60 feet in lengt which is crowded to the doors every tim we meet in it—it contains 400 person By next month you may expect to r ceive a full account of the state of th schools; for the present permit me t return my unfeigned thanks to you an the Committee, for your very laudab and christian conduct towards

Your humble and unworthy servant,

JOHN M'KAA

The following Subscriptions have be received.

	£	s.	d
Collected at Bath, by Mr. Pritchard.			
At the Rev. Mr. Porter's at Bath	7	15	
The Bath Auxiliary, on Behalf of the Baptist Irish Society	12	15	
Sundry Subscriptions	7	8	
Collected at Frome, by Do.			
At the Rev. Mr. Murch's	8	0	
At the Rev. Mr. Saunders'	11	0	
	£47	0	

*** Other subscriptions, receive the last quarter, will be acknowledge in the next Chronicle.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

CHATHAM.

The Tenth Anniversary Meeting of the Chatham Juvenile Missionary Society, was held at Chatham, November 21, 1823; when it was unanimously resolved to devote a portion of their funds to the support of a Native Female School at Serampore, to be called "The Chatham Union School." The Meeting was respectably and numerously attended, and much interest was excited by the information given, as to the state of female society in India. Capt. Pudner, Honourable East India Company's Service, was in the Chair. The Rev. Messrs. F. A. Cox, J. Campbell from Kingsland, J. Slatterie, R. Oxlad, together with Major Watson, Lieut. M'Arthur, R.M., Capt. Fabian, R.N., and other gentlemen, addressed the Meeting.

Monument to the Memory of Mr. Ward.

The friends connected with the Chapel in George-street, Hull, (where Mr. Ward was baptized,) are very desirous to erect a monument to his memory within their walls. It is supposed that about £30, in addition to what may be raised on the spot, will be sufficient for the purpose, and we have been requested to intimate, that assistance, from the personal friends of Mr. Ward, to that extent, will be gratefully received. The Secretary will readily take charge of any subscriptions for this object, which may be forwarded to the Mission House, No. 6, Fen-court, Fenchurch-street.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated

July 18, 1823.

You have long ere this heard of the death of Brother Ward: his end was honourable to the gospel he professed, but we severely feel his loss. Sister Ward and his two daughters are well. The death of my son Felix was, and still is, much felt by me. He was highly useful in correcting several versions of the scriptures, and getting them through the press. The whole of that, in addition to my former labours, now falls on me; I have also engaged to correct and publish the labours of the late Rev. Mr. Schroeter, who was employed as a Missionary by the Church Missionary Society. His manuscripts consist of materials for a Grammar and Dictionary of the Bhote or Thibet language. The Grammar I must write from his materials, and the interpretations of the words in the Dictionary being in the Italian language, I shall have to translate. My Bengalee Dictionary will take fully another year before it is printed off; and to add to my labours, I received yesterday from Government an appointment to a new office, in addition to that of Professor; viz. that of Translator of the Regulations of the Governor-General in Council into the Bengalee language. I have just received from England information of my being elected a Fellow of the Linnean Society of London, and a member of the Geological Society; and a Diploma, constituting me a corresponding member of the Horticultural Society of London. I bless God, that though nearly sixty-two years of age, I enjoy nearly as good health as I ever did, and get through as much work as ever.

I have reason to think the work of conversion goes on and prevails gra-

dually among the natives. I received a letter from Monghyr* a few weeks ago, giving an account of the baptism of several persons. Sister Chamberlain says, "What happiness would it have given my late husband to have witnessed what I have since seen." A letter received yesterday from Brother Thompson of Delhi, mentions a number of highly encouraging circumstances. One received from my son William, a fortnight ago, informs me that his encouragement lately has been more than for a long time past. Brother Fernandez has baptized nearly twenty persons within the past year; and Brother Fink has baptized some of the Mugs or Arakanese, and soon expects to baptize more.

Schools for the education of native female children have been successful beyond all expectation. There are a great number of large schools in Calcutta, raised by Mrs. Wilson (formerly Miss Cooke). I think we have twelve, or more, at Serampore and its neighbourhood, which are regularly visited by our young ladies every day; and I am happy to see the lively interest they take in this department. At the late festival of drawing the Car of Jugurnath, which, by the bye, ends this day, I think our brethren dispersed 8000 pamphlets in the Bengalee language. Brother Mack was highly gratified by seeing one man mounted on the Car near the wooden horses securing a tract with the utmost care. We trust some of this seed will spring up; at any rate the gospel is more and more known and read among the natives of India.

HOWRAH,

In the Neighbourhood of Calcutta.

Extract of a Letter from Mr. Statham to Mr. Dyer, dated

June, 1823.

THANKS to the Father of mercies, my health has been wonderfully preserved this year; so that I have not been under the necessity of deferring a single service I have had to perform. Our new chapel at Howrah is finished, and was opened on the 27th April. The place is a very neat and commodious one; it has cost altogether about 10,000 rupees—most of which I have the pleasure to say, has been collected, as a debt of 700 only remains; and if all the subscriptions are collected, we shall have enough, and to spare. How wonderfully we have been blessed in our efforts! Three years ago this place was without a gleam of gospel light, except when any of our brethren came to the house of a friend, and spoke to a few individuals that could be collected together: now we have the happiness of witnessing nearly all the inhabitants assemble on the Lord's-day, to visit the sanctuary! O that the Spirit may breathe on the dry bones, and that it may be said of our new chapel, This and that man was born there!

I am pleased to add, that on consulting one or two of my friends, we have determined to build a Native place of worship on a plan more likely to gain the attendance of the Natives than any yet built; the expense to be defrayed by these individuals. Brother Carey was here the other day to consult with us. May the Lord approve and prosper the work of our hands! I find a greater willingness in the Natives to receive tracts than formerly. I visited a family of Brahmins of high caste some months ago, who would not touch a tract. I left a few at a Banyan's shop close by; by that means they got a sight of them, and the last time I went there (it is about six miles distant,) I was agreeably surprised by an application from them for some tracts, I had plenty—I gave liberally. Last week a boatman called upon me, to whom, about nine months ago, I had given some Gospel Magazines in Bengalee. He had made a voyage up the river to Bankipore; he said his friends there were so interested with the books, they had begged him to bring more: I supplied him. O that these crumbs of bread cast on the waters may be seen many days hence. I to-day have had an interesting conversation with a rich Baboo, which, D. V. shall be related in my next. I have much pleasing duty to perform, in consequence of being Minute Secretary to the Calcutta Bible Association. The Word of Life has been freely dispensed, and many interesting scenes have been developed. I do consider that the friends of Missions may indeed rejoice in present prospects!

MOORSHEDABAD.

SEVERAL Letters have lately reached us from our friend Mr.

* *g must always be sounded hard in Indian words.*

Sutton, who has been as diligently employed in the Missionary labour, as the state of his health will permit. We are much concerned to add, that the last accounts from him, were much less favourable on this head, than we could wish.

Under date of April 16th, he mentions an interview by a brother Missionary, at one of the large assemblies so common in Bengal.

Last week I met Mr. William Carey of Cutwa, at a large assembly of natives at Augurdeep, where we found numerous and attentive congregations, who heard with gladness, and received books and tracts with greediness. The dust, noise, and heat of these assemblies, are trying; but the consideration of our having done our utmost to make known the riches of the gospel, is more than a compensation for all our trouble, and indeed I think I may say, that like our late brother Chamberlain, the more I do the better my health is. Brother Carey was mentioning to me several instances of the slow, but yet sure workings of the truth: one old man lately came to Cutwa from Beerboom, and declared his desire to embrace Christ, for he said he had heard the gospel for eighteen years, and had often spoken to his family on the absurdity of idolatry, but as he could not persuade them to follow him, he had determined to give himself up to that religion which he knew to be the only true one. Another instance was also mentioned, brother Carey preaches on the Thursday evenings near the river, and lately several native females sent for one of the native christians, begging to be instructed more about Christ, for they said they had for a long time attended secretly at or near the place where brother Carey preached, in order that they might hear the gospel, but they were afraid to send to bring any one to speak more fully on the subject till then.

A second communication, dated in May, describes another visit to a similar concourse of people, near Berhampore. Before the close of that month, he took another excursion with the same view, of which the following account is given, under date of July 8th.

My journey in May to the assembly at Jangypore, was both interesting and profitable, and with the assistance of Pran-krishna, the gospel was made known to many. The preaching of Pran-krishna, appeared to please the natives greatly; his illustrations were apt, and such as they could all fully understand! Our method of proceeding was this, namely: We attended early in the morning, and continued till the sun was hot; and afterwards in the evening, till dark. Upon our arrival among the people we took our station in some prominent place, where I first commenced and continued speaking for fifteen or twenty minutes in Bengalee. Pran-krishna then followed for about half an hour, after which we distributed tracts and copies of the scriptures, and proceeded to a second place in the fair, where we did likewise, and so on to a third, and this we continued in the morning and evening for three days.

I have one native inquirer, he was a Musselman, and has thrown away his caste. I cannot say much concerning him at present, he appears desirous of instruction.

During the last week, I had two men at my house, who informed me they had received some tracts from me at several fairs, and they wished for more, as they would be attentively read in the village in which they lived. It would be vain for me to say any thing concerning the progress which the gospel is making in general, through India, for we are liable to so much misconstruction; but I am often led to hope it is greater than outward appearances would lead us to suppose.

We feel we have very many difficulties to encounter, but greater is he who is for us, than all who can be against us. *The mountain of the Lord's house must be exalted above the hills, and all nations shall flow unto it.*

DIGAH.

Extract of a Letter from Mr. Rowe to Mr. Saffery, dated Digah, April 23, 1823.

Our native brethren are pretty active in their daily labours of love among their countrymen, but still without any apparent success. The other evening they accompanied me

on a visit to one of our native schools in a neighbouring village. On the way we passed several thrashing floors, on which numbers of oxen were treading out the corn, and numbers of people were employed in separating the chaff from the corn, by winnowing in a high wind. The season, and employments of these labourers, naturally suggested a very important subject on which to commence a conversation, the harvest of the great day. Those present appeared to be greatly interested in the comparison which was drawn between their present employments, and what is to take place in the day of the Lord Jesus. After we had drawn the comparison, and all appeared much interested in the subject, the all-important question was proposed: Shall I then be found among the chaff or the wheat? The question was first put personally to an intelligent bramhun who had taken a leading part in the conversation. He said in reply: "This is a very weighty question, and I confess I am not able to give an answer." We endeavoured to show him what was necessary ere our minds could be satisfied on a point so momentous. When we had closed, the brahmun addressing himself to his countrymen, said: "Brothers! what excellent words these are: these words are truth." I could not help being affected to see a man so near the kingdom of God, and yet, when pressed to receive the truth, shrink back at the consequences, as they related to his temporal concerns.

On another occasion we met with a bramhun of a very different character. Out of this man we could get nothing that was at all rational. He obstinately maintained that he was not a sinner. Being pressed too close respecting the nature of his thoughts and actions, he endeavoured to support his former declaration, by asserting that these referred only to men, and that transgressions against men, were not sins against God. His attention was directed to sins which had an immediate reference to God. This produced no concession. An appeal was made to the bystanders, all of whom gave it against him. He still obstinately persisted in the denial. It was then suggested that he had, at least in part, lost his reason, and he was advised to apply for leave to enter the insane hospital. This mortified him a great deal, so that he gave up his foolish argument, and listened *with some attention to* what was afterwards said.

The native schools, male and fem are much as usual, except the sc for girls at Dinagepore. This ha late declined, but we have not been able to ascertain the cause. children are getting on, all th considered, as well as we can exp Mrs. Carpenter has four native g in her school, and she embraces ev opportunity that offers, of conver with native females respecting gospel.

At the same time Mr. Ro transmitted an account of "Lyme Female School," un the charge of Mrs. Rowe, to friends in that town by whom is supported, from which we ha been favoured with the follow extract.

"THERE is a native woman at Din pore, who is very persevering am many difficulties, in her endeavour improve her mind. She is what called a paun Walee, viz. a selle paun, a spicy hot leaf, much used the Natives. Herewith you will ccive a specimen of her writing. I a copy of a spelling exercise of wo of two syllables, taken from the F doo Spelling-book. The book is pr ed in the Nagree character, and copies it in the Kythee, which is character commonly used in writ Her husband opposed her for s time, and would not allow her eve receive instruction at her own ho During that period she was nece tated to make what improvement could at short intervals, when husband was from home on busin At the same time she had a son in of our Native Schools, and she u frequently to go to the school, un cover of taking sweetmeats to her s and while there on this ostensible rand, she would get a lesson from master, and request him to solve difficulties she met with in her end vours to learn to read at home in absence of her husband. He has length given up his opposition, and lows her to read and write as much she pleases. It is truly pleasing see her improvement, though her p gress has been rather slow; and m especially so, when it is conside that she has no inducement but own inclination. Let us hope a pray that hereafter she may obt that knowledge that shall make wise unto salvation.

"We have reason te hope that t of our Native school-mistresses

converted, and we confidently hope that God, in thus blessing them, intends to make them a blessing. These women, and even the paun Walee, who, we fear, is still in heathen darkness, appear to great advantage, contrasted with those who have never attempted to gain instruction. I was much struck with this circumstance while observing the difference between the situation of one of these schoolmistresses, who is the wife of our Native brother Hurree Das, and that of one of the neighbours. She appears in her house with all the independence of a European woman, while her neighbour is kept in the greatest degree of servile subjection. The husband of the latter considers himself so immaculate, that if his own wife were to touch the food he was about to eat, it would be rendered unfit for his use; and she is so deplorably ignorant as to think this is in reality the case: yet even this man and woman have consented to let their daughter attend one of our schools. To overcome the prejudices of the Natives, and obtain the object which lies so near our hearts, must be a work of time and perseverance; and God often sees fit to exercise our faith and patience, for the purpose of proving our sincerity. We shall assuredly reap, if we faint not. Indeed we have already seen the fruit of our labour. If we look at detached parts of the work, we shall perhaps feel discouraged at the little which has been apparently effected; but if we take a view of all our efforts combined, we shall be constrained to say God has done great things for us. How many have been stirred up to promote this object, how many Native females are instructed in different parts of this country, what success has already attended these first efforts!—We have reason to bless God and take courage."

COLOMBO. *(Ceylon.)*

A LETTER, lately received from Mr. Chater, conveys the gratifying intelligence of the completion of the important work in which he has been, for several years, engaged, in connexion with two Missionaries of another denomination. "The whole of the Bible is now translated into Singhalese, and an edition of 1000 copies is printed off."

BENCOOLEN.

IN the quarterly letter from this station, dated in Jan. 1823, there is a paragraph, which will interest many of our readers, as tending to shew the gradual effects of the establishment of a Malayan press, and as introducing a very favorable specimen of their ethical compositions.

SOME of the Natives seem desirous of employing the press in printing some of their favourite books. Proposals are now in circulation for printing, by subscription, a very popular native work, called "The Crown of all Kings." It is in reality a translation from the Arabic; but it is one of the best books, both in point of style and morality, which the Malays have among them; and it would, we believe, be helping them to advance a step in civilization to print it for them, if a sufficient number of subscribers can be procured. The proposal originated with the natives, and is one of those slight indications of improvement, which we cannot behold without pleasure. That you may form some idea of the kind of morality contained in this work, we will subjoin a few extracts for your perusal.

Extracts from a Malay Book called The Crown of all Kings.

"The vehicle of human life never stops; it is always moving, but man does not know it. Every breath of man is like a step in his journey; every day is like passing a valley; every month is like a mile; and every year is like a league.

"Every breath that is emitted from the body of man, is like a stone broken down from the house of his life; for every breath diminishes the time which he has to live. By another mode of reckoning, every breath is like a step, by which we recede farther from the world, and approach nearer to eternity.

"This world is in truth like a temporary bridge in the road to eternity, and whoever erects a dwelling on this bridge, for the sake of enjoying pleasure, is ignorant and foolish. If a wise man erects a building on this bridge, he considers that he must soon leave it; and he does not encumber himself with ornaments and luxuries; but his mind is set on making preparations for

his journey to another world; a journey which is both long and difficult. He does not wish to load himself with useless burdens, for the more the business of life, the more thought, anxiety, and trouble while he lives, and at death, impatience and regret that he must resign his life, and leave his property to another. If his property has been lawfully obtained, it causes him trouble while he lives, and impatience and regret at death; and if it has been obtained unlawfully, it causes anxiety in this world, grief at the hour of death, and exposes him to punishment in the world to come.

"Some wise men have said: 'This world is like a dream, and all the inhabitants of the world are like persons asleep; and when they awake, they find that nothing remains of all those things about which they have been dreaming.'

"Some wise men have said: 'This world is like lightning; as soon as it is seen it disappears.'

"Some wise men have said: 'This world is like an old woman, profusely ornamented, and arrayed in beautifully coloured garments; seen at a distance her appearance is captivating, and those who do not know her are enamoured with her, but those who know her, despise her.'

"Some wise men have said: 'This world is like an inn on the road, with two doors; those who come to this inn to-day, enter at one door, and to-morrow when they leave, go out at the other.'

(To be continued.)

PADANG.

THE last letters received from Mr. Evans, by the Secretary, were dated in May, 1823, at which time his health continued so delicate as to lead him to fear that he may be under the necessity of taking a voyage, "a remedy," he adds, "which nothing but immediate risk of life would reconcile my mind to."

From this cause, and others to which we have had previous occasion to allude, Mr. Evans's exertions had been, of necessity, *confined within narrow* limits. *The Malays had greatly* pained him by their extreme apathy, and from the Europeans nothing like aid or co-operation was to be looked for. Amidst all these discouraging circumstances, however, he had met with one little incident adapted to sustain and cheer his mind with the hope that he had not been directed thither in vain. We give the account in his own words:

"Soon after our removal from the town we became acquainted with the widow of a respectable European, who, like many of the ladies born here, could speak little but Malay. We used frequently to see her, and were much pleased by the willingness, and sometimes even anxiety, which she manifested to learn more of religion than she knew. A few months after we knew her, she became sick, and was confined to her house, where we frequently went to see her, and I read and talked with her on the best things, with which she always seemed well pleased. As she grew worse, our visits were more frequent, and I sometimes prayed with her, for which she expressed herself thankful. At length it pleased the Lord to call her hence. During the last few days of her life I often called upon her, and conversed with her, and from all I could gather, felt a strong hope that she died in the Lord. Her knowledge was limited indeed, but as far as she knew, her heart seemed rightly disposed. She perceived herself to be a sinner, and professed to hope for mercy only through the Redeemer, and surely those who trust in him shall never be confounded?"

WE have this morning, (February 19,) been favoured by a friend of Mrs. Evans, with an extract of a letter from her, dated so late as September last, which, we rejoice to perceive, gives a more encouraging statement of affairs at Padang.

THE government permits us to pursue our way without either molesting us, or appearing to give any sanction to our proceedings. Mr. Evans is out most evenings, distributing books and preaching, or rather talking to the people. Last evening I accompanied him: I think he must have had thirty

hearers, they were very attentive, and received some books with much pleasure. Some who had previously received books, will go so far as to say, that what they contain is unquestionably true, but they give no reason when asked—why are not their principles adopted? In general, I fear their remarks are only complimentary. It is a difficult matter to ascertain the real sentiments of a Malay. Mr. E. has lately sent in another petition to the Governor General respecting the schools. The petition is going through the hands of a gentleman, who is expected to return to this place in a few months as Lieutenant Governor. He is now Colonel of the forces, a character with whom we are highly pleased, and from whom we have received many polite attentions. He has promised to exert all his influence and interest on our behalf. We have lately received so many attentions from persons in power, that we cannot help thinking it is all a token for good. I hope it is our earnest wish that every thing may tend for the furtherance of the blessed gospel.

You will be pleased to hear that Mr. Evans a few months since, baptized an English gentleman, which excited a great deal of emotion, though I fear not much interest, for alas! the European inhabitants are for the most part, so much immersed in the concerns of the world, as to leave far behind all thoughts of God, and anxiety for their eternal welfare, &c.

KINGSTON.

We have the pleasure of announcing the safe arrival of our friends, Messrs. Phillipps and Phillippo, with their wives, at Kingston, on the 21st of December, after a very pleasant and favourable passage of seven weeks. They landed at Port Morant, on the 19th, and were most kindly and hospitably treated by the owner of the estate there. On Saturday they proceeded by water to Port Royal (the wind not being favourable for Kingston,) where they experienced a most cordial welcome from the friend at whose house the ministers from Kingston are accommodated; and on the Sabbath morning, at sunrise, reached Kingston, to the great delight of the numerous friends there.

A subsequent letter from Mr. Phillipps, (dated so lately as the 12th of January,) states, that on the last Sabbath in the year (1823) he commenced his work by baptizing, in the new chapel, one hundred and forty-eight persons, whose characters had previously undergone the strictest scrutiny, and who, we were led to believe, had, through grace, been made pure by the blood of the Lamb. On the same day, an addition of one hundred and one persons was made to the second church, under the care of Mr. Tinson.

Mr. Coultart, whose arrival in England with Mrs. Coultart was noticed in our Number for January, has re-embarked for his important station at Kingston.

Contributions received by the Treasurer of the Baptist Missionary Society, from January 20, to February 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.		£	s.	d.
North of England, Auxiliary Society, by J. L. Angus, Esq. Treasurer*							
North Shields ..	8	15	2½	Broughton	16	7	6
Sunderland	23	15	6	Collections and			
Hamsterley	7	8	0	Donations in the			
Rowley.....	3	3	0	Eastern District of this Society, by Mr.			
Hindley	3	0	8	J. A. Haldane..	117	1	11½
Newcastle	13	2	0				
Do. by Miss Angas	18	0	0				
Do. Juvenile ...	8	1	4				
*Maryport	7	7	5				
					226	2	7

* *A portion of the above sums is placed to the Translation fund as directed.*

	£	s.
Burdley, Collection, &c. by Rev. G. Brooks	3	0
Eltham, Missionary Box, by Mr. J. Williams	1	0
Montrose, Society for Mission, Schools and Tracts, by Mr. Dow	10	0
Western Association, South Wales, by Rev. D. Evans	30	0
Hull and East Riding, Auxiliary Society, by John Thornton, Esq. *		
Hull 88 4 6		
Cottingham 5 0 0		
Bishop Burton 6 10 11		
Driffield 3 0 0		
Beverley 22 1 8		
124 17 1		
Previously Acknowledged 100 0 0		
	24	17
East Dereham, Collection and Subscriptions by Rev. J. Williams	17	7
Hemel Hempsted, Penny Society, Half Year 10 0 4		
Missionary Box 0 9 6		
	10	9
Kent, Auxiliary Society,		
Margate, Collection, &c. by Rev. G. Atkinson	22	5
Sundry Friends by Ditto	15	9
Edinburgh, Auxiliary Missionary Society, by Mr. Yule	20	0
Shoe Lane, Auxiliary Society, by Rev. J. Elvey	10	5
Leicester, &c. by Mr. John Carryer:		
Collections, by Rev. R. Hall 51 17 0		
Penny Society 45 15 7		
Independent Church, *Lutterworth* 4 0 0		
Donations and Subscriptions 9 7 0		
	110	19
Worsted, Collection and Penny Society, by Rev. Richard Clark	14	15
Diss, (Norfolk) Annual Subscriptions, &c. by Mrs. Ward	9	3
Ingham, Collection and Penny Society, by Rev. J. Kinghorn	12	8
Norwich, Sundries, by Ditto	21	12
Dartmouth, Auxiliary Society, by Mr. Larwell	6	13
Olney, Subscriptions, by Mr. Wilson	6	0
Reading, Collection and Subscriptions, by Rev. J. H. Hinton	97	0
Loughton, Missionary Association and Subscriptions, by Rev. S. Brawn	7	15

TRANSLATIONS.

Robert Haldane, Esq. of *Auchingray*, by Rev. C. Anderson	100	0
Perthshire, Bible Society, by Ditto	50	0
E. by Mr. Burls	5	0

FEMALE EDUCATION.

Rye, (Sussex), Friends, by Rev. A. Smith	5	0
Birmingham, Young Ladies, by Rev. J. Morgan	23	17

TO CORRESPONDENTS.

The thanks of the Committee are presented to Mrs. Davis, of Reading, for a parcel of Magazines, and other Books.

An unknown friend has left at the Mission House, Two Seals, &c. for the benefit of the Society, for which he will accept thanks. The Secretary, however, begs to remark, that it would be better for individuals, intending to devote articles of this description to the cause, to dispose of them *themselves*, as he is apprehensive the donors may be disappointed in the amount obtained for them.

Our friend at Rochester is informed that the remittance of £17 : 7 : 6, on account of the Chatham Juvenile Society, by Mr. Charles Davies, Jun. Treasurer, has been duly received.

* A portion of the above sums is placed to the Translation fund as directed

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

APRIL, 1824.

Sketch of a Sermon delivered at the Baptist Monthly Meeting of Ministers and Messengers, at Eagle-Street Chapel, on Thursday, January 22, 1824, by the Rev. F. A. Cox, A. M.

PSALM cxviii. 25: "Save, now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity."

IT is characteristic of the genuine Christian, to feel deeply interested in the prosperity of the church of God; in consequence of which, he is incessantly prompted to the exercise of fervent prayer, and the exertions of benevolent activity. In seeking the prosperity of the church, however, we must not be selfish and bigotted. The desire of some persons is to promote only the prosperity of that particular church with which they stand in immediate connexion; it is not the cause of Christ, but their own cause, which engages their exclusive attention. In what relates to themselves, their sensibility is extreme and morbid; but they either cherish an envious feeling at the success of others, or manifest no sympathy with their afflictions.

In seeking the prosperity of the church, our sentiments must not be loose, indefinite, and vague. Some seek its prosperity in so general a way, that they accomplish no good; overlooking the claims and *duties of home*, and having no fixed object, no warm regard, no vigorous and concentrated attachments. There is no *propriety*, no *proportion*, in their zeal, and the force of their character, the moral effect of their influence, is lost by diffusion. Their ductility and malleability are such, that, at length, they have little sensible weight: consequently, they neither stimulate others, nor produce any beneficial impression themselves.

The context refers to the erection of the Christian church—to the glorious corner-stone of the building—and to the wonderful proceedings of Almighty Power and Providence, in thus securing the salvation of mankind; excited to a holy and impassioned state of joyous anticipation, the Psalmist exclaims, "This is the Lord's doing, it is marvellous in our eyes"—"Save now—O Lord, send, now, prosperity!"

I. *Some considerations which should induce us to pray earnestly for the prosperity of the church, and endeavour to promote it.*

(1.) It is the church of Christ; for which he became incarnate, and shed his precious blood; and whose interests he ever lives to promote. Having died to redeem the church, he is inexpressibly

concerned to gather his people from every quarter of the world; and, for this purpose, he originally sent forth his apostles, and afterwards his ministers, to "preach the gospel to every creature." Each member is dear to his heart, and, for the benefit of all, he has instituted his sabbaths, and his ordinances. They are "his people, the sheep of his pasture," and the spiritual provision which he makes for them, indicates, at once, the amplitude of his resources, and the intensity of his affection.

(2.) God is the hearer of prayer, and has expressly connected the bestowment of the blessing, with the use of the means. The out-pouring of the Spirit is in answer to prayer; and the history, especially the more recent history, of the church, evinces the truth of the following positions:—A spirit of prayer usually *precedes* remarkable revivals in religion, and a general renewal of the drooping energies of Christians, drawing down from heaven the rain that refreshes and renews the face of the moral wilderness — *continued prosperity* has frequently *accompanied* the continued fervency of prayer—decline in religion, both general and individual, has been often, and is commonly, superinduced by negligence with regard to personal, social, and public prayer.

(3.) The glory of God, and the honour of the Redeemer, are very intimately connected with the prosperity of the church. It was the petition of Christ, when on earth, "Father, glorify *thyself!*" This must ever be the highest purpose of the infinite and ever blessed God. For this end the worlds were created, and all orders of being endowed with *their respective* faculties, and placed in their respective situations. If it were possible to imagine that, on the whole, the glory of God were not promoted in the universe, nothing would be so desirable, and nothing so inevitable as its destruction. Then ought the sun to be turned into darkness, the stars to be arrested in their courses, and the heavens to be no more!

But the redemption of man, and the constitution of the Christian church, are especially intended to promote the glory of God, and to exalt his eternal Son. The decay of any one church, the misconduct of any one Christian, is, so far, a counteraction of that design, and is to be lamented beyond all expression. The divine glory is advanced by the conversion of sinners, the sanctification of saints; the multiplication of believers, and their individual manifestation of the principles of Christianity, which, being implanted in the heart, spring up and expand into all the graces of the Spirit, and the inimitable beauties of holiness.

II. *The principal causes which tend to obstruct the prosperity of the church.*

Some which might be enumerated operate detrimentally on individual churches only, and others on the Christian cause at large: let us mention a few which have a more direct application to ourselves, or to local communities.

(1.) Faction: to which the apostle alludes in writing to the Corinthians:—"It hath been declared unto me—that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I am of Apollos, and I of Cephas, and I of Christ." In the present day, faction may assume sometimes a

different, but often a similar, shape—as in the institution of invidious comparisons, to the annoyance of edification—in the display of that fickleness of mind, and caprice of feeling, with regard to the ministers of the gospel, which lead to a spirit of dissipation, and, if I may be allowed the term, of religious vagrancy; and prove singularly detrimental to personal religion and general prosperity. The dissatisfaction generated by these means, is often ill-founded; and results rather from a perversion of taste, than a change in the ministry. It of course connects itself with—

(2.) Irregularity of attendance on the public means of grace, and improprieties in the discharge of this duty. Frequent non-attendance—a late arrival—an inattentive manner, or drowsy habit—wandering to different places, without sufficient motive, or from an improper one—disregard of social prayer-meetings—have all a pernicious effect. They have this effect—upon the individuals themselves—upon others—upon the minister of the word, and, therefore, again reflectively upon them, and the cause in general.

(3.) A partial bestowment only of our energies in the cause of the church.

There is, perhaps, only a general support afforded, without the concurrence of zeal and decided attachment—or, a general regard to religion is manifested, without a particular profession; which, from its decided character, might prove eminently influential—or, a division of feeling and of effort among various and distant churches, such as to produce a neglect of local claims, and more domestic duties—or, too *great reluctance to connect a real, practical self-denial* with our religious services; for, in devoting money, time, or talent, we ought to take up our cross and mortify self.

(4.) The toleration of gross evils. Of these we have an affecting instance in the Corinthian church. A diseased member may infect and endanger the whole body.—It is of vital importance to preserve *purity;* for it is not the *numbers,* but the *purity,* of a church that renders it truly illustrious.

(5.) Indecision in those who stand prominently, though but outwardly, connected with the christian church: and whose *prompt* and *full* obedience would be essentially serviceable to the general cause, and eminently encouraging. I particularly refer to the young and rising members of families distinguished by their general respectability in the world, and whose conduct naturally and necessarily attracts the notice of christian assemblies. Alas, how often does their connexion with the cause of religion, (if connexion it deserve to be called,) resemble that of the leaf quivering on the extreme ramification of the tree, and scarcely pendent by the thin, attenuated fibre! How frequently, instead of "putting their shoulders to the wheel," they only touch it with their finger, and rather obstruct its motion than aid its progress, by their languid aid! "I speak not these things to shame you, but, as my beloved sons, I warn you."

III. *Indications of genuine prosperity.*

It will of course be inferred, that the absence of the causes just mentioned, will tend, so far, to afford an inferrential evidence of prosperity; but the subject demands a more full de-

velopement of moral demonstration.

(1.) Genuine prosperity will be evinced by the prevalence of prayer. To this I have already adverted in an incidental manner: but it requires a reiterated urgency of appeal. Fervent prayer is both a means, and an indication of spiritual prosperity: at the same time, it ought to be remarked, that the existence of this devotional vigour is not always to be ascertained, or accurately measured, either by the numbers who attend social meetings for this purpose, or the abundance and variety of gifts which may there be discovered; but more certainly by temper, and the pious habits of private life. Still a general and ardent spirit of prayer, will unquestionably *tend* to produce an observance of social and public opportunities of worship.

(2.) The prevalence of brotherly love, and a general disposition to sustain each other's burdens, evince a state of prosperity. There are, I think, some prevalent errors upon this subject. It is not essential to brotherly love, that all the distinctions of rank and station in civil society, should be overlooked. Nor is it essential, that an equal degree of intimacy should be cultivated by each member of a Christian community, with every other, or by the minister, with all the families and individuals of his charge. This would be obviously impossible, and would preclude the cultivation of that distinguishing friendship which the very principles of our common nature dictate, and which Christianity encourages.

But brotherly love, the prevalence of which in a church is indicative of its real prosperity, includes, in its exercise, displays of mutual estimation, founded upon the observance of the spirit of Christ, and assimilation of his character—a readiness to sympathize in the joys and sorrows of our fellow-christians—a disposition to promote each other's interests, and to guard each other's reputation—to observe and appreciate excellencies—to conceal, rather than magnify defects.

(3.) A willing and general cooperation prognosticates a vigourous state of piety in a Christian community. This is the most powerful engine both in the political and the religious world. There is no strength in a rope of sand, but the most attenuated threads of the silk worm, may, by union and combination, become mighty as a cable, and strong as a rod of iron. How feeble, powerless, evanescent, is a drop of water; but behold it in union with its kindred particles in rivers and rolling oceans!

(4.) Spiritual prosperity is traceable in a rich exhibition of the graces of the Spirit. It is not the *external*, but the *internal* character of a Christian community that bespeaks its prosperity. However wealthy, if it be not rich in faith—however celebrated, if it be not adorned with the beautiful attire of holiness, however numerous, if it be not abundant in "good works," and in the fruits of righteousness, genuine prosperity will not be its characteristic!—In conclusion,

1. Let every one, from this hour, adopt the language of the text as *his own prayer*.

2. Let every one make the object about which such ardent solicitude is manifested, *his individual and incessant aim*.

3. Wherein we have felt our-

selves *reproved*, let us *submit*, and not *resent* these statements—wherein any may be conscious of, at least, an *implied commendation*, let them humbly receive the encouragement, and go on to *perfection!*

CHURCH OF PERGAMOS.*
No. III. Rev. ii. 12—17.

PERGAMOS was a city of Mysia, situated sixty-four miles from Smyrna. It has obtained some celebrity from its having given birth to GALEN, the Physician; but much more, in the estimation of Christian geographers, from the church which was formed in it at so early a period: and which produced, from among its members, a follower of Christ so distinguished for zeal and faithfulness, as not merely to put his life in hazard for the sake of the Lord Jesus, but to lay it down in the defence of his truth. Blessed ANTIPAS! neither thy office in the church, nor thy situation in life, are mentioned: circumstances these, not necessary to be known in comparison with thy self-devotement to the work of the Redeemer, and thy willingness to bleed in his cause. To have had thy eulogy pronounced by HIM, "who hath the sharp sword with two edges," (emblematical of his word, which is quick and powerful, and sharper than any two-edged sword,) is an honour much more distinguishing, than what any of the great conquerors in the earth have obtained, from the splendid orations pronounced at their graves, or the expensive monuments that have been erected to their memory! On these we may read, "Here lies the great and renowned!" On thine is inscribed, as with the pen of a diamond, and as lead in the rock for ever: an EPITAPH; suggested by wisdom infallible, and by integrity immutable, designed, at once, to describe thy character as a true Christian, and to perpetuate thy memory as a triumphant hero, "ANTIPAS MY FAITHFUL MARTYR."

From what is said by the Saviour, speaking from the throne of his glory, of the state of society at Pergamos, we may conclude, it was the metropolis of Satan's empire: the rendezvous of his army. It was here he had fixed his "seat;" here he "dwelt." In this city, all his policy, malice, and cruelty, were concentrated: here were displayed, in perfection, the cunning and fraud of the old serpent; the ferociousness, and love of blood of the roaring lion: of which the shocking errors that were held, and the horrid practices committed, by some members of the church, and the cruelties which had been inflicted upon others, afforded sufficient and decisive proof, that the great body of the church had "held fast" their profession, and "not denied," or blaspheme, "the name of Christ," when exposed to such baneful examples, and such dreadful sufferings: that, on these accounts, they should have received the Saviour's commendations, who

* Pergamus, Pergamo, or Bergamo, is situated on the banks of the Gremakli, the ancient Caicus. There are now in it one Synagogue, one Greek church, and one Armenian church. At the Greek church is a school of boys taught by a priest. There are also other Greek schools. They contain about twenty scholars each. The population is about 15,000; viz. 1500 Greeks, 200 or 300 Armenians, 100 Jews, and the rest Turks. The streets are wider and cleaner than the generality of those in Asiatic towns.

perfectly "knew their works," and "where they dwelt," was no mean praise. When the bush burned with fire, and remained unconsumed, it was a demonstrative proof, that Jehovah was in it: and, that a feeble church should continue to exist, even in the precincts of Satan's court; in the immediate vicinity of brothels and stews, and within view of the instruments of cruelty, to torture them as martyrs at the stake: that they should have stood firm even in those days of persecution, when Antipas, their brother and companion in tribulation, sealed his testimony with his blood, notwithstanding all the corrupting devices, and hellish malice of Satan, afforded an irrefragible evidence, that He was ever present for their support and defence, even the "Head of all principality and power, and might and dominion, not only in this world, but also in that which is to come."

We have churches which are situated in places much resembling Pergamos, as regards one part of its description: viz. those seaports, or naval arsenals, where, during the last war, the vice which is here so pointedly condemned, notoriously and extensively prevailed. The intercourse kept up with the navy, where uncleanness was tolerated, if not patronized, necessarily corrupted the minds of persons who were members of those churches, and the consequence was, that many of them proved themselves by their impure principles and conduct, to be the disciples of the corrupt and corrupting Balaam: "who taught Balak to cast a stumbling-block before the children of Israel,—and to commit fornication."

But the commendations of the *compassionate* Redeemer, are mixed with faithful reproofs, and solemn warnings. "Nothing," says the judicious Charnock, "can be more offensive to a careful gardener, than to find weeds in a bed of tulips:" and nothing is so offensive to the Lord Jesus, as to find persons, who are committing the most unclean practices, or holding the most destructive errors, associated with his genuine disciples: who ought to have put away from among themselves such wicked persons, and to have borne a zealous protest against their heretical sentiments, by rejecting them from their communion. For a church to retain in its communion, any person who is known to live in acts of uncleanness, or who holds "the doctrine of Balaam," that the law of God is not a rule of life to the believer, that his precepts respecting marriage, need not be regarded; and, that an unlawful intercourse between the sexes, ought not to be restrained or condemned, is most offensive to the Holy Saviour. Who does not see that evils of every kind follow in the train of this wicked principle, and that, for a church not to "mark those men" who hold such a doctrine, would be to incur the displeasure of the Lord Jesus, and to run the risk of being punished by Him, "who hath the sharp sword with two edges."

That there should have been persons in the church at PERGAMOS, who did not blush to own themselves the disciples of the covetous, wicked, and seductive Balaam, who perished in his iniquity; though not till after he had been the guilty instrument of leading others into the pit of destruction, is, indeed, a most awful consideration. What, then, did

this church, while bearing the sacred name of Christian, that and encourage idolatrous practices, and lewd courses? Were not these the doctrine of the "Nicolaitanes?" and had the church at Pergamos, instead of hating these things, as the church at Ephesus had done, tolerated their existence, and encouraged their propagation? we could scarcely have believed such a statement upon any evidence short of divine testimony; nor can we sufficiently admire that compassion which led the holy Redeemer to deal with them by warning, and counselling them both by promises and threatenings, instead of casting them away from his presence, and taking his Holy Spirit from them. It reminds us of the declaration of Jehovah to his ancient church: "I am God, I change not: therefore ye sons of Jacob are not consumed."

It is remarkable, that, in calling upon the church, and its pastor, to "repent," or to humble themselves before God, on account of their having suffered these corrupt persons and principles to exist, unreproved and unexposed amongst them; and, of course, "to bring forth fruits meet for repentance," by clearing themselves of any participation in such guilt; the threatening of punishment is not against the body of the church, but against those who had corrupted it: "Repent, or I will come unto thee quickly, and will fight against *them* with the sword of my mouth." The intercession of the great High Priest was prevalent, on account of real believers, none of whom, it may be presumed, had *allowed* or approved of such principles and practices; though they had not, *through, perhaps, a false charity*, zealously protested against them. Whilst the Lord Jesus corrects his own people with a *rod*; he will visit false and corrupt professors with a *sword*: for the threatenings of his word, and the torment of his frown, piercing the guilty conscience, is, indeed, like the entering of a sharp sword into the flesh: and, from horror of mind, many, in the prospect of future misery, have exclaimed, "*The spirit of a man may sustain his infirmity, but a wounded conscience who can bear.*" For a member of a Christian church to walk in the lust of concupiscence, or in the secret practice of wantonness, is to set at defiance the Omniscience and Omnipotence of the Lord Jesus: and to treat Him with contempt, "who hath the sharp sword with two edges."

Amazing condescension, and unbounded compassion, that the Sovereign of the universe, the Lord of angels, the King of kings, and Lord of lords, should deign to call upon this reprehensible church in the language of kindness and love, full of grace and truth;—"He that hath an ear, let him hear what the Spirit saith unto the churches:"—*i. e.* the description of the doctrines and practices which the Saviour abhors and hates: and the threatenings of his speedy coming to punish such unclean professors of his holy religion:—let them hear it, and hate what the Saviour hates: let them hear it, and avoid what will certainly expose to his wrath here, and his eternal indignation hereafter.

But we are likewise to regard "what the Spirit saith unto the churches," in relation to those who "overcome" these wiles and stratagems of the devil; like Joseph, who instantly and prompt-

ly repel the solicitation, by saying, "How can I do this great wickedness, and sin against God:" and who, through a supply of the Spirit of Christ, "overcome the world, and all that is in it; "the lust of the flesh, the lust of the eye, and the pride of life," by persevering in the conflict, unmoved by its fascinations, or unterrified by its frowns:—"Looking unto Jesus, who, for the joy that was set before him, endured the cross, and despised the shame, and is for ever sat down at the right hand of God."

The blessings promised, relating probably to the gracious approbation of the Saviour, of such circumspect upright believers, both in the life that now is, and the manner in which he will receive and absolve them in that which is to come, are expressed in language highly figurative, and full of meaning: "To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." These may mean the inexpressible gratification arising from the enjoyments experienced in communion with Christ at his table, when men eat, as it were, "angels' food," and food of a higher quality than angels ever partook of: "the bread of God, which came down from heaven to give life unto the world"

> "Never did angels taste above
> Redeeming grace, or dying love."

And they may include, also, the sense of pardoning and justifying love, when, by faith, Christians "have access into that grace wherein they stand and rejoice in hope of the glory of God." Or "*the white stone* of absolution," *the believer resting* on the righteousness of Christ for acceptance with God, reads, with astonishment, and inexpressible delight, the "new name written" "the pledge of his being adopted into his family;" "a name better than that of sons and daughters:" For, "if we are led by the Spirit, we are the sons of God.—And the Spirit itself beareth witness with our spirits, that we are the children of God."

It is gratifying to know, from a work called "The Apostolical Constitutions," that these divine reproofs and exhortations produced their appropriate effects upon the church at Pergamos. In the next century, it is said, several of "its members were martyrs in the cause of Christ: and, even in the fifth century, ATTALUS, (a native of this place) was a famous martyr."

O that all the followers of the Lord Jesus may ever regard, with scrupulous attention, what the Spirit saith to the churches, in every part of revealed truth, that, "having such promises they may cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

In concluding this Essay, the writer, addressing particularly the members of Christian churches, adopts the language of Paul to the Corinthians: that they may be preserved from "the doctrine of Balaam:" "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is

without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

IOTA.

London, March 8, 1824.

ON SINGING IN DIVINE WORSHIP.

(*Concluded from Page* 111.)

SOME recent attempts have been made to improve our psalmody, which are of a description adapted to throw us still further back from genuine church music. The trash contained in some "Selections" are quite unfit for any devotional purpose. But Mr. Gardiner's volumes have high pretensions; his first volume is, upon the whole, an admirable selection, in point of musical science, though not always happy in adaptation; but, in the second, he has gone beyond the utmost bounds of propriety, or correct feeling, in the attempt to apply secular music to sacred purposes. There can be no necessity for this mischievous practice. There is an ample sufficiency of sacred music, without torturing minuets and ariettas into hymn tunes. One ingenious gentleman has found words for the Dead March in Saul, in Hymn 63 of Dr. Watts's second Book. This is not quite so bad as the mis-accommodation of Mozart's exquisite duet in La Clemenza di Tito, *Ah pardona*, to sacred words,—a composition characteristically *amatory, tender, and elegant*, in the highest degree, but utterly removed from devotional expression. In these cases, it is not the fitness of the air, but its mere popularity, which leads to the injudicious attempts to press it into the service of devotion; but these divorced melodies will never match well with new sentiments. Religion and good taste alike reprove such alliances. But there is no paucity of genuine church music. The works of foreign composers, to say nothing of native masters of the old school, contain an almost inexhaustible fund, hitherto but little drawn upon. The works even of the incomparable Mozart are very partially known in this country. Those of Sebastian and Emanuel Bich, of Michael Haydn, and other eminent composers of church music, — specimens of which Mr. Latrobe has brought forward, are still less known. The compositions of Mr. Latrobe himself are of a very high order, marked, perhaps, by science more than by originality of conception, but always full of character. In the selection published by Seeley,* (we believe under his auspices,) which is unquestionably the best collection of Psalmody extant, there are several compositions of extraordinary beauty and merit; in particular, those of Knecht, the Rev. S. Fripp, and Miss Bean. A very admirable air is to be found in Cahusac's collection, called St. John's, composed by the late Rev. Richard Cecil; and one, in the same volume, called New Sarum, by the Editor, is distinguished by its singular elegance. Such individual contributions are the more valuable, as springing ordinarily from genuine feeling,

* "Devotional Harmony," 2 Vols. long Quarto.

or being struck off in a happy mood. We do not want for good music; the deficiency is in the demand for it.

But how, it may be said, is the evil to be remedied? How are our congregations to acquire taste and musical feeling? Is every tradesman to turn fidler; every mechanic to learn thorough base? We anticipate a hundred similar idle questions, arising from a mistaken view of the subject; or a perverse misconception of our sentiments. It is not necessary for every individual in our congregations to understand music; but all are more or less sensibly acted upon by it, or by that which is substituted for it, so as to have their feelings disturbed, their devotion interrupted, by what is uncongenial and foreign from the character of worship; or else, so as to have a boisterous levity of feeling excited by the noisy caroling in which they join. It is not for the gratification of the musical that we chiefly desire a reform in our congregational worship; but for the bringing of a better influence to bear on the minds of even the most tasteless and unmusical.—Children and savages are susceptible of the effect of genuine music, although they have no knowledge of it: nor is it necessary to be possessed of musical taste, in order to be quite differently affected by different styles of composition. It is, doubtless, owing to a want of taste, that such vulgar airs as many of the modern popular psalm tunes are preferred to Abridge, or St. Ann's, or Charmouth, or Islington. But this want of taste is connected with a want of devotional feeling, a moral distaste for the solemnity appropriate to religious services; and, on this account, do we consider it as highly inexpedient to give way to this irreligious taste. The objection to the gravity of the old tunes, is as heartless as it is tasteless. But it were a mistake to imagine, that the majority in our congregations give into this rage for noise and novelty: it is the doing of the clerk, and his confederates. Nothing is more striking than the sort of general earnest feeling with which a whole congregation will take part in the Old Hundredth, or some such noble harmony, after the meagre and partial performance of some ridiculous novelty. It is not to be denied, however, that the rich harmonies of the old masters require instrumental aid, to develop their full grandeur and meaning, unless uncommonly well supported in all their parts by practised voices; and it forms, in our opinion, one recommendation of instruments, that they leave less to be done by the singer, affording less room for display, and leaving the mind more at leisure to attend to the sentiment, and to feel it. To think or feel during the singing of many modern psalms, is quite out of the question: the singer is too busy, and too elated, to care much about the words. And this forms the best excuse, bad as it is, for the apparent complacency with which some hymns are sung, which never ought to have found a place in our hymn-book. If a congregation really did think of what they were singing, it is impossible that they could express horrible joy that

"Broad is the road that leads to death,
And thousands walk together there."

Or that,

"Vengeance and damnation lies
On those who dare refuse his grace."

What must an infidel or gainsayer think, on hearing such hymns noisily performed to some brisk melody. There is a tune called Job, which is not destitute of solemnity, and would be one of the best of modern favourites, did it not require the first half of the line to be repeated, which is often inconvenient, and generally unmeaning. We have heard this tune sung to Hymn 100, Book I. of Dr. Watts, in the last verse of which the repeat has a most dreadful and disgusting effect; not worse, however, than in the first verse of Hymn 128, of Book I. Yet are such words coolly and complacently sung, to the disgrace of minister and people. The 92nd Psalm of Dr. Watts is not unfrequently sung to Derby tune, in which there is an awkward fugue, which divides the lines at the fifth syllable. We have again and again noticed with what peculiar spirit the clerk reiterates,

"Blast them in ever — —."

Instances of this description might easily be multiplied; some of an irresistibly ludicrous kind. Bath Chapel tune, for example, sung to Hymn 20, Book I. gives in the second verse, the following repeat,

"Upon a poor pol—."

The absurd introduction of fugues, has, in like manner, converted many of our hymns into catches, and it is difficult to acquit the composer in all cases, of a facetious design. Catches and glees, are indeed, apparently the model for modern psalmody, and many tunes are literally taken from them. We like a good glee, we confess, and are admirers of Calcott, and Webbe, and Lord Mornington; *but we have no* wish to hear "The Red Cross Knights," or "Here in cool Grot," performed to sacred words, though we think they would go down with some congregations. The subject has led us further than we intended, but we must now draw in. We cannot, however, close this article, without noticing a praise-worthy attempt, made two or three years ago, to "reform the practice of singing in the worship of God," by the author of a small volume, the title of which we give below.* Although written in a spirit rather too dogmatical, and we do not on every point agree with him, it contains many useful observations, and the author deserves well of the religious public. In closing these desultory remarks, we would wish to lead our readers back to the point on which they have hinged, that music is the gift of God; that its true character is not that of an amusement, but of a medium of expression, a symbolical language; that its noblest purpose is, the excitement and expression of devotional feeling, and that its adaptation to this end, gives it a claim to be studied and cultivated as a science, and as a language; that it has a religious value, and ought, therefore, to rank among things ecclesiastical. Possibly, we may have touched some discords: our conclusion shall, to all musical ears, resolve them.

"Touching musical harmony," says old Hooker, "whether by instrument, or by voice, it being but of high and low in sounds a due proportional disposition, such, notwithstanding, is the force thereof, and so pleasing effects it hath in that very part

* A View of Modern Psalmody, being an Attempt, &c. By William Cole, 12mo. 3s. 6d. 1819.

of man which is most divine, that some have been thereby induced to think, that the soul itself by nature is, or hath in it, harmony. A thing which delighteth all ages, and beseemeth all states; a thing as seasonable in grief, as in joy; as decent, being added unto actions of greatest weight and solemnity, as being used when men most sequester themselves from action. The reason hereof, is an admirable facility which music hath to express and represent to the mind, more inwardly than any other sensible mean, the very standing, rising, and falling, the very steps and inflections every way, the turns and varieties of all passions, whereunto the mind is subject; yea, so to imitate them, that, whether it resemble unto us, the same state wherein our minds already are, or a clean contrary, we are not more contentedly by the one confirmed, than changed and led away by the other. In harmony, the very image and character even of virtue and vice, is perceived, the mind delighted with their resemblances, and brought, by having them often iterated, into a love of the things themselves. For which cause, there is nothing more contagious and pestilent, than some kinds of harmony; than some, nothing more strong and potent unto good. And that there is such a difference of one kind from another, we need no proof but our own experience, in as much as we are at the hearing of some more mollified and softened in mind; one kind apter to stay and settle us, another to move and stir our affections. There is that draweth to a marvellous grave, and sober mediocrity; there is also, that carrieth, as it *were, into extacies,* filling the mind with a heavenly joy, and for the time, in a manner, severing it from the body; so that, although we lay altogether aside the consideration of ditty or matter, the very harmony of sounds being framed in due sort and carried from the ear to the spiritual faculties of our souls, is by a native puissance and efficacy greatly available to bring to a perfect temper, whatsoever is there troubled, apt as well to quicken the spirits, as to allay that which is too eager, sovereign against melancholy and despair forcibly to draw forth tears of devotion, if the mind be such as can yield them, able both to move and moderate all affections."

Infant Baptism enforced by Penalties!

To the Editor of the Baptist Magazine.

DEAR SIR,

There seems to have been a very general impression of late upon the minds of persons in authority, at home and abroad, that something must be done to promote the moral and religious improvement of the slave population in our different colonies. In the general idea we cannot but rejoice, but it is highly necessary to watch, in detail, the measures that may be proposed, or adopted, lest such as are highly oppressive, and directly opposed to the rights of conscience, should be enacted, under the specious colour of advancing the interests of morality and religion. To prove that my apprehensions on this subject are not groundless, it is only sufficient to quote the following regulation, lately published, among various others, by

Lord Charles Somerset, Governor of the Colony of the Cape of Good Hope.

"Those who neglect causing the children of their Christian slaves, born in wedlock, to be baptized within twelve months after the birth of such children, shall incur a penalty of not less than twenty-five rix dollars, and not exceeding one hundred rix dollars, for each offence, and shall be compelled to have such child or children baptized at their own expense."

I am not aware that there are any Baptist settlers at the Cape, if there be, I should hope that they avoid trafficking in human flesh, and, then, this law would not affect them—but it is the *principle* which calls for our reprobation. It is said that an ecclesiastical establishment is to be formed for the West Indies. Supposing that such an enactment should be made in those islands, in Jamaica, for instance, how oppressive would it be upon the thousand of our negro brethren, who think with us, that none ought to baptized, but those who can give the answer of a good conscience towards God.

Whether there be any secret presentiment that this unscriptural practice is in danger of becoming obsolete or not, as light and information are more widely diffused, I will not undertake to determine; but it is a coincidence not a little curious, that, within a few years past, the Council of Berne has decreed that all children of Baptist parents in their canton, shall be taken from their parents, and baptized according to the usages of the Reformed church!

I will not enlarge on this subject, but leave these facts to the consideration of your readers. If you insert this paper, you may hear again *from*

VIGILANS.

*Unpaid Letters to Country Ministers.**

ON this subject a Correspondent writes as follows:

"From occasional interviews with Christian ministers, and, from the several monthly publications which I am accustomed to read, I learn that institutions of a truly benevolent and evangelical description are almost incessantly increasing, both in the metropolis and throughout the kingdom. In all such institutions I feel considerably interested, and most heartily wish them God speed. To objects of this description, it is beyond all doubt the indispensable duty of every professing person to contribute as the Lord hath prospered him. Nor is it less the duty of Christian pastors, especially when requested by the Committee or Secretary of such institutions, to make known their existence and objects to their respective congregations, in order to secure their pecuniary assistance. But there is one thing, Sir, of which I have to complain, viz. the sending so many unpaid letters to ministers in the country, this is a kind of religious tax that cannot be supported by religious principles, as the Lord requires according to what a man hath, and not according to what he hath not—nor am I the only person who privately lifts up his voice against this growing evil—as most of the country ministers of our denomination have small salaries, and many of them large families, the complaint is, as it may be expressed, far from being partial.—There is a settled minister in this neighbourhood, whose salary does not exceed *twenty-seven shillings per month*. Ano-

* The evil has been felt by those also who reside in London. ED.

ther minister informed me, some time back, that he had frequently received unpaid letters for building cases, &c. &c. and that, upon one occasion, he was obliged to go out and borrow sixpence of a neighbour to pay the postage of a letter, his salary, indeed, was about eighty pounds per annum; but the additional claims of personal infirmities, and family afflictions, exhausted, and more than exhausted, his annual income. Under such, and many other trying circumstances, the poor country minister is compelled to be unjust to his family, by the frequent arrival of unpaid letters of the above description. But, it may be said, would not the church pay the postage of such letters, if they were informed of them? But allow me to ask, Sir, what minister, possessing the common spirit of a man, would like to submit to the humiliating act of begging his friends, at a Meeting, to pay the postage of a letter, however laudable the object for which its contents might plead? I believe, Sir, though I am not quite certain, that something on this subject appeared, some years back, in your Magazine. If I am correct in my supposition, I have reason to fear that it had not its desired effect; or, if it had, for a time, the beneficial results have, before this day commenced, almost, if not altogether, subsided.

By giving these remarks a place in your Magazine, as soon as possible, you will much oblige

A COUNTRY MINISTER.

January 12, 1824.

Miscellanea.

Remarkable Instance of Christian Candour and Liberality in an Evangelical Clergyman, towards an afflicted Baptist Minister.

MR. EDITOR,

THE age in which it is our happiness to live, is remarkably distinguished by the Catholic and liberal spirit which actuates Christians of all denominations in their intercourse with each other. May we not indulge the hope, that the happy period is at hand for the establishment of the "mountain of the Lord's house" in which nothing "shall *hurt* or destroy:" when, "The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

It has been my happiness to be*come acquainted* with a most gratifying *accomplishment* of these delightful *predictions*, (so far, at least, as individuals are concerned,) in the conduct of a truly pious clergyman, towards an aged Baptist minister, both of them living within twenty miles of my residence. The Rev. Mr. A. is curate of the parish of C. in this county; a gentleman of property, and eminent for many distinguished qualities which adorn his character. The rector is the highly respectable Rev. Mr. B. whose courteous and condescending manners, have procured the esteem and respect of his parishioners. In this parish, a Baptist church was formed a few years since, which is a rising interest, of which Mr. D. is the aged and pious minister. About two years ago, Mr. D. became seriously afflicted, and, for a season, took to his bed. During which period, Mr. A. the curate, paid him a most friendly visit; apologizing for the liberty he had taken, assuring Mr. D. he was influenced by Christian motives, and begged to be permitted

to contribute to his personal comfort, in any way his house or his purse might enable him, &c. he was the more anxious to serve him, as he had learned, that his (Mr. D.'s) income was too limited to support his family in such circumstances of affliction. Mr. D. acknowledged the kindness in a suitable manner; after which the clergyman said, "When I visit my parishioners in sickness, I go as an instructor, but in visiting you, sir, *I come to be instructed!*" Mr. A. repeated his visits occasionally, and continued his kindness. After a time, Mr. D. was restored to his health and his labours. But one circumstance oppressed his spirits, how he should discharge his apothecary's bill? (which he supposed would be about £20.) Not expecting any relief from this embarrassment, he thought it right to see his medical attendant, and ask for the bill, though without any immediate prospect of discharging it. But, judge of his surprise, when the apothecary assured him, his bill had been paid for several weeks past! Mr. D. asked, "May I know to what kind friend I am indebted for such an act of benevolence?" The substance of the reply was, "One, who desires that the right hand may not know what the left hand does."

My aged and respected friend, Mr. D., during the last three months, has again been called to bear the afflictive hand of his heavenly Father; and his pulpit has been supplied by his sympathizing brethren. Mr. A., upon learning this event, again visited Mr. D.; and, after some friendly and pious conversation, during which he proffered his former kindness, he requested to pray with him; and, then, on his knees, he offered the spontaneous effusions of a pious and affectionate heart; and, after presenting suitable and appropriate petitions for the recovery of Mr. D., &c. Mr. A. prayed nearly to the following effect: "Lord, bless the flock of thine afflicted servant; may they suffer no harm by the privations they are called to suffer by this affliction; preserve them, and feed them; *and may thy servants, who may supply his lack of service, be blessed in their labours of love!*"

But that which constitutes the most important feature in the character, or rather the proceedings, of the excellent Mr. A. is the Christian spirit which appeared strikingly conspicuous in the following transaction, viz.—On Christmas-day last, the Baptist friends, many of them, went to worship with their friends at the parish church, having no service of their own at the time. But, judge of their surprise and delight, when, at a certain period of the service, Mr. A., in an audible voice, from the desk, *announced to the congregation*, "The prayers of this congregation are earnestly desired for the Rev. John D. now labouring under heavy affliction," &c. And, on the Sunday following, the Rev. *Mr. B., the Rector, repeated the announcement*, and precisely in the same manner. Mr. D.'s family, or part of it, were present, and assured me, that many of the congregation melted into tears, and heartily united in the petitions presented.

"From this time it shall be said of Jacob, and of Israel, What hath God wrought!" J. H.

Improprieties in Public Prayer.

"NOTHING tends more to give a wrong idea of the design and nature of prayer, than that expatiation on doctrine,—that didactic method of rehearsing texts or articles of belief, which we have heard indulged in, as if the object of the speaker was to insinuate a sermon, under the disguise of a prayer. We are quite persuaded that devotional services are not at all a proper vehicle for *information* of any kind. Long descriptions, whether of character or of feeling, or of matters of belief, are quite unsuitable. And so are long sentences of any kind, and long paragraphs. But the worst of all styles is, that which perpetually injects parenthesis, to qualify or to explain the unfinished sentence. This impropriety is, of course, almost peculiar to extemporaneous effusions: if transferred to the written page, it would be too palpable.

Metaphors, except of the most familiar kind, and even the figurative language of scripture, when the allusion is obscure, or not easily recognized, ought to be carefully abstained from. A minister ought not, at least in prayer, to disdain being understood by men of the plainest understanding. Such expressions as 'Give them the valley of Achor for a door of hope'—'May he reign from the river to the end of the earth'—'rush on the thick bosses of thy buckler'—'count thy love better than wine'—and others which might be particularised, are wholly improper, because forced, unnatural, and, to a large proportion of the audience, unintelligible. We never find the apostles praying in this style; and it is an abuse of the word to term it scriptural, merely because such phrases occur in scripture. There are figures in the Old Testament which no one would venture to employ, and some which no one understands; but the use of figurative language, which we are adverting to, is properly technical. We cannot conceive of a pious man adopting such a mode of expression in the unreserved effusions of his closet; yet it is even less suitable to the public service. A person not accustomed to the current phrases and figures of the particular school of theology, is apt to be utterly perplexed by this artificial language, which is, for the same reason, the most unaffecting.

"Broad assertions are seldom proper in public devotion; we do not, of course, mean either confessions or thanksgivings, which are a species of assertion, but those which affirm respecting the state, character, or feelings of the worshippers, more than is likely to be true of even the majority. The language of supplication all may join in; that of declaration is scarcely to be called prayer, and yet it is often copiously, and, we think, injudiciously, employed.

"The exclusive study of living models is disadvantageous to those who would cultivate a simple, chaste, and affecting devotional *style. All that is* aimed at, very *usually, is facility* and copiousness. *Conciseness, purity*, and selection, are by far the more imp qnisites. A florid style is appropriate; yet it sometin for a gift. After all, thou distinguish between the gi grace of prayer, and assured tional spirit may warm the one who has but indifferen of utterance, yet, we incli lieve, that what is termed cise of the gift, is much mo allied to the exercise of t than is sometimes suspe heart, when properly indu the best directory, and th can teach us how to pray."

Eclectic R March, 1

AN INDIAN EQUIP

From Mackworth's Tour thro

"Its interior is a double six persons, covered with d velvet and gold, surmount awning of cloth of gold shape of two small scollope meeting over the centre, rounded with a richly-orn verandah, supported by li gant, fluted gilt pillars: the capable of containing sixty and is about twenty-two height. It moves on four the hinder ones eight feet i ter, with a breadth of tw between them. It is draw immense elephants, (with on each,) harnessed to the by traces, as in England, a hugh heads covered with cap, made of richly emb cloth. The pace at whi moved was a slow trot seven miles an hour: they w steady, and the springs of riage particularly easy. crane-necked, the elephant round with it, on coming be the greatest facility. The the body is extremely ele sembling a flat scollop-sh painted dark green and gol elephants are an exact ma as stated, of an enormous s whole was constructed b workmen, assisted by one h Frenchman, under the in directions of the Rajah."

Obituary and Recent Deaths.

REV. JOHN SYKES.

October 26, 1823, died, in the thirtieth year of his age, the Rev. John Sykes, pastor of the Baptist Church at Scarborough, where he laboured with much success for upwards of seven years; during which period several persons were added to the church, (particularly young people,) who, it is hoped, will be the ornament of the church while they continue on earth, and his joy and crown of rejoicing in the day of our Lord Jesus Christ. Mr. Sykes received his first serious impressions under the ministry of the Rev. Mr. Symons, pastor of the Baptist Church at Acrington, in Lancashire, where he was baptized, and received into the church. After he had continued with them sometime, and given proof of his real piety, and apparent gifts for the ministry, he was put under the care of Dr. Steadman, tutor of the Baptist Academy at Bradford. Here he continued to prosecute his studies during the period of three years and a half. After which he was invited to visit Scarborough, and, having there preached to the people for a few months, he was unanimously called to take the pastoral office of the Baptist Church at that place. In December, 1816, he was publicly set apart over the church, and the year following he married.

In all his public labours, and private intercourse, he manifested a heart warm with devout zeal and affection for the Redeemer, sincere love for the souls of men, and an ardent desire for the conversion of poor sinners; the enlargement of the Redeemer's kingdom in general, and particularly that church over which he presided. If, on some occasions, his zeal, in the estimation of others, appeared to run too high, he might have said, with the apostle, "Whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause, for the love of Christ constraineth us." It was in the cause of his Lord that he received his death-wound; having, upon an itinerant expedition, caught cold, of which he never wholly recovered. In February, 1822, he was very much afflicted with the rheumatic fever, which was followed by an inflammation of the lungs, by which affliction he was rendered incapable of attending to the duties of the pastoral office.

During the period of nine months, little or no expectation of his recovery was afforded; yet he endured his long affliction with Christian patience, and with a lively hope of immortality. It pleased God that, early in 1823, he was enabled partly to resume the duties of his office, but never wholly obtained his former strength. On the 12th of October he was seized with the typhus fever, which he caught through visiting a family on a benevolent object; and, on the 26th of the same month, he finished his mortal career, and entered into the joy of his Lord.

He observed, a little before his death, that, although his feelings were not of so high an order as some, yet he had such a hope in Jesus, that he would not part with for the world. And he rejoiced that he could say, he knew in whom he had believed, and he was persuaded that he was able to keep all that he had committed unto him unto that day, &c.

The Lord's-day before his departure, he seemed to have a premonitory dream: he dreamed that a certain person, whom he well knew, came to him, and addressed him thus:—"Mr. Sykes, by this day week you will be no more; but it will be well with you,"—and immediately disappeared. It is remarkable that he died about the same hour that very day week. He was not very collected for a few days before his death, yet, even in his wanderings, the whole of his conversation was of a religious cast. One time he seemed as though he was giving advice to the church; at other

times exhorting one young person or other (whom he supposed present,) to watchfulness and prayer, and to various Christian duties.

His remains were interred in the Baptist Chapel at Scarborough, on the 29th, by the Rev. Messrs. Rouse of Kilham, and Morrell of Malton. His death was improved in a sermon from Rom. viii. 10, on the Lord's-day but one following, to a numerous and attentive congregation, by the Rev. R. Harness of Bridlington.

He has left a widow with the charge of three small children, wholly without support; it is, therefore, hoped that her condition will excite the compassion and sympathy of the lovers of Jesus Christ, and incline them to afford her timely aid.

H.

MR. THOMAS WHILES.

To the Editor of the Baptist Magazine.

SIR,

Mr. Thomas Whiles, a respectable farmer of Southmills, near Blunham, Bedfordshire, returning from Kingstone Wood farm on the evening of October 10, 1823, rode his horse to water, according to his usual custom, to the river Ivel, which was about forty yards from his own stable. About ten o'clock the horse was found near the premises, without its rider, which caused great alarm. He left Sandy, a village two miles distant from Southmills, about eight o'clock in the evening, as well as usual: persons were sent to search the road. A boat was near at hand, by the assistance of which the river was searched, and about two o'clock in the morning he was found dead in the river, in about two feet depth of water: of course it would be reported that he was drowned; but on the Doctor examining his body, in order for the Jury to pass their verdict, he said, that it was his opinion an apoplectic fit was the cause of his death, and that he would have been a dead man though he had not gone into the water. The deceased was forty years of age, and *has left a widow and* seven children, which were, in a great measure, dependent on his industry: and, if the industry, Christian cheerfulness and benevolence of a kind and tender husband, and affectionate father, made his continuance desirable, these amiable qualities were united in Thomas Whiles. But those things which weigh most with men, appear to have but little influence with him before whom all the nations of the earth are but as the drop of a bucket: it is right that he who works all things after the counsel of his own will, should have his own glory constantly in view.

Mr. Whiles was just about to enter upon a larger farm; and, if his life had been continued, there was a prospect of his doing well for his family. All things were preparing for their removal, but, in one hour, the prospect is blasted: a striking instance this of the utter uncertainty of all human projects. "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.—Therefore be ye also ready: for, in such an hour as ye think not, the Son of man cometh."

The following letter, from the pastor of the deceased, contains a concise and modest statement of his character, and his friends will be much obliged by its insertion.

Staughton, Beds, Nov. 25, 1823.

DEAR SIR,

The melancholy tidings of the sudden and alarming death of our brother Whiles, produced a very painful effect on my mind: in giving vent to my feelings, I found no language more appropriate than those pathetic expressions of David, when mourning the loss of his beloved friend and brother. "O Jonathan, thou wast slain in thine high places: I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me." But, "It is the Lord," and it becomes us to bow, with silent submission, to his sovereign controul. "Clouds and darkness are round about him, while righteousness and judgment are the habitations of his throne;" and, though sometimes he hath "his way in the whirlwind," and "his path in the great waters," so that we cannot

comprehend "his footsteps," the period is fast approaching when the most mysterious parts of his conduct will be explained, to our complete and eternal satisfaction: "What I do (said our divine Master,) thou knowest not *now*, but thou shalt know *hereafter*."

Amidst the gloom which surrounds this awful event, it is a cheering consideration, that there is every reason to conclude, our dear brother is happy. "One gentle stroke," emancipated the immortal spirit from all the evils of this vale of tears, and ushered it into the immediate presence, and full fruition, of the ever blessed God; and, while it is impossible to withhold our sympathy from the bereaved widow, and her orphan children, let us bless the Lord, that there is no cause whatever to grieve on *his* account—their irreparable *loss*, is his unspeakable *gain*. And they may rest assured, that as "God, in his holy habitation, is the Father of the fatherless, and the Judge of the widow," he will neither fail, nor forsake them, in their present destitute and afflictive situation.

As to the character of the deceased, there was, I believe, but one opinion, and that of the most honourable kind; he was highly esteemed by his Christian brethren, as the sincere friend, and humble follower of the meek and lowly Redeemer. His devotedness to God, and his cause were ardent and exemplary. His carriage towards his brethren, was peaceable, affable, and affectionate; and his general deportment corresponded with his profession, tending, in no small degree, to adorn the doctrines of the gospel of Christ. By a reference to the church book, it appears, he was baptized and received into communion Oct. 7, 1804, and continued an honourable member until removed to the church triumphant above, which took place, Oct. 10, 1823, having been a member nineteen years and three days.

That the great Head of the church, may sanctify the loss we are called to sustain, and raise up and add to our churches, many more of a similar stamp, and like-minded with our departed friend, is the sincere desire, of, Dear Sir,

Your affectionate brother, and fellow labourer,

JAMES KNIGHT.

His remains were interred at Blunham, Oct. 15. Mr. Hawkins of Keysoe, addressed the people at the grave side, when a funeral sermon was preached to a very crowded and solemn audience, from Psal. xlvi. 10. "Be still and know that I am God."

Also, a funeral sermon was preached at Staughton, by Mr. Knight, his highly esteemed pastor, Oct. 26, from Psalm xxxix. 9. "I was dumb, I opened not my mouth; because thou didst it."

MRS. MARY HENWOOD.

THE subject of this paper, Mrs. Mary Henwood, was impressed with eternal things in the early part of life, through the instruction and example of a pious mother; she had a deep sense of sin, and felt that she needed a Saviour; but her mind was ignorant of God's righteousness, and she sought to establish her own, until she was led, by clearer views of the gospel, to see that "it is not by works of righteousness which we have done, but through the mercy of God in Christ Jesus that we are saved:" after this she was enabled to believe the record God has given of his Son, and experienced that joy and peace which flow from a lively faith in Jesus Christ.

At length she felt it her duty to profess her love to the Saviour, by conforming to his precepts, and by attending to the institutions of his house; she was consequently baptized, and united in the fellowship of the gospel with the church at Exeter, then under the pastoral care of the Rev. Mr. Clark.

After this, she removed to Walworth, and was dismissed to the church over which Doctor Jenkins then presided; here the ministry of the word was greatly blessed to her soul: her residence at

Walworth, however, was not long, and she was removed to Gosport, in Hampshire.

In 1811, a church was formed at Forton, near Gosport, and she, with twelve other persons, constituted the new church there; during her connexion with the church at Forton she exemplified much of the Christian character: her deep experience of divine things,—her regular attendance on the ordinances of the church,—her strong faith,—genuine humility,—Christian meekness and simplicity,—her spirituality of mind, and uniform conduct, rendered her an example worthy of imitation.

In the course of her pilgrimage she frequently wrote down the feelings of her mind, and by her writings we find that she was often painfully exercised; her Diary abounds with such expressions as the following:

"Blessed be God for such an High-priest, that can be touched with the feeling of my infirmities; for he was in all points tempted as I am, yet without sin. I can, therefore, come boldly to the throne of grace, to obtain mercy and grace to help in time of need. Many have been my trials and afflictions, many my mercies and comforts.

"On taking a retrospect of my past life, I might well say, with Newton, 'through grace the merciful Lord has not suffered me to make any considerable blot in my profession during the time I have been numbered among his people; but I have nothing to boast of herein: it has not been owing to my wisdom, watchfulness, or spirituality: though, in the main, he has not permitted me to live in the neglect of his appointed means, yet, Oh! the multiplied instances of stupidity, ingratitude, impatience, and rebellion, to which my conscience has been witness.' O for a broken heart, and a contrite spirit; blessed be God,

"There is a fountain fill'd with blood,
Drawn from Immanuel's veins;
And sinners plung'd beneath that flood,
Lose all their guilty stains:

"Dear, dying Lamb! thy precious blood
Shall never lose its power;
Till all the ransom'd church of God,
Be sav'd, to sin no more."

The last affliction of this excelle woman was sudden and unexpecte she was out spending the evenin with a few serious friends, Decem ber 23, 1823; after tea it was pr posed to spend the evening i prayer, and she, with several other engaged in the interesting servic She was then in good health, an her prayer, on that occasion, wa earnest and impressive; she praye particularly for the church, and th none might be permitted to joi it but those who had first give themselves to the Lord, an for her friends present, that the might be "prepared for death and blessed eternity." In the mornin of that day she was in a very happ frame of mind, admiring the goo ness of God, and said, she should b glad if the time of her departure wer come; and, though there was no sig of such an event, the anticipatio of her mind were soon realized; fo immediately after the prayers ha closed, she retired from the room and it was soon announced that sh was very ill. Medical aid was called and it was the opinion of the phys cian that she would not surviv many hours. Her speech was muc altered, and she appeared almost in sensible; at this moment she wa heard indistinctly repeating th words of the poet,

"These lively hopes we owe
To Jesus' dying love;
We will adore his grace below,
And sing his power above."

She was taken home, and, cor trary to all expectation, lived thre weeks, but in such a state as not t be able to converse; she howeve indicated the happy state of h mind by various signs, until her im mortal spirit took its flight to th glorious regions of immortality.

REV. WILLIAM ATWOOD.

DIED at Farningham, Kent, Fe bruary 28th, the REV. WILLIA ATWOOD; for more than thirt years the faithful and successfu pastor of the Baptist Church a Folkestone in the above county.

Review.

Twenty Sermons, by the late Henry Martyn, B. D. 8vo. Pp. 444. 10s. 6d.

Henry Martyn is a name embalmed in the hearts of all acquainted with his character and labours, who feel interested in Missionary undertakings. He was a man eminent for literary attainments, and not less so for sincere piety and devotedness to the service of God. At the age of eighteen, when at Cambridge, he was first rendered uneasy in his mind on religious accounts, by the faithful conversations of a friend, and the admonitions of a pious sister. Shortly after, the sudden death of his father deeply affected him, and led him to read the Bible and to pray. "Doddridge's Rise and Progress," no doubt, contributed much at this period towards his conversion to God, and he gradually acquired more knowledge in divine things, by constant attendance on the ministry of the Rev. Mr. Simeon, whose subsequent friendship was of the greatest advantage to him. It was a remark of that eminently useful clergyman, relative to the invaluable labours of Dr. Carey, which first gave the missionary bias to Mr. Martyn's mind, and he was afterwards confirmed in his purpose of thus serving God, by reading the Life of Brainerd. After a variety of striking incidents, he suddenly embarked for India as a chaplain, and was received in Calcutta as an answer to many prayers of Christians residing there. Here it was most of the sermons contained in the present volume were preached, and those, who are aware of the painful opposition he had to encounter in that city, will be happy to have this opportunity of informing themselves of those doctrines which even reverend divines denominated "Inconsistent, extravagant, and absurd." We were particularly glad to find among these sermons, *one*, which is said to have occasioned such a sensation in Calcutta at the time it was delivered, that it produced the most intemperate attacks upon the preacher, and that, even from the pulpit, and in his own presence. It is a plain and manly statement of gospel truth, from the words of St. Paul, 1 Cor. i. 23, 24, the fourteenth Sermon, p. 277. We extract part of the Introduction.

"If, at any time, God is pleased to make a revelation of his will to mankind, and to point out a way of salvation to them, which is entirely new, it is evident that we can be in no respect, judges before hand; what kind of revelation is to be expected, or what sort of truths are likely to be contained in it. We cannot so much as conjecture about these things with any appearance of probability, but must wait, in patient expectation, till the revelation is actually made: because the nature and necessities of man may require a treatment which we are not at all aware of. God's manner of governing the universe, of which we form but a very small part, may be utterly beyond the range and reach of our highest apprehension. Hence, when we examine a revelation, purporting to be from God, and inquire into the way of salvation pointed out in it, our minds must be made up to difficulties, and be contented to remain ignorant on many points which we hoped would have been revealed. When once we are satisfied with the external evidences of its truths, it is incumbent on us to inquire, what is the revealed will of God; not what it ought to be, or might have been. It becomes us to ask for instruction with humility, and to receive it with reverence. If men will not conduct their inquiries in this spirit of difference, but under the influence of premature opinions, will presume to dictate, instead of submitting to be taught; God does not accommodate himself to the prejudices of proud men, nor will he new model his scheme to make it more agreeable to their views. As he first sent forth his scriptures to mankind with a certain degree of evidence and no more, so he has left them: if men neglect them, on whatever plausible pretext, let them do it at their peril. Once he has sent

forth his word. With the majesty of God he declares, '*He that believeth and is baptized, shall be saved; but, he that believeth not, shall be damned.*' "

The preacher proceeds to consider,

I. The Subject of the Apostle's preaching.

II. The different Modes of its Reception among Men.

III. The true Light in which it is to be received.

After a plain and scriptural representation of the doctrine of the cross, speaking of those who "are chosen of God to be his witnesses upon earth," he says,

"They preach Christ crucified as they find it revealed, they are not concerned about making the doctrine appear more reasonable, so as to approve it to the learned, nor to state it so as to leave no room for objections; but, as the scriptures have left it, so they take it up. They do not gild over the cross, or invest it with gaudy trappings, or allure men to it by deceitful panegyrics; but they take their stand at the foot of the blood-stained tree, and proclaim, in those words which were written on the cross, 'Jesus of Nazareth, the King of the Jews!'" Pp. 285, 286

In exhibiting this doctrine in its true light as the "Power of God," the preacher selects "the single fact of a sinner's conversion to establish the point."

"For observe," he says, "the state and condition of an obstinate sinner. He has given the reins to appetite, and has been long running the career of wickedness: he goes on, deaf to the admonitions and intreaties of friends, and the warnings of conscience; and regardless of consequences, is scarcely restrained, by the terrors of an ignominious death, from perpetrating the blackest crimes: the joys of heaven have no power to attract his desires, nor can the threatenings of eternal punishment, deter him from sin: he continues his course of self-indulgence; and becomes headstrong —intractable—outrageous: all human means have failed to reclaim him, he is generally given up as irrecoverably vicious. In the course of a short time, the very same person may be seen *walking soberly, righteously, and godly; not partially reformed*, but following universal holiness: holding communion with that God, whose very name he hated, delighting in that society which once he despised, he lives the ornament of human nature, and dies with a hope full of immortality. What was it we ask that changed him? Did the angel Gabriel lead him in a vision to the empyreal heaven, and overpower his corruptions by a torrent of divine glory? or, was a spirit of darkness sent to conduct him to the confines of hell, that the nearer sight of the livid flame might startle his soul, and force him from his sins? No! these arguments, or, others as strong, had been tried in vain: legal hopes never yet made the heart yield: No! the man, whose change we are accounting for, once heard that *faithful saying, That Christ Jesus came into the world to save sinners.*—That the Son of God himself, had died for the chief of sinners—that now, pardon for the past was offered freely, and grace for the future stored up for the penitent: this strikes his attention and his heart, and a gleam of returning hope begins to steal through his breast. 'If this great salvation be for any,' he will argue, 'then why not for me? If Christ was crucified for me, then I may hope, that, for his sake, God will surely receive me. I will believe that *the blood of Jesus Christ cleanseth from all sin*:' he ventures to apply for pardon; and, almost to his own surprise, his conscience enjoys peace within! the inward change begins by the renovating influences of the Holy Ghost; and the same person, who was before the image of Satan, is made by his inward purity to resemble the Holy One!" Pp. 291—293.

We are sorry we cannot add the following paragraphs.

It is not merely as a chaplain Henry Martyn is known. Providence destined him for the high and holy calling of a Christian Missionary, and a translator of the word of God. What his views and desires were in this arduous undertaking may be learnt from the last sermon in this volume, entitled "Christian India."

Although it would not be fair to estimate the talents of an author by posthumous publications, which have not received the last touches of his pen, it will require no stretch of candour, to receive the volume

before us, as worthy of the distinguished reputation of the author. Indeed, it is difficult to persuade ourselves, notwithstanding some inaccuracies, that these sermons have not been carefully revised by some able hand: the first ten having been preached on successive Sabbaths just before his departure from Bengal.

The subjects of the sermons are, The Atonement—The Love of God in the Gift of the Son—The Reigns of Sin and of Grace—Scripture more persuasive than miraculous Appearances—The Doom of the Wicked—The Deceitfulness of the Heart—Tribulation, the Way to the Kingdom—The Christian Walk—Paul and Felix—Invitation of the Spirit and the Bride—The New Creature—Nature and Means of Conversion—St. Paul's Description and Salutation of true Christians—The Preaching of Christ crucified—The Church a spiritual Building—The trembling Jailor—The State of Nature—The State of Grace—Christ's grand Commission to his Apostles—Christian India.

We cordially wish this volume a wide circulation, and consider the editors to have conferred a great favour on the public, in having rescued from oblivion these valuable discourses.

Domestic Religion; or an Exposition of the Precepts of Christianity regarding the Duties of Domestic Life. By William Innes, Minister of the Gospel. 2d Edition, Pp. 219. Price 3s. 6d. Edinburgh.

This unpretending, but judicious and useful volume, from the pen of a respected pastor in our own denomination, has been somewhat too long unnoticed by us; but we are pleased to see that a second edition has, in the mean time, given proof of its acceptance. That kind of Christian instruction, whether from the pulpit or the press, which rightly directs or aids the application of the evangelical rule to the special duties and relations of ordinary life, is of great value. It *demands mature and sound judgment, a mind imbued with the spirit* of the gospel, able also to discern things that differ, and not prone to hasty or partial conclusions. These requisites are apparent in the pages before us. That the work treats of topics which, when pursued in detail, eminently call for such qualifications, will be evident as we proceed to name, in their order, its several sections. The first is on the "Duties of Husbands and Wives." The author has some excellent preliminary remarks, forcibly arguing the inconsistency and unhappiness of a Christian's *forming* this "most intimate of all human relations," with one who cannot be conscientiously regarded as a disciple of Christ. At page 26, the peculiar case is treated of, where, after "mutual pledges of fidelity given," one party has been led to embrace the gospel before the intended union. And we think it is decided quite justly, that such a change cannot warrant the breach of a direct engagement; while, at the same time, that candid explanation is recommended, which justice and wisdom equally dictate; and which, probably, in many instances, (as in one that came under the author's knowledge,) would lead to the dissolution, by mutual consent, of a contract, the fulfilment of which could not produce comfort. We cannot follow Mr. Innes through his wise and pious observations on the principal subject of this section; but they may be perused with profit by every Christian who has entered, or is about to enter, on the conjugal state. In the section on the "Duties of Children," the very delicate question is discussed, how far, and at what period, the young are justified in non-compliance with the wishes or commands of parents, on the ground of conscientious scruples, or supposed duties. There is necessarily something of generality in the decision, (though built on the soundest principle,) which may render it difficult of application to the numerous diversities and gradations of such cases. The remark appended to this discussion is excellent, "reminding those young persons who may be placed under the painful necessity of opposing the wishes

of a parent, from the imperative call they feel to submit, in matters of religion, to a still higher authority; that such opposition should always be accompanied with a double respect to the commands of their parents, and an increased desire to anticipate, if possible, their very wishes, wherever these are found not inconsistent with the will of God."—It would be a blessing to every youth to read and mark the reasonings and illustrations presented pp. 63-68, on the folly of slighting the advice of experienced and tender friends.—The 3d section, on the "Duties of Parents," offers various cautions, by some of which we venture to say, that many Christians will feel themselves justly reproved. The hints on "unreasonable requisitions," on not distinguishing 'between accidents and faults,' and on "administering reproof in anger," cannot be too often considered. The importance of parental *example*, in giving efficacy to parental precept, is enforced by this interesting statement, which we abridge.—A candidate for ordination to the Christian ministry publicly noticed, that at one period of his life, he had nearly been betrayed into the principles of infidelity. But, he added—"there was one argument in favour of revealed religion, which I never could get the better of, the consistent Christian conduct of my own father."—In the next section, "Duties of Servants," we find apposite instruction to that class of the community, and their opportunities of Christian usefulness, are illustrated in a very pleasing and encouraging manner by an anecdote at page 152. The 5th and concluding section treats of the correspondent "Duties of Masters." In speaking of the religious knowledge which ought to be communicated to a household, it is elegantly observed, "that many a copious stream of human happiness, gladdening the hearts of multitudes in each succeeding age, while progressively winding its way in the secresy and silence of domestic life, will be found to have derived its origin from the faithful instructions *given by a Christian* master to the *servants who* are placed under his roof." There is much solemnity and force in the reflections with which this part (and with it the body of the work,) is terminated. But it is further enriched with an Appendix which has been considerably enlarged in the second edition, containing valuable extracts from Dean Kirwan and Dr. Dwight on education, and from two tracts of Joseph Alleine. It also presents two striking anecdotes, one on the effect of a pious mother's prayers, the other on a dying parent's request to a careless son, which was simply this—that he would spend a quarter of an hour alone every morning. — The son agreed, and, after his father's death began faithfully to fulfil his engagement. At first he thought it a very frivolous request, often looking at his watch, when the time should be expired.—However, it occurred to him, that his father, perhaps, intended he should spend the time in prayer. He began to try this, but he found no inclination for it. He then began to reflect that his father used to spend much time in this exercise; and, as he venerated his father's character, he was led to think of the difference between his character and his own. From this he proceeded to search the scripture —and his conversion ensued.

We have offered a more particular sketch of the topics of the volume because even the mere syllabus of its contents may suggest profitable considerations to various classes of our readers. And we do not hesitate to promise in the treatise itself at a very moderate cost, both of money and of time, a store of practical wisdom and of evangelical admonition.

The Shepherd Boy, and the Delug
By Charlotte Elizabeth. 182
Westley.

A VERY pretty little book, neatly got up, full of piety and poetry, and fit for a Reward-book to any child that merits a reward.

Eliza Dalvanly; or, Religion t
true Source of Happiness. 18
Westley. 12mo. Pp. 195. 2s.

Frederick; or, Incidents illustrative of the Beauties and Graces of vital Piety in the Domestic Circle. Westley, Pp. 108. 2s.

THESE also are good Reward-books, elegantly written, printed in superior style, and deeply imbued with the spirit of evangelical piety. But they lie open to some, at least, of the objections which are justly brought against works of fiction, and therefore should be given away with circumspection.

The Endeavour of Benjamin Lawson, an afflicted Youth, to be useful to all Sabbath and other Religious School Teachers, who have tasted that the Lord is gracious. 2d. or 12s. per 100.

Two other tracts, written by this interesting youth with the simplicity of a little child, have passed through several editions, and were favourably noticed in the Evangelical Magazine, and also in our Number for December, 1822. The sale has contributed not only to the support of the writer, but of his afflicted parents also.

Mental Discipline; or, Hints on the Cultivation of Intellectual and Moral Habits: addressed to Students in Theology and Young Ministers. By Henry Forster Burder, M. A. Part the Third. 1823. Westley, &c.

THESE elegant pages are highly creditable to Mr. Burder, in every respect. We are pleased to observe that he has inserted some apposite and valuable quotations from Owen and Baxter, and from more recent writers of the highest rank, such as Doddridge and Campbell, Cecil and Chalmers, Paley and Mason, Booth and Innes. We are glad to learn, also, that there is a smaller and cheaper edition. And now we earnestly wish, that this admirable manual may find its way into the hands of the student, in all our theological seminaries, and the young pastors of our churches in all parts of the country. Nor can we forbear to pray, that the sentiments here inculcated may be diffused, with all their holy influence, through their hearts, that their ministry may be made to produce a rich harvest of blessings in every direction.

Remarks on Female Education, adapted particularly to the Regulation of Schools. 1823. Holdsworth. 12mo. Pp. 393. 5s. 6d.

WHERE religion is regarded, not as the one thing needful, but the one thing to be neglected; where the spirit of the school is the spirit of the gay world; where a taste for external accomplishments and fashionable dissipation is the only taste cultivated and cherished,—it may be concluded that our young females are likely to be most seriously endangered.

The fair authoress of this volume deals not in theory and speculation only. Her lessons are practical; and, in every page, it appears that she lives among children, and has acquired much knowledge by actual experiment.

The principal topics discussed are, "Religious Knowledge—Moral Discipline — General Instruction — Health and Recreation—Neatness, Order, and Domestic Arrangements —Intercourse with Parents—Teachers in Schools — Private Governesses."

From the admirable section on Moral Discipline, we extract the following anecdote, page 158:

"'If I were a horse,' exclaimed a lively little girl, who was walking out with her governess a few days after her arrival at school, and witnessed the correction bestowed upon a refractory animal of that species: 'If I were a horse, when they used me well, I would go on as fast as I could; but, if they whipped me, I would stand still and kick.' It was sufficiently obvious, that the propensities of the imaginary quadruped were likely to be found in the human subject, and such an insinuation was not to be disregarded."

We cannot fully concur with this intelligent lady, in the opinion she has pronounced on works of fiction; but, in general, we strongly recommend her very judicious perform-

ance to our readers; and more especially to those who are governesses and teachers in female schools.

Memoirs of the Public and Private Life of John Howard the Philanthropist, &c. &c. By James Baldwin Brown, Esq. I.L.D. 2nd Edition. 8vo. Westley, &c.

JOHN HOWARD is crowned with a garland of imperishable verdure. England is proud of his name. Europeans all agree to designate him, by way of eminence, *the Philanthropist.* The world, at large, esteems him an angel of mercy, who alleviated the sorrows of multitudes that were bound in fetters and iron. "The Society for improving Prison Discipline" must have derived great advantage from his recorded experience; and they have the distinguished honour of treading in his footsteps.

It is certain, however, that none but true Christians can appreciate the motives of this humble and holy man, who says, in the inscription which he wrote for his tomb, "*My hope is in Christ.*"

We are happy to see an octavo edition of Dr. Brown's elaborate and meritorious volume, in which he has raised a monument to our illustrious countryman, which, no doubt, will endure to the end of time.

We might enrich our pages with many pleasing extracts from this delightful book; but we shall rather recommend it to our readers to sit down to the whole. It places before them an exquisite feast, which no other man's life could furnish.

The Preacher; or Sketches of original Sermons, chiefly selected from the Manuscripts of two eminent Divines of the last Century, for the Use of Lay Preachers, and Young Ministers. Vol. VI. 1824. R. Baynes.

OF these sketches it is but just to say, they are equal in merit to those which have preceded them. Most of them, if not all, were unquestionably written by the late Mr. Fuller of Kettering. We have noticed the former parts of this series in our Volume for 1823, p. 200.

In the present collection, we were particularly gratified with the very pathetic sermon on "Peter's repentance." Mr. Fuller's originality of thinking appears to high advantage in those on "Nehemiah's prayer," and "The disquietudes of life."

Little Francis: or, Sunday Schools a real Blessing: illustrated in a brief Memoir of Francis Fox. Second Edition. By C. Woollacott. Offor. Price 3d.

THIS Narrative of a youth, who died at eleven years of age, converted through the instructions he had received in a Sunday School, is well worth perusing by the conductors of those useful institutions; and is a suitable book as a reward for deserving children.

Our principal reason for noticing it now, is for the purpose of expressing our gratification, that the worthy minister, by whom this school was established, and the Memoir compiled, is removed to a sphere of labour, where multitudes of youth of both sexes need Sunday School instruction. The city of Westminster, perhaps, though the seat of our Legislature, and of the Courts of Law, and of the Palace of our Sovereign, is worse supplied with evangelical instructors than any other city, of equal size, in the United Empire. We hope that every facility and assistance will be afforded to Mr. Woollacott, that his residence there may be rendered a real and extensive blessing, especially to the rising generation.

The Doctrines of Grace conducive to eminent Holiness. A Sermon delivered at New Salters' Hall, on Thursday, December 5, 1822, at a Monthly Meeting of Ministers: by John Boutel Innes. Pp. 66.

IF we could suppose that our recommendation of this valuable discourse would contribute, in any considerable degree, to its being ex-

tensively and attentively perused, we would venture to assure our readers, that we have seldom met with a sermon, that we think, more calculated to be useful.

The Christian Watchman, a Sermon on Occasion of the Death of the Rev. Thomas Best, late Minister of Cradley Chapel: on Sunday, Aug. 5, 1821: by John Cawood, A.M. of St. Edmund Hall, and Perpetual Curate of Bewdley, Worcestershire. 2nd Edition. Pp. 45.

EVERY minister of the gospel should be desirous of having his mind constantly impressed with the awful responsibility of his character. To testify the gospel of the grace of God—rightly to divide the word of truth—to be patient towards all men—to watch for souls as those who must give account—to be faithful unto death;—what consecrated ardour—what undivided attention—what glowing zeal—what holy affection—in a word, what a supply of the spirit of Jesus Christ must all this require! In such an undertaking, perseverance would be presumption, had not the chief Shepherd said, "Lo, I am with you alway, even to the end of the world." The Rev. Thomas Best, whose funeral discourse has occasioned these remarks, appears to have been a truly devoted man. We think the whole of this sermon to be highly respectable, but have only room for the following extract:

"With the Christian watchman, Christian principles and Christian morals are inseparable. If he preaches Christian doctrines, he always enforces that holy practice, to which those holy doctrines always lead. If he preaches Christian practice, he never forgets to state the doctrines from which alone that practice flows. He derives the most tremendous warnings against sin, the most powerful persuasives to holiness, the most stirring arguments for exertion, the most cheering encouragements in trials and dangers, the most reviving consolations in sorrow, in sickness, and in death, from the doctrines of Christ crucified. For the love of Christ *constraineth* us; because we thus judge, *that, if one died for all,* then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him who died for them."

Religion not Speculative, but Practical: a Sermon preached before the University of Oxford, at St. Mary's, on Sunday Afternoon, November 23, 1823, by the Rev. James Knight, M.A. of Lincoln College, and Curate of Halifax. Pp. 35.

MANY passages in this discourse are entitled to our most cordial approbation: and the tendency of the whole is certainly deserving of commendation. If a certain degree of obscurity attend some of the statements, perhaps the difficulty of the subject may be successfully pleaded in arrest of judgment. And, indeed, when it is considered that this sermon was delivered before the University of Oxford, it is highly gratifying to observe the vein of evangelical sentiment which pervades it throughout.

Observations on Forgiveness considered as a Moral Obligation, and enforced as a Christian Duty. By James Clark. 8vo. Pp. 20. Offor, London.

ON reading this pamphlet we were strongly reminded of the inspired remark, "A Mediator is not a Mediator of *one*:" meaning that those who undertake to bring about a reconciliation, between offended parties, must have equal regard to both; and strive, especially while aiming to obtain forgiveness, to preserve the honour of the *offended* party, by not admitting any excuse on the part of the offender, which shall prevent that humiliation which he ought to manifest, in order to secure the offended against the recurrence of similar insults.

This is the point in which the writer of this pamphlet before us appears to have entirely mistaken his subject. He labours to prove, that the duty to forgive does not rest upon the penitence of the offender,

and he does this notwithstanding the express direction of our Lord upon the subject, which he endeavours to explain away: (See Luke xviii. 3, 4.) It is certainly the duty of the offended party to declare his willingness to forgive the offender, if he will acknowledge his fault: and, in the event of his refusing to forgive, when a readiness to do so is manifested on the part of the offender, then all the threatenings of the Scriptures against an unforgiving spirit may be properly applied to him:—but not till then. That the Saviour prayed for the forgiveness of his enemies is a delightful fact; but sinners do not receive divine forgiveness until they are brought to say, with suitable feelings, "If I have done iniquity, I will do so no more." Remission of sins is always connected with repentance for sin. It is, as manifesting regard for the honour of divine government, by making an atonement for sin, while he discovered compassion towards the guilty, that the Saviour is to be viewed as our example, respecting the "duty of forgiveness."

Rural Residence: a Poem in Four Books; containing Reflections of a Moral and Religious Nature. By W. Stones. Pp. 136, 12mo. extra Boards, 4s. Second Edition.

THIS is a very interesting poem. The pious author avails himself of many opportunities, furnished by the scenery around him, of introducing scriptural quotations, serious reflections, and the most grateful references to divine mercy. We consider the poem to be well written, and a valuable companion to the youthful Christian; and, as such, warmly recommend its perusal, and sincerely wish it an extensive circulation.

LITERARY INTELLIGENCE.

Just Published.

Baptism the Scriptural and Indispensable Qualification for Communion at the Lord's Table; or, Considerations designed to expose the erroneous Practice of departing from the original Constitution of the Christian Church, by founding open Communion Baptist Churches, especially in those Neighbourhoods where Evangelical Congregational Churches already exist. Including Animadversions on the "Preface, &c." of the Rev. Robert Hall's "Reply" to the Rev. Joseph Kinghorn's Work on "Baptism, a Term of Communion:" by Joseph Ivimey. "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me." Jeremiah ii. 21.

A Biographical Portraiture of the late Rev. James Hinton, A.M. Oxford: by John Howard Hinton, M.A. of Reading. 8vo. Price 10s. 6d.

Fuller's (late Rev. A.) Works. Vol. the 8th and last. 8vo. Price 12s. to Subscribers.

History of Joseph, in Verse, in six Dialogues. 12mo. Price 1s. 6d. Bds.

Hinton's (Rev. J. A.M.) New Guide to Prayer. 8vo. 9s.

In the Press.

The Christian Father's Present to his Children. By the Rev. J. A. James.

Sketches of Sermons. Furnished by their respective Authors. Vol. VII.

A Second Edition of Toller's Sermons; with a Memoir of the Author, by Rev. Robert Hall, M.A.

The Whole Works of Bishop Reynolds, now first collected, in 6 Vols. 8vo.; with a Life, by Alexander Chalmers, Esq. F.R.S.

A new Edition of Professor Paxton's Illustrations of the Holy Scriptures.

Intelligence, &c.

DEMARARA.

THE persecuted Missionary, Mr. Smith, has finished his course: we *doubt not with joy*. He died in his prison, thus perhaps falling a victim to the rage of his relentless enemies. If so, this is the first instance of martyrdom among English Missionaries; and we

rust it will be the last, in Colonies subject to the enlightened British Government. The solitary and distressed situation of his widow, who was also his fellow-prisoner, demands the sympathy, and will not be forgotten in the prayers of our readers.

AMERICA.

(Continued from Page 81.)

HAYTI.

From the American Magazine.

MANY of our readers will recollect the Rev. Thomas Paul from Boston, a man of colour, who was, a few years since, in England, and a very popular preacher. In March, 1823, he was appointed, by the "Baptist Missionary Society of Massachusetts," a Missionary to Hayti, [St. Domingo.] His object is to labour for six months among the Haytians, and, if there are any encouraging prospects of success, it is the determination of the Board to settle a permanent Mission establishment on the island. "We confidently anticipate," says the Committee, "that he will meet with no opposition from the secular power. For although, by the constitution of Hayti, 'the Catholic, Apostolic, and Roman religion, is declared to be that of the government,' yet, the constitution also says, 'All other religious denominations are tolerated in the republic, conforming themselves to the laws.' And we are assured, from undoubted sources, that President Boyar is a decided friend of religious liberty!"

Extracts from two Letters of Mr. Paul.

Port-au-Prince, July 16, 1823.

REV. AND DEAR SIR,

It is my duty to announce to you, that I obtained an interview yesterday, with his Excellency the President, at the government house, which lasted not far from two hours. I was introduced to him by Gen. E—. My credentials were previously translated into French, and handed him, with the letter and Bibles I received from New York. After the formal introduction, we took our seats, when I said, I presume your Excellency has been apprised of the object and design of my Mission to this highly favoured country. He informed me he had received his letter and my credentials, and the Bibles, &c. for which he tendered his thanks, and was abundantly satisfied with my papers, and sorry that such was the situation of the people, that they were not prepared to receive or hear another religion, contrary to that of the establishment of the country. However, he hoped, in a future day, the time would come, when all religions would rejoice together. Gen. E— was present.

I endeavoured to explain to them, the real object of my visit to this island, and the feelings of the Board, together with my own, and that I felt deeply interested in their present, and everlasting welfare. After bringing into view other considerations, his Excellency told me I might preach in a private house or hall, and that he hoped the time was not far distant, when we should build houses of worship, and enjoy them unmolested. And both of them affectionately told me not to be a stranger, nor treat them as such, but to call at their houses often; they should always be glad to see me.

Now, if the Lord Jesus is with me, I know his name will be glorified, and sinners converted to him.

My affectionate regards to the Board.

I remain yours, in Christian love,
THOMAS PAUL.

Rev. Mr. S.

Cape Hayti, Aug. 6, 1823.

REV. AND DEAR SIR,

My last to you, was dated Port-au-Prince. I was favoured of the Lord, so that I obtained liberty to preach the gospel on this island. In this, my best friends told me that they had no idea I should succeed. I told them, that the object I had in view, was the cause of God, and my hope was in him, and I believed I should not be confounded. I was with the heads of Government a considerable time; at length my petition was granted, and the government pledged to protect me.

When I returned, every one was anxious to hear the result, and when they were informed that I had liberty to preach, their hearts melted within them, and they blessed God and took courage. I distributed a number of Bibles in the course of the week, and preached on Lord's-day in the morning to about fifty men; not a female present. In the afternoon, I preached to about double that number; perhaps one-third were females: the season

was solemn, and many wept, and I saw none that appeared to mock. May the Lord bless the season.

Tuesday, in the morning, I was called upon to attend the funeral of a Methodist minister, who arrived at this place only two days before me; this, to me, was a solemn event. Lord, why am I spared!—O! that it might be for the declarative glory of God. In the afternoon, at four o'clock, agreeably to my appointment, I attended a meeting: the season was affecting. I think some were rejoicing in the Lord, who had previously entertained a hope in Christ. Captain N. was pleased to give me my passage, from Port-au-Prince to the Cape, which is not less than twenty dollars.

I engaged several persons to form a Bible Society in that city, which is to take place on my return. Should my health be spared, I expect to be there about the first of October.

I arrived at the Cape on the 29th of July, with letters from Government to General M—, which gave him great satisfaction; he was pleased to say to me, that he was very glad I had obtained my object, and I might rest secure, that nothing should be wanting on the part of the Government, and wished to receive information when I should preach, as he would attend and hear me. Hitherto the Lord God hath blessed me. For ever blessed be his holy name.

I preached last Lord's day to a very respectable number of people. I think, my dear brother S—, you would have been pleased with the solemnity of the people; some were on their knees, and a profound silence pervaded the assembly.

At the close of this meeting, I appointed a concert of prayer for the next evening, being the first Monday in the month. There were, perhaps, one hundred and fifty persons present. We opened the meeting by reading a chapter, and spent about 15 minutes in an exhortation. Five prayers were offered, and part of six hymns were sung, and our meeting dismissed at nine o'clock. This was one of the most interesting meetings I have witnessed since my arrival. We agreed to establish a Bible Society here as soon as possible.

We also had a meeting last evening, and found eight or ten brethren and sisters who stand fast in the faith, and we have agreed to have the Lord's *Supper administered* next Lord's-day. *This again was a* precious season; may thy name, O Lord, have all the glory.

My Christian love to the Board. I beg a continuance in your prayers.

Yours in Christ,

T. Paul.

Baptist General Convention in the United States.

On Wednesday, April 30, 1823, this Convention commenced its Fourth Triennial Session, at the Meeting-house of the first Baptist Church, *in the city of Washington*, President, the Rev. Robert B. Semple. Delegates from upwards of thirty Missionary Societies, situated in ten of the States, and of the District of Columbia, were present. Dr. Staughton preached from Acts xxviii. 15.

Met the next day at the Rev. Dr. Lawrie's Meeting-house, which had been kindly offered, and accepted thankfully, because more central.

Committees were appointed to conduct the three Missions to the Indians. One of these is called the "Carey Mission Station:"—as a small token of our fraternal affection for the character, and respect for the piety and talents and labours, of the Rev. Dr. Carey, Missionary at Serampore.

A letter was read from the Rev. Luther Rice, agent to the Convention:—he states, that he should be able to serve the Convention without any salary:—that the "Luminary," a quarterly publication, and the "Star," a weekly journal, were successful:—that the property connected with the Columbian printing office, including two good houses, is worth 10,000 dollars.

In the Columbian College there were 59 students. The whole expenditure for land, college edifices, houses for professors, out-buildings, &c. is about 70,000 dollars:—amount of debt about 30,000 dollars:—uncollected subscriptions, 20,000 dollars:—due to the Treasurer in notes, 5000 dollars:—he has made an investment in Bank stock of 7,500 dollars:—amount due from the Convention to the Board of Trustees, for *theological* Beneficiaries, about 6000 dollars.—All these, when collected, will be sufficient to liquidate all the debts;—Tuition money from students sufficient to pay the salaries of the acting faculty.

Mr. Lee Campere, formerly a Missionary at Jamaica, is removed to dwell among the Creek Indians. In reply to the congratulations of the

ention, the Rev. Dr. Staughton, resident of the Columbian Col- replied, " that it was his happi- to consider himself a citizen; that he anticipated with pleasure period when he should retire from lic toils, in which he had been oc- ed during forty years, to enjoy the quillity of private life." There have expended by the Convention during last three years 66,000 dollars, viz. on the Burman Mission; 9,497 on Valley Town Missions; 8,893 on the t Wayne Mission. The tenure by ch the property held by the Con- tion at the different Mission sta- s is considered entirely secure.

On the motion of Dr. Staughton, it resolved, that the Convention en- ain a lively sense of the munifi- ce of the Hon. Nicholas Brown, in cting, at the expense of 30,000 dol- , an entire building, termed ' Hope lege,' and presenting the same to wn University. They desire that views may be fully realized, and worthy labours abundantly re- ded."

DISSENTING REGISTERS.

the Editors of the Baptist Magazine.

STLEMEN,

As it is an extraordinary inconsist- y of principle, that Dissenters uld resort to the established church procure Baptism for their children, rely for the purpose of benefitting its secular consequences, I cannot p suspecting that my Pamphlet on Dissenting Registers," must have de some unfounded impressions; l that, because I would impugn m in part, they are thought to be alid altogether. This was by no ans my object. It is not, that they nish no legal evidence, but that, m their irregularity and unconfor- ty, they cannot be received by the urts as matters of course. In the ience of other testimony, of a higher ure, they are necessarily let in, to in proving the fact they record; t they are taken with some allow- es, and the circumstances, under ich they are made, must be inquired o.

Even Dr. Williams's Register, which a copy of an original document, is of ue; because, if made previously to dispute, it furnishes subsidiary dence, such, for instance, as corro- rating the statement made by a mber of a family, or the entry in a *mily Bible; but, standing alone, un- ported by other testimony, the Re-* gister is not enough to satisfy a Court of the truth of the circumstance it mentions.

In the absence, therefore, of better Registers, the present ought to be continued. They are infinitely better than none at all: and no Dissenter, for the want of them, is driven to such an inconsistency as to reject the Baptism of the Church of England as a religious ordinance, and yet adopt it as a secular one. In Marriage there is but Hobson's choice; and it is hoped, that the Legislature will, ere long, relieve scrupulous consciences from this dilemma.

My object in submitting to the consideration of Dissenters the pamphlet you have referred to, is to induce them to make an effort to raise the credit of their Registers in the Courts of Law, and thus to secure their property upon the clearest evidence.

I am afraid some false notions may have been created by the advertisement of the Pamphlet on the covers of your Magazine: but, as its meaning is altogether obscure, I will not attempt to explain it, lest it should be thought that the Author is responsible for the acts of his publisher.

J. E. B.

Oxford Circuit, March 6, 1824.

A List of the Committee of Deputies appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year 1824.

William Smith, M.P. *Chairman.*
Joseph Gutteridge, Esq. *Deputy Chairman*, Camberwell.
James Collins, *Treasurer*, Spital-square.

S. Favell, Esq.	John Wilks, Esq.
J. Addington, Esq.	Wm. Gillman, Esq.
Wm. Burls, Esq.	R. H. Marten, Esq.
W. A. Hankey, Esq.	John Bentley, Esq.
J. T. Rutt, Esq.	J. Bunnell, Esq.
Wm. Hale, Esq.	J. Christie, Esq.
E. Busk, Esq.	Samuel Gale, Esq.
Wm. Esdaile, Esq.	E. Taylor, Esq.
J. Esdaile, Esq.	T. Wilson, Esq.
Thomas Stiff, Esq.	John Cordell, Esq.
James Gibson, Esq.	

SETTLEMENT OF A MINISTER.

Sept. 17, 1823, Mr. N. T. Burnett, late of Street, near Glastonbury, Somersetshire, was set apart to the pastoral office over the Baptist Church at LOCKERLY, Hants. Mr. Yarnold of Romsey began the service by reading the Third Chapter of St. Paul's First Epistle to Timothy, and prayer;

Mr. Clare of Downton gave a description of a gospel church; Mr. Russell of Broughton addressed the minister from the First Epistle to Timothy iv. 16; Mr. Draper of Southampton preached from the 133rd Psalm; and Mr. Mitchell concluded by prayer.

The cause of Christ at Lockerly has, for many years, been in a very low and declining state; but we sincerely trust that the time to favour this part of Zion is come. It is truly pleasing to see, that from a few individuals, who used to attend the preaching of the word, that now the chapel is so completely thronged, that accommodation can hardly be found for the hearers; and, added to this, what must please every one who wishes well to immortal souls, there seems to be a great cry after the salvation of Jesus. May it continue till the whole neighbourhood is filled with praying souls!

New Meeting-House opened.

THE new Baptist Meeting-house in Botolph-street, NORWICH, built by the friends of Mr. Gibbs, was opened for public worship on the 18th of December, 1823. Mr. Griffin of London, and Mr. Cox of Hackney, preached on the occasion.

WALTHAM ABBEY, February 11. —Mr. C. T. Keen was ordained over the Baptist Church in this place. Mr. Braune, of Loughton, commenced the service by reading and prayer; Mr. Pritchard delivered the introductory discourse, and asked the usual questions; Mr. Ivimey offered up the ordination prayer; Dr. Newman addressed the pastor from 1 Pet. v. 2, 3, 4; Mr. Upton addressed the church from Rom. xv. 5, 6, 7; and Mr. Shenston concluded. The whole service was serious and interesting, the congregation was numerous and attentive, and the prospects of usefulness are very encouraging. Mr. Smith, of Olford, preached in the evening. At the public dinner, *the three children* of the late pastor, (Mr. Eveleigh,) now become *orphans*, by the recent death of their mother, were benevolently considered; some generous contributions were immediately made, and plans for future assistance were kindly suggested.*

THE Anniversary of the BEDFORDSHIRE AUXILIARY MISSION SOCIETY will be held at Dunstable on Thursday, April 8, 1824; when the Rev. T. Edmonds of Cambridge is to preach in the morning; and the Rev. Rowland Hill in the evening.

ON Wednesday, April the 7th, a sermon will be preached on behalf of the *Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers;* at the *Old Jewry Chapel*, removed to *Jewin-street*, in *Aldersgate-street;* by the Rev. Thomas Binney. Service to begin at Twelve o'Clock.

THE Annual Meeting of the HERTS UNION, will be held at St. Alban's, on Wednesday, the 14th of April, 1824. The Rev. Joseph Hughes, A.M. of Battersea, is engaged to preach.

* Mr. Keen gratefully acknowledges the receipt of *one pound*, from an anonymous friend, for these orphan children. Any donations for this afflicted family will be received by the Rev. Mr. Keen, or the Rev. Mr. Pritchard, Thornhaugh-street, London.

Calendar for April.

2 Moon passes Saturn VIII. 42 afternoon. XI. 29 aft. behind the dark part of the Moon.

☞ 5 Occultation of Jupiter by the Moon. He will immerge, and emerge 22 minutes after midnight. The 4th Satellite will immerge XI. 18; the 3d XI. 21; the 1st XI. 28; Jupiter XI. 29; the 2d XI. 34.

7. Ceres south III. 34 aft. Altitude 62°. 14′.

11. *Moon* passes Mars IX. aft.

12. Herschel south V. 46 morn. Altitude 15°. 34′.

12. Sun (as to longitude) between the Earth and Mercury XI. morn.

13. Full Moon III. 47 aft. Too far south to pass through the Earth's shadow.

18. Easter Sunday.

27. Moon passes Venus II. 30 morn.

29. New Moon IV. 25 morn. Too far north to cast her shadow on the Earth.

30. Moon passes Saturn IX. 15 morn.

30. Moon passes Mercury IV. aft.

Irish Chronicle.

an Irish Reader to the Rev. Wm. Thomas.

Nov. 6, 1823.

e Lord uses means to accomplish
n purpose, glory be to his holy
, in bringing dark and hidden
s to light. It was by reading the
ures, and hearing your exposi-
f Romans iii. &c. &c. within the
twelve months, that I first saw
nconsistency of the doctrines of
Church of Rome. I assure you
I am day and night reading, and
ining the scriptures, in Irish, and
glish, to rich and to poor, both at
and abroad; and am always endea-
ng to excite among all parties,
, and ages, a general desire for the
y of the scriptures, which are able
ake them wise unto salvation,
gh faith which is in Christ Jesus:
ll scripture is given by inspiration
od, and is profitable for doctrine,
proof, for correction, for instruc-
n righteousness, that the man of
may be perfect, and thoroughly
nished unto all good works. O
the Lord would make me the
ument of bringing many to the
wledge of the plain, blessed, and
g gospel of our Lord Jesus Christ,
precious gospel which Christ,
Great Judge, has given us to be
ht to our feet, and to lead us
y away from all the foolish and
gerous inventions of fallible man,
the peaceful paths of eternal life.
r, Sir, that I may be kept from sin,
made useful.

---

liam Moore to the Rev. Mr. Wilson, ated Ballinacarrow, Jan. 15, 1824.

. Sir,

have to send this journal sooner
I expected, as there are two
ing calls for me in other places,
it will be some time before I return.
nnot say much of my own exertions
e my last, as I have been afflicted
a severe cold, and for some time
fined, and, when I was not, I was
aged with such as knew the truth,
would not part with me until I
perfectly recovered. This delay
, in a great degree, against my
ination; as *it is my heart's desire* to be with such as never heard the gospel, and, so far as is in my power, to strengthen the weak.

Figure to yourself the state of this country twenty years ago, when not a papist, that I knew, knew what the word scriptures meant or signified at all. But now, there is scarce a house that the man of the house, if he can read, has not a Bible, or the children reading for their parents.

The two following are Extracts of Letters from Mr. Briscoe, late of Lynn, who has been requested to visit the Church at Cork.

Cork, Jan. 16, 1824.

My dear Sir,

I have the pleasure of informing you, that, through a kind Providence, I have, at length, reached the place of my destination, after a rough and tedious passage. We left Bristol on the 13th of December last, and did not arrive in Cork until last Tuesday week, having been detained eighteen days at Minehead, and Milford Haven, by contrary winds. This, I am sorry to say, has considerably (though unavoidably) increased the amount of my travelling expenses. When a vessel is obliged to put into harbour, on account of bad weather, the passengers are obliged to find themselves with board and lodging on shore, and, being a stranger, I was compelled to take up my quarters at an inn, where the most is always made of persons in such circumstances.

My present imperfect acquaintance with the state of the church in this city, will hardly warrant the expression of an opinion on the subject. There is a great deal to be done in the midst of a great many difficulties, but the promise in the last verse of the gospel by Matthew, will carry us through them all. I am fearful, there is a great deficiency as to personal religion among professors at Cork; at any rate, there is a great deal of coldness and deadness, which is truly distressing. I do not, however, mean to say, that this is the case with professors of our own denomination, more

than others. However, we must pray, and hope, that the Holy Spirit will shed abroad abundantly, the love of Christ in our hearts, "and that will kindle ours."

I will thank you, when you have an opportunity, to remember me affectionately to Dr. Newman.

I am, dear Sir, yours truly,
JOHN PAUL BRISCOE.

Cork, February 24, 1824.

MY DEAR SIR,

IT is the day of small things with us at Cork, but I do think there is a prospect of success, and that, under a divine blessing upon our endeavours, a church of our denomination might be established here. In the accomplishment of this, however, there will be many difficulties to surmount, and the struggle must be vigorously maintained, but faith and prayer will do a great deal. The people wish me to say, that I will continue with them for twelve months, which I feel disposed to do.

I am, yours truly,
JOHN PAUL BRISCOE.

From the Rev. S. Davis, to the Secretaries, dated

Clonmel, February 20, 1824.

MY DEAR SIRS,

THROUGH the Divine goodness, I reached this, in good health, the 3rd instant, after an absence of one hundred and six days, and travelling upwards of one thousand four hundred miles by land and water, and found my dear family and friends generally in good health, thanks to the gracious Preserver of men.

Our new Meeting and School-house is roofed, and will, I hope, be ready for use in about three months; O that many may be trained in them for the Lord, by his own Holy Spirit, succeeding our feeble efforts to his glory. The place where we used to meet, has been given up during my absence, therefore, the little church assembles, for the present, in my dwelling-house. I preached there the second evening after my return, and twice on the Lord's-day, and we had a happy meeting to commemorate the dying love of the Redeemer.

On the 14th, I went to Thurles, and *we had three pleasant* services on the Sabbath, besides the Lord's supper; about fifty attended the evening lecture, which is always the best congregation. The next day, I went to the Hills, and inspected the school, and preached at the usual place, and administered the Lord's supper in the evening. I took Peter Cole by surprise, but I found him at his post, with 60 children, 118 are upon his list. I have no doubt that several hundreds have received good instruction in that school in the seven years that it has been established, and I have had the pleasure, on various occasions, to reward the children for their diligence in learning the Holy Scriptures, which will, I trust, be brought to the remembrance of, at least, some of them by the Holy Spirit in days to come, to their real advantage; but the established ministers have never been perfectly satisfied that the Protestant children were not taught the Catechism. I told the curate the reason some time since, and he appeared satisfied, because the introduction of any Catechism would be injurious to the attendance of the Roman Catholic children, whose good we are particularly anxious to promote; but he has recently agreed with a master, who keeps a school about a mile from C——, to obtain for him a yearly stipend, to teach the Church Catechism; and he has gone round to the parents, to desire that such as could read might be sent to his school, which has been done accordingly in many instances; and now the Romish Priest has taken alarm, and engaged with another master to take the Catholic children, and teach them the Romish prayers. This is a natural consequence of the clergyman's imprudent zeal, and would not, in all probability, have occurred, if he could have been content with our plan, to teach the scriptures only; but he is a young man, and, I have no doubt, wishes to do good to the best of his knowledge. I am happy that our schools cannot justly be charged as being sectarian, and I always regret when I see any measure of this spirit prevailing: but great is truth, and it must prevail.

I had intended to leave the Hills the next day, but it snowed so heavily in the night, that it was impossible to travel through the terrible roads in these parts; therefore I stayed and preached again in the evening to the few who live in the immediate vicinity of our venerable deacon's home where I find a home.

From the Rev. Mr. Wilson.

Boyle, Feb. 20, 1824.

To the Secretaries of the Baptist Irish Society.

Since my last I have preached as frequently as I could in this town, and in Ballymote, Carrick, Ballinacarrow, Collooney, and Ballina. I experienced great pleasure in visiting my old friends in the last mentioned place; but, gratifying as this was to my feelings, I derived still greater pleasure in witnessing the very great attention that is evinced to the preaching of Brother M'Kaag; he has directed the attention of the people to the subjects of difference between the Protestants and Roman Catholics, and, in exposing the errors of the latter, it is hoped that an extensive spirit of inquiry has been excited; I preached there on the evening of yesterday-week, to at least two hundred persons; and learnt that, on the preceding Sabbath-evening, there were not less than four hundred present. If faith cometh by hearing, there is encouragement to expect that good will be done by so many persons being brought under the sound of the gospel. Such large congregations are not to be obtained in any part of my district at present; but I am happy to say, that in general we are well attended, and that the hearers are always very attentive; this has been peculiarly the case in this town lately, where I have delivered a course of sermons, on every second Sabbath, on the person and work of the Lord Jesus Christ. O that he may become precious to the souls of many who have thus heard of him!

Yours affectionately,

I. Wilson.

From an Irish Reader to the Rev. Mr. Wilson.

Collooney, Feb. 20, 1824.

Reverend Sir,

As usual, I send you another monthly account of my feeble labours in the service of the Society; and, as my humble duty confines me to the cottages of the poor, I have read and explained the scriptures for Mary Dorran, a poor old woman, who resided near the church of Collooney, who lay at the point of death, and never was seen at church or meeting, though having the name of a Protestant. I asked her, Would she send *for the priest, as William Carroll did; or had* she any better hope? She told me that she always had it on her mind to send for both priest and minister; that, if one failed, she might depend on the other. I told her I would shew her, from the word of God, a more excellent way than either; and a way that she might, with full confidence, depend on. Accordingly I explained to her how the justice of God claimed satisfaction for sin, and how that satisfaction was given; and how justice and mercy rejoiced together, in the salvation of the sinner, by our Saviour; as the Lamb of God taking away sin by the sacrifice of himself, and bringing in an everlasting righteousness; and so becoming the end of the law for righteousness to every one that believeth. I also exhorted her not to be deceived by the votaries of error, who would endeavour to call her attention to any qualification in them, or in herself, as a ground of hope; and that the door of acceptance is closed against any claim, but that which satisfied Divine Justice; and that the glad tidings of great joy reveals the righteousness of God as the only ground of the sinner's justification; that they who believe shall be saved, and they who believe not shall be damned. She listened to these remarks, and to the portions of scriptures I read for her, with great eagerness and attention, and took every opportunity afterwards of sending for me to remind her of these truths, which I endeavoured to impress on her mind. The evening of her departure from this life, after I read for her for some time, I asked what hope she had;—"I see clearly," said she, "the danger and vanity of depending on myself, who am sinful and helpless, (or on any other creature,) for salvation; wherefore I cast myself on the Saviour, as my hope, my priest, and my all: he atoned for my sins." She seemed quite resigned in repeating these words, and sunk to breathe no more.

I have established Meetings for reading the scriptures, in several parts of the country, which are regularly attended, and have proved a blessing to many, who have long sat in darkness, and in the shadow and region of death. One instance of the happy effects resulting from these Meetings is the conversion of two, once very wicked, characters, G. M. E. and young A. who heretofore could spend the Sabbath in rioting, drunkenness, and other wicked practices; but now they delight in reading and hearing the precious

truths of the Gospel, and contend for that form of doctrine once delivered to the saints. Thus the efforts of the Baptist Society are crowned with success, even in the change which is evidently seen in the conduct of many other individuals, who read and hear the scriptures explained with great profit; to whom, if the above Society had not sent books and men to instruct them, in all probability they would have remained ignorant; but, by these means, the scriptures are circulated far and wide, the Saviour is acknowledged, his voice is heard, and the dead arise. No obstacle can prevent the lower ranks of society from the renovating influence of his word, so that we may confidently look for an abundant harvest.

Extract of a Letter from the Rev. Mr. M'Kaag to the Rev. Mr. Ivimey, dated

Ballina, Feb. 20, 1824.

MY DEAR SIR,

FROM my last letter you have some reason to conclude, that, by this time, I should give you some particular information respecting our schools in this district, the same could not be a burden or a task unto me, as they flourish (with a few exceptions) in all directions, and, for these exceptions, we have reason to praise the Lord our God. The scourge of persecution is neither desirable nor pleasant in itself; but, as it is appointed by the Lord, it must promote the welfare of the church, as it is intended for the furtherance of the gospel, it will stir up every Christian to watchfulness, zeal, and activity; as it fires their souls with a more noble sentiment, than the sound of battle can communicate to the minds of the most chosen heroes. Something of this nature is, at present, felt in this town, which is occasioned by our Thursday-evening lectures, which are professedly and directly against Popery.

The place where we meet is sixty feet long, and fifteen broad, is regularly crowded: one hundred (at least) of our hearers are Roman Catholics, many of whom are constant attendants.

Sums received by the Treasurer on account of the Irish Society, since the Christmas Quarter, not before acknowledged.

	£	s.	d.
Rev. J. Chin, Walworth, (towards the Debt)	5	0	0
Rev. Robt. Morris, Craig, N.B. for Schools	5	0	0
Do. Do. for general Purposes	2	0	0
For the *Rye School*, by Rev. Mr. Smith	10	0	0
Mr. George Stevens, Luton.	1	0	0
A Friend, by Rev. J. Williams, East Dereham	2	10	0
Missionary Society at Rev. Mr. Gurteen's (Canterbury)	3	3	0
Auxiliary Society, Potter's-street, by Rev. J. Bain	6	5	6
Mission Box by Mrs. Bain	0	12	6
P. Hogg, Esq. *Loughton*, Annual	1	1	0
A Friend at Loughton	1	0	0
Mrs. Hannah Moore, per Dr. Ryland	2	0	0
Mr. Brooks of Bewdley, per Ditto	1	0	0
Widow's Mite, per Rev. J. Kinghorn	1	0	0
Henry Wardall, Esq. as Executor of the Rev. T. Bryson, late of the New Road	5	0	0
Dartmouth Auxil. Society, by Mr. Larwell, one-third	3	6	8
Mary's Philanthropic School	10	10	0
Amicus	1	0	0
Lime School, per Mrs. Flight, Half-a-year	4	0	0
John Deakin, Esq. Birmingham	2	2	0

Received by Mr. Ivimey.

Rev. G. Jayne, Campden	1	13	6
Mr. Baylis, Poynder's End.	2	2	0
Rev. Mr. Stuart	1	1	0
A Friend, by Rev. Mr. Upton	0	5	0
Rev. T. Edmonds, Cambridge	1	0	0
Rev. Mr. Keeble	2	0	0
Rev. Mr. Kilpin, Exeter	5	0	0
Auxiliary, by Miss Wheeler	2	0	0

*** The ladies belonging to the congregation in Lion-street, Walworth, have kindly sent, for the use of their school in Ireland, a parcel containing various articles for rewards.

Missionary Herald.

BAPTIST MISSION.

Foreign Intelligence.

CALCUTTA.

From various communications which have reached us from this important sphere of Missionary labour, we shall make a few miscellaneous extracts.

In noticing a series of inquiries respecting the Schools under their care, our brethren make the following encouraging statement:

The boys in the Bengalee Schools have a scriptural catechism, which those who are sufficiently advanced, are learning; and as they pass through that, an explanation of the Parables in question and answer will be given them, which Mr. Pearson of Chinsurah has prepared, and which is now printing. We have a small secondary school in which Watts's Catechism is taught. The children of the Benevolent Institution are catechized daily by the master, from the historical parts of the Old and New Testaments, very frequently from the Parables, and also from Watts's Catechism. This part of their education has been attended with great good to the children. It has made them acquainted with the contents of the word of God in a very pleasing degree, and has also been attended with very promising effects upon the minds and conduct of the children. Some of these children have received impressions that have issued in their conversion to God, and several from the school have publicly owned Christ by baptism, and have become honourable members of society and the church. A number of the elder boys now in the schools, together with a few who have succeeded to different employments, keep up prayer-meetings among themselves, and make attempts at religious conference. A very pleasing instance of the good effects of catechetical and other religious instruction in this school, was witnessed very recently. A boy of eleven years of age, of creditable European parents, having attended about three years, was lately taken ill, and died of a fever. For a considerable time before his illness he was very fond of his Bible, and evidently knew something of its saving qualities; for he would often talk to his father and mother about its contents, and frequently point them to passages and different incidents there recorded, which they were scarcely aware were to be found in the word of God at all. In his last illness he often spoke to his parents in a very affecting style about the salvation of their souls. To those brethren who visited him before his death, he gave the most unequivocal and pleasing evidence of a steady and well grounded hope in Christ. A perfect willingness to die, and persuasion that he was going to Jesus, expressed with entire collectedness of mind, and with much child-like simplicity, made the last moments of this little boy very interesting, and proved a great source of encouragement to the brother who has the conducting of the institution. A funeral sermon was preached for him at the Circular Road Chapel, on the morning of Lord's-day last, when a good number of the rising generation were present, and many were much affected under the sermon.

Doorgapore Station.

Sept. 29, 1822. I spent the early part of the morning with Paunchoo, who shewed himself ready in season, and out of season, by conversing with several individuals as they passed by his door. To a native doctor, he spoke of Christ as the physician of souls—to a chokedar, (or watchman) he spoke of the omnipresence of God, and of the impossibility of escaping from his all-seeing eye—to a potter, he spoke of God as our Creator. Very few passed without hearing something applicable to their situation or circumstances.

After breakfast we went to the place of worship at Baranagore, accompanied by a serious young man (a European), who is one of our most attentive hearers in Calcutta; and as he has a tolerable knowledge of the Bengalee and Hindostanee languages, he takes much delight in occasionally conversing with the natives. Our hearers were not so numerous as usual; we however, were much pleased with the attention of a Byragee, who seemed lost in wonder while Paunchoo was preaching. At the close of the services, he hesitated whether he should follow us, but on looking round on his countrymen who had already begun to sneer at him, his heart failed, and he went off. "*Thus cometh the wicked one, and catcheth away that which was sown in his heart—This is he who received seed by the way side.*"

It is pleasing to state, that the workmen of the Hon. Company's Iron Works are relieved from labouring on the Sabbath. We cannot help rejoicing at this circumstance, as any appearance of a Sabbath being observed in India, must above all things be encouraging to the desponding Missionary; every sign of the leaven operating, gives fresh reason for hope.

We spent the afternoon with a poor Portuguese man, who had come from Calcutta, a distance of about five miles, to visit Paunchoo, for the purpose of disclosing the state of his mind to him: he appears to have been effectually wrought upon by hearing Paunchoo preach a few days ago. It was indeed an interesting sight, to see a Hindoo instructing one, who has always called himself a Christian. It was difficult to say, who shewed the most earnestness, Paunchoo in speaking, or the poor man in listening.

The old man cheerfully gave up his *shoes which he had* worn round his neck, and trusted in for many years, saying, he had no further use for it, since he had found the Saviour.

Respecting the individual last named, further notice is taken in the journal of the succeeding month.

October. A poor old man of the Portuguese persuasion, passing by the place of worship, connected with the Doorgapore station, while Paunchoo, the native brother, was addressing the natives, stood for awhile to hear what was saying; and continuing his attention until the service was concluded, he made some further enquiry, and seemed much affected with what he heard. Since that, he has been in the habit of attending the places of worship, and walks as far as Doorgapore twice a week, to hear the word of God and join in prayer. Sixty years and upwards, has this poor man lived in the world without the most *distant* notion of what salvation is, or the faintest conception of what true religion can mean, beyond the occasional confessions to a Roman Catholic priest, and the repeating a few forms to the Virgin Mary, or some other saint! He seemed surprised to hear of salvation by faith in the death of Christ, and seems as though opening his eyes upon a new world. He is very ignorant, as might be supposed, but seems anxious to learn, and as a proof that he is somewhat in earnest, has began to learn the Bengalee Alphabet. May he prove to be sincere and persevering in seeking after truth! When hearing of the love of Christ to sinners, he seems deeply affected, says he has begun to pray, and hopes he *begins to see a little*, as he expresses it.

He has two sons in Calcutta who labour for their living, and conduct themselves very affectionately towards the old man, telling him to seek his salvation, and that they will work and support him. Having been always travelling in the service of different people, he has had no opportunities of instruction, and his mind is as completely unfurnished with religious ideas, as a child's of four years of age; and what is very rare, he seems to possess a very child-like disposition.

The last journey he ever took, was from one of the highest stations in

the Company's dominions, whither he had gone in the service of a gentleman as his cook, and he had not reached Calcutta more than a fortnight before he heard the gospel.

Beside the above, we have had no inquirer at the station this month.

On Thursday, the 24th, I went to Mayapoor in company with brother Pearce, who recovering from a recent attack of bilious fever, it was supposed he might be in some measure benefited by the trip. This place lies about half way between Calcutta and Diamond Harbour, where all ships upon their proceeding up the river deposit their gunpowder. We expected to have found more people, and in this particular were disappointed; and what few there were could hardly be approached, had we been able to go about, owing to the late heavy rains having left the whole country around almost inaccessible. Kassee, the native Christian, went on Saturday morning to Willerbury, a large market town opposite the river, and reported upon his return that the people were very attentive to what he advanced. This place will well answer upon a future occasion, when the country is dry, as our place of residence, while we daily visit the opposite side to preach and distribute tracts. The person at whose house we were hospitably entertained, has been upwards of forty years in the country, and has *lately* begun to think, we trust, in earnest about his eternal welfare. As he frequently comes up to town and regularly attends our chapel, notice will in due time be taken of him in the account of the English department.

The following remarks, under date of January 25, deserve attention:

An eclipse of the moon being to-night, Paunchoo collected, he says, but very few people to hear the word at Baranagore. All was bustle in preparing for shastras, &c. as more than common merit attends what is done in a way of holiness, such as feeding and feeing the Brahmans, &c. One person came by the place of worship and remarked: Why do you stand here to hear these people? What have they got by worshipping Christ? Nothing, but that they eat cow's flesh. You see they *are just like us. They have neither of them obtained four hands* yet. The natives have no idea of believing us, they often frankly confess, unless we can do some strange thing, such as multiplying limbs, or some such monstrous thing. To weigh the evidence of truth, or appreciate the force of miracles already wrought in authentication of truth, are things of which they seem quite ignorant. Yet it may again seem strange, that they constantly appeal to the pretended miracles of their own gods, as substantiating claims to belief. And any out-of-the-way thing is to be believed, if to prove it some monstrous thing is affirmed to have been achieved, though in the way of adultery and murder. They appear to err in supposing that miracles are as indispensable in propagating a system of religion, as in instituting it at first. The professed miracles upon which Hindooism is built, they allege to be quite sufficient, in concurrence with tradition, to justify their belief, and will go so far as to allow that the miracles we profess to have been wrought by the Saviour and his apostles are adequate to justify our belief, considering our forefathers have believed these things before us. But there remains this difference,—we are propagators as well as believers; they contend that those who propagate a religion, with a view of proselyting, are wanting in the credentials of their office, and consequently deserve to fail, if they cannot work miracles afresh. Another circumstance we frequently have to remark is, that they are quite at a loss in understanding what is *fit* evidence of *moral* and *saving* truth. If a thing is but *wonderful*, they seem not to conceive that any thing else is required. To us it seems admirably ordered, that a dispensation of holiness should be established by such miracles as tended most to illustrate the holiness of God: that an economy of saving mercy should be established by *works of mercy*: and we are able to perceive an inexpressible beauty and benignity in the gospel, which exhibits to us a Saviour, proving himself to be '*able to save us to the uttermost*,' by the power he so often displayed in doing good. And thus, his opening the eyes of the blind, unstopping the ears of the deaf, strengthening the decrepid, healing the sick, and raising the dead, afford very powerful inducements why the poor and miserable and blind and naked should cheerfully refer their immortal concerns into his hands. But we speak of all these things amongst

those to whom it has devolved upon us to make them known; but they have *no ears to hear*. I used to wonder at the frequency of our Lord's repeating these words. But the Jews and Bengalees, Pharisees and Brahmans, were very much alike; and we need only advert to our own experience to be well convinced of this truth. 'The natural man (no matter of what nation,) receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned.' When the Holy Spirit takes of the things of Christ, and shews them to men, then the eyes of the blind begin to see, and the ears of the deaf are unstopped."

Heathen Notion of Prayer.

"An old woman passing by the place of worship while Paunchoo was in prayer, cried out to them all to come away, and not to remain there, for in our prayer there was *an enchantment*. I have often remarked, that however the people may have conducted themselves during preaching, they are generally attentive at prayer time; and I remember dear Brother Chamberlain years ago observing the same thing."

Remarks by Paunchoo.

"The Brahman Bagengee, after prayer was over this evening, making some remarks on that chapter in Luke, where the Lord delivers the talents to his servants, and not getting through very readily, Paunchoo observed, the meaning of it was to teach faithfulness in our Lord's service; sitting a minute or two longer, he added, 'We are *very idle*. Our Lord used to pray whole nights—we with difficulty pray an hour—we should pray more.' Truly, if great things in the healing of bodily distempers were not to be expected without prayer and fasting, what can we reasonably look for in the way of conversions, among such a people as it falls to our lot to labour among, without an increased spirit of faith and prayer."

Anecdote of Gomesh and Bagengee.

"I was much pleased upon the whole with an anecdote I heard to-day *from Paunchoo*, when he, Bagengee, *Kasee, and myself*, were at Baranagore. The poor old man Gomesh, often alluded to in our journals of late, who lived in ignorance seventy-five years, finds, as might be expected, some difficulty in expressing himself in prayer. Paunchoo has worship with Gomesh, Bagengee, and a young lad related to him, at his own house, and each engages in his turn. Poor old Gomesh was one day expressing himself in prayer with great simplicity, and perhaps made use of very homely expressions. The Brahman and the young lad burst out laughing. Prayer being over, Paunchoo reproved them for their improper conduct. They, upon reflection, felt very sorry that they had done so: the Brahman fell at the poor old man's feet, and begged his forgiveness. But in a few days afterwards the Brahman being with Brother Yates, attempted to conclude the service in prayer, and was almost silent before the people. He says he felt himself reproved for his pride in laughing at Gomesh. What struck me in the incident was, the change that must have taken place in his mind. For a proud Brahman, who, some little time before, would have thought himself humbled to have spoken to a poor despised Feringee, as these people are called, to seek pardon at his feet, was a matter which required no small change to bring about."

Their Reception into the Church.

"Our church-meeting the other day was very interesting. Both Bagengee and Gomesh gave in their experience, and were received. Gomesh, in a very artless manner, told us the way he first came to hear the word of God—how ignorant he formerly had been,—how he had gone on, and what had been his feelings since he had received the gospel. The tears flowed down his cheeks while speaking of Christ; 'but I,' he says, 'what can I, with my sinful mouth, say about *Him?* But I think (says he,) I have found *something*—I think I have. What more can I utter?'

"Bagengee has not a very ready utterance, but in giving in his experience seemed less able to express himself than usually is the case. Asking him something about *humility*, and other things connected with his change, he replied, 'It was not very easy for a *fat*, or *proud*, Brahman to go through the *eye* of a *needle*.' He found it difficult, he said, to say much as to what

, or thought he understood; for
igion of Christ, he said, was al-
er of a different nature to any
else in the world. He observed,
ling the scriptures, that Christ
lf spoke of himself more often as
a of *men*, than as the Son of
By which he thought an example
nility was left us; and how then
it possible for the disciples of
: to speak of themselves too
y? The way in which these
: were spoken gave them very
lerable interest at the time. I
they may both continue faithful."

Interruptions in Worship.

). 21.—"We had very good at-
nce at the place of worship this
ing; forty or fifty persons, most
om were seated on the floor at
: some very attentive, and heard
at deal. Much annoyed by an
dent boy, who though not more
ten years of age, was quite suffi-
in the hands of the devil to make
el as I ought not, and to disturb
hole of the people. Advanced a
r two further, in endeavouring to
: home conviction of sin to the
, when we were stopped short, and
sed with—'Well, you speak
t sin and holiness;—what is the
ence between them?'—'Sin, the
gression of God's law—and that
ere all transgressors was evident,
therefore it became us to seek sal-
n.'—'Well; but who is the cause
in?' *Missionary*. 'Who do you
?' *Beng*. 'God, to be sure; who
? There is neither good or evil,
what he does it. Who am I? I
do nothing, either good or evil.'
, and *much more*, and all with in-
ivable levity. If we were not
ened in a very considerable de-
ourselves, by the frequent re-
ence of these horrid blasphemies,
would be hardly bearable. These,
many other expressions we are
y in the habit of hearing, are among
hard speeches which ungodly sin-
utter in this part of the world, and
which the Lord may be expected
ake vengeance when he shall come
ten thousand of his saints. Oh!
we who speak in the name of
ist to this *untoward generation*,
be then *clear from their blood!*"

CUTWA.

INTELLIGENCE from this station, of a very recent date, fully confirms the favourable intimation respecting it, contained in the letter of Dr. Carey, published in our last Number.

SINCE I wrote last (says Mr. W. Carey, under date of Sept. 7th last,) I am happy to say that we have lately had a stir amongst the people around; but what it will come to is hard to know. Lately some respectable women called Brother Kangalee's wife, and begged her to instruct them in the ways of truth, saying, that through fear, they could not attend our public preaching, but that they had often done it by stealth, pretending to be going about some other job. These women are related to people who are respectable in life, and they are afraid openly to declare their sentiments, lest they should be outcasts at once. At a place not far from Cutwa, called Dewangunge, our native friends were, one warm day, seeking a cool place to stand and preach the everlasting word; but being very thirsty, they asked a person who was standing in the street near his house for a drink of water. This poor man had often heard the word, and had also taken tracts to read; but his mother, an old woman, would not allow him to read such things in the house, and was much against his hearing the word; but when he took our friends in to give them a drink of water, she was present. The brethren sat down and talked about the contents of the tracts, and about the way of life: this old woman heard for some time, and then said that she did not know that it was such good news. It is hoped that she will now admit the word to her house, and not be against her son's reading the word of life.

On the 13th of April, Brother Sutton, (who had come on a visit, with the native friends and myself, went to a large fair at Augerdeep, where we preached to thousands and thousands nearly the whole day, and gave away a great many books. We were obliged to check their eagerness in taking them, as great numbers were thus destroyed; O that some good may be done by the seed then scattered! It seems to me that these immense fairs are much smaller than they used to be; I also think that the people are

getting wiser day by day, and that many keep away, because they are convinced of the folly of such things. The river has also, in the last five or six years, washed away the chief temples of almost all these fairs, which I think has opened the eyes of many to see that all their gods are nothing but vanity. On the 4th of May, as our brethren were returning home from a short distance, where they had been to dispense the word of life, a man of the Byragee cast joined them, and seemed to be much affected with what he had heard; he came talking all the way to Kangalee's house, where he cast away the badges of Satan outwardly, and ate with the brethren. He has since gone home to persuade his wife to join him, but has not returned yet. Some time back an old man came as an inquirer, who had heard the word from Mr. Thomas about nineteen years ago; his relations have taken him back, but I hope he is a true seeker after life. This is one instance of many, that the word of the Lord will not return void, although we may have to wait long before we see any effect. On the 22nd of June, had a very large concourse of people at Cutwa, to bathe in the Ganges; being rather poorly, I did not go out myself, but the native brethren had two days hard work in preaching and giving away books. They were well received. Many persons through the days of the fair came for books to my house, who were all supplied. A Brahman, some time back, promised our native brethren that he would renounce all his old ways, and come and join them, as he was convinced that Jesus Christ was the only true Saviour; but I have seen nothing of him since. Things of late have been much more encouraging than for some time past. While I have been writing this, four persons have called from a distance for books, and have taken them away, seemingly much pleased.

Last month I had the pleasure of baptizing three persons, who belong to the native christian families. I hope also soon to baptize three or four more. Thus the Lord has of late been and is still blessing us. Our meetings are well attended; sometimes the congregations are large and attentive. Mrs. Carey, I am sorry to say, has, some time ago, been obliged to give up the Female School, but she has been thinking of making another attempt; and as she *intends to have it* in the town, I hope *will succeed.* I wish schools and places of worship were set up in all parts, they would do much good.

I am sorry to say, that I have lately been rather poorly with an enlargement of the liver, which will keep me in doors more than I could wish; but I hope I shall get the better of it with care.

DIGAH.

Extract of a Letter from Mr. Rowe to Mr. Dyer, dated

Digah, Jan. 2, 1823.

I HAVE already informed you that our native brother Nainsook has spent about a month with our native brethren. During this period they have visited from twenty to thirty villages, some of which are on this and some on the other side of the Ganges. To many of these places they have repeated their visits several times. From what I have lately seen in Nainsook, I am more pleased with him than I have ever been before. He has improved greatly under the tuition of our late dear brother Chamberlain. For a young man, he commands a great deal of respect among his countrymen, and is a very acceptable preacher. After hearing him, the natives generally express their approbation. He possesses an aptness to teach, and in addition to this there is something mild and humble in his demeanour, which gains upon the affections of his hearers. I think his heart is in the work, and that he feels a pleasure in being incessant in going about to do good to the souls of men. On his return from itinerant journeys, during which he has met with much attention from those with whom he has conversed on divine subjects, I have often heard him exclaim, with much feeling, in the words of our Lord: "Lift up your eyes, and look on the fields; for they are white already to harvest." "The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." I hope he will ably fill up the place of our departed brother Brindabund. Excuse this digression in favour of Nainsook: it gives me more than ordinary pleasure to see this young man walking in the footsteps of our dear departed brethren who have entered into rest, and I cannot forbear imparting a portion of this pleasure to you. In performing these itinerant journeys our native

brethren have not met with large congregations, except at Hajeepore fair. Indeed they choose rather to direct their attention to a few here and there, who are disposed quietly to hear what they have to say, than to exhaust themselves in the midst of a noisy multitude. Under these circumstances the same persons usually manifest a greater disposition to listen to their messages, and their stock of gospels and tracts are disposed of to much greater advantage than they are when snatched from them in a tumultuous crowd. In this way they have been enabled to collect a dozen in one place, twenty in another, from forty to fifty in another, and so on. Sometimes they collect two or three such congregations in different parts of a populous town or village. At one time they meet with hearers under a large tree, at another in the compound of the Zemindar of a village, at another in the bazar or market, and in large places they frequently meet with little assemblies of hearers in the more retired streets and lanes. Several of the natives in our neighbourhood invite our native brethren to their houses, from time to time, to converse with them respecting the gospel. This outline will give you an idea of the nature of our labours among the natives. Very few attend the stated means of grace in Hindoost'hanee, and our principal means of making known the Saviour is that of embracing every opportunity that offers from day to day of conversing with individuals who are disposed to attend to what we have to make known to them. The brethren observe, respecting their recent labours, that they have met with but little opposition, and that opposition is generally made by Mussulmans. The Hindoos are much more disposed to hear them than the disciples of Mahomet. Among the Hindoos they sometimes meet with an individual or two who come to hear them for the express purpose of caviling and reviling; but in general they are treated with respect, and not unfrequently with great cordiality. I will give you a few examples: When they were one day visiting some villages, they met with twenty or thirty persons seated together on the ground: the brethren went up to them and asked if they would hear a word about the Son of God? Six or eight of them replied: "We are drunkards, (which was in reality the case,) we do not want to hear you." On going a little farther, they met with about the same number of Byragees, to whom they put the same question. One of them replied: "What have you to say about him?" They then engaged in conversation on this subject. Some of them said they had heard these words from Kureem, at Digah, some years ago. Two of the company then insultingly ordered them to be gone. Another said, "This book of which you have been speaking is already in my house, and if you will give me another I will not despise it." A Brahman, who lives about half-way between this and Monghyr, has lately repeated his visit to us. He maintains that all religions are good, and in conformity to this opinion he accompanied our brethren to Hajeepore fair, and other places, where he warmly recommended the gospels and tracts they distributed. On the other side the Ganges they met with a native school-master who had been employed in that capacity by Mr. Martyn. He and some Zemindars solicited that I would set up a school in their village. A Moonshee came to them at the fair, and said: "You are speaking of Jesus Christ—I have a tract containing the life of Christ.—Christ is the true Saviour." Pointing to the New Testament, he asked the brethren if they could perform what was required of them in that book. They replied: "By the help of God we do as much as we can." Some men then took the Moonshee by the arms, and forcibly led him away. Soon after he returned again with a Zemindar and others. The Zemindar addressed the brethren: "Who are you?" The brethren: "Christians." Zemindar: "Your words are not good words. No good will arise from attending to these." A bystander said to the Zemindar: "Oh! Maha Raj, these are good words." The Zemindar reproached him by saying: "I suppose you also will become a Christian." The Moonshee said: "I will sometime go to Digah to see you." They then led him away as before.

Contributions received by the Treasurer of the Baptist Missionary Society, from February 20, to March 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Legacy of Joseph Bradney, Esq. late of *Clapham Common*	200	0	0
Do. of Mrs. Jane Sharp, late of *Maryport*, 10 0 0 / Expenses 1 2 10	8	17	2
Kingsbridge, sundry Subscriptions, &c. by Rev. J. Nicholson	11	13	4
Quarterly Subscriptions, Fen-court, by Mr. Mundy	1	15	6
Western District, Auxiliary Society, by Rev. R. Horsey: Exeter, Subscriptions, &c.	13	16	0
Aberdeen, Auxiliary Society, &c. by Mr. W. Thomson	15	14	6
Balnakettle. (N.B.) Female Society, by Rev. Mr. Gilmour	1	10	0
Bluntisham, Friends at, by Rev. Samuel Green	5	2	6
Kettering, Auxiliary Society and Subscriptions, by Rev. J. K. Hall	23	4	2
Garway, *(Herefordshire)* Friends, by Mrs. Rogers	2	17	2
Pocket Books, presented by Miss H. Kiernan, *Drumcondra*, near Dublin	11	3	6
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Calne 1 17 0 — Chippenham 5 0 0 — Chittern 2 14 3 — Christchurch 3 10 0 — Devizes 23 15 4 — Lacock 2 7 0 — Lymington and its Vicinity 12 10 0 — Melksham 7 10 6 — Salisbury, Gardner, Mr. 2 0 0 — Westbury 5 2 0	66	6	1
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Mr. F. Duerden, *Bermuda*, by the Secretary Donation	5	0	0
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TRANSLATIONS.

Mrs. King, *Birmingham* Donation	20	0	0

SCHOOLS.

Mrs. King, *Birmingham*, for *Kingston* Free School Donation	10	0	0
Mr. John Deakin, Do. for Do. Do. Donation	10	0	0

FEMALE EDUCATION.

Dundee, Penny Society, *Westport* District, by Mr. Easson	10	0	0

TO CORRESPONDENTS.

THE Thanks of the Committee are returned to Rev. S. Bulgin, *Poole*; Mr. William Ellis, *Newtown*, (by Mr. Walkden,) and Mrs. Williams, 18, Great Winchester-street, for a quantity of Magazines, &c. for the use of the Mission.

Our respected Correspondent at Manchester is informed, that his obliging letter and remittance have been duly received.

The request from St. Mary's, Scilly, shall be complied with; but, surely, the postage ought to have been paid.

If our friend in Oxfordshire had known as much of certain 'gentlemen from India' as we do, he would have neither been surprised or alarmed at the report that Missionaries hire converts at the rate of Half-a-crown each! Some of the class to whom we refer have roundly asserted that Hindoo widows are never burnt with their dead husbands; while others have sagaciously doubted whether there are any Missionaries in India at all—*they* never saw them! Would B. H. have us publish answers to such assailants as these?

Erratum.—The sum for Female Education, entered last month, as from "Young Ladies, by Rev. J. Morgan, £23 17s."—should have appeared as follows: "Young Ladies in Birmingham, for the Birmingham School at Calcutta, £23 17s."

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

MAY, 1824.

Answer to the Question of "A conscientious Reader;" in the Baptist Magazine for February, 1824, p. 68.

YOUR "Conscientious Reader" wishes to know whether it be proper for a master, professing godliness, to enforce the duty of prayer on his ungodly servants; either upon those who are manifestly ungodly, or upon those who cultivate moral habits.

An answer to this question might very soon be given, yet, for the sake of some, who perhaps read but few books, except the Bible and your Magazine, I beg you will allow me to go freely into the subject.

On all subjects, in theology, the sacred writings are the only standard by which to form our judgment; the plain unsophisticated sense their words convey, and infenences legitimately drawn from them, should be our guide. It is not, what *thinkest thou?* but, what *readest thou?* Not whether any sentiment be agreeable to Calvinism, or to Arminianism, but whether it accords with the word of God; this, and only this, can make it worthy to be maintained.

To bring our preconceived opinions to that word, is to do ourselves much injury; instead of making it supreme judge in all matters of religion, from whose sentence there is no appeal: it then b*ecomes subservient to those* opinions, and its true light is shut out from our minds.

It is not uncommon to meet with persons who maintain sentiments, in some things, directly contrary to the word of God, and who, when the scriptures are mentioned, which oppose those sentiments, have always sweeping clauses at hand to nullify every argument brought in defence of the sense of those scriptures, and to fortify their favourite system. It matters not what inspired writers say, nothing can be true that does not square with their views. They *must* be consistent with their creed, whatever be the consequences. These men do not oppose the word of God for the sake of doing so; no, many of them would tremble at the thought of so great a crime; but they have imbibed certain opinions which must be true, because they are found in the scriptures, and because *these* are true, others must be so, which, in their ideas, are inseparably connected with them; whereas this connexion may exist only in their own imagination; what they reject may be true, as well as what they receive. Would persons of this description lay aside their favourite hypothesis, take the plain literal meaning of scriptural de-

clarations, and impute any apparent want of agreement, in that meaning, to their want of understanding, there would be reason to hope that their minds would soon be instructed to receive the whole of divine truth, and to give to every part thereof its due attention. For want of this there are great divisions among good men. Christian charity is often sacrificed at the shrine of system, and those, who should love one another for Christ's sake, are sometimes known to be at a great distance in affection.

It is a great doubt, with me, whether the question I shall now endeavour to answer was ever agitated among the first Christians, the Puritans, or the Nonconformists; they had too much good sense and religion to doubt the propriety of exhorting sinners to pray. Allow me to add, that I am sorry for the occasion of it in our own days, especially that good men should possess a sentiment so contrary, as I think, to the word of God, and the moral obligation of mankind.

I will first attend to the question, secondly, answer the objections, and conclude with one remark, and by giving a word of advice to your readers. And may Almighty God bless the whole to his own glory. Amen.

That it is right to enforce the duty of prayer upon those who are manifestly ungodly, appears from the sacred oracles, both by legitimate inferences, and by plain expressions.

Passages of scripture which imply true religion, necessarily suppose prayer to God; this can be denied only by admitting that men may be the subjects of true religion, and yet not pray, which is impossible, prayer being an *essential part of it.* "Behold he *prayeth.*"

After the prophet Isaiah had described the Israelites as being awfully wicked, he admonishes them, "Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." This implies that they ought to listen to his word, bow to his authority, and yield themselves to his control; in other words, that they should put away the evil of their doings from before his eyes; cease to do evil, and learn to do well. (See Isai. chap. i.) Do pious masters, who enforce the duty of prayer upon their manifestly ungodly servants, go further than this prophet did? I think not.

The prophet Jeremiah addressing the people, exhorted them, "Hear ye, and give ear, be not proud, for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light he turn it into the shadow of death. But, if ye will not hear it, my soul shall weep in secret for your pride, and mine eyes shall weep sore, and run down with tears." (chap. xiii. 15—17.) I cannot help thinking, that, had Jeremiah been a master, and any of these Israelites had been his servants; notwithstanding their manifest ungodliness, he would have exhorted them to pray; because he did exhort them to that which was fully equal to it.

The prophet Joel foretold the judgments of God coming upon his people for their sins, and yet, that these judgments might be prevented, he thus admonished them, "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with

g, and with weeping, and mourning: And rend your , and not your garments, turn unto the Lord your " (ii. 12, 13.) Turning to ord with all the heart, with g, mourning, and weeping; ng the heart, and not the ents, mean nothing short of piety, and, by consequence, praying to God.

r Lord's sermon on the it was delivered to great tudes, assembled together various places, (Matt. iv. . 1, 2;) some of whom, we no doubt, were manifestly dly, while others of them t cultivate moral habits; yet horted them all without dis- on to "Seek first the dom of God, and his righte- ss." We beg to be informed, ber giving the kingdom of and his righteousness, the place in our pursuits be not e nature of true religion, and to praying to God for spi- blessings?

ose who followed Christ, ecause they saw his miracles, because they did eat of the s, and were filled; he ex- d, "Labour not for the meat h perisheth, but for that meat h endureth to everlasting

But nothing can endure to lasting life, in the sense in h our Lord is to be under- d, but real religion. Surely, to labour for it must in- e the duty of prayer.

e apostle Paul "shewed first them of Damascus, and at alem, and throughout all the e of Judea, and, then, to the iles, that they should repent urn to God, and do works for repentance." (Acts xxvi. Those who object to sinners exhorted to *pray, should der, whether repenting and* turning to God, and doing works meet for repentance, fall short of that religion which the gospel requires of those that receive it; if not, then, to exhort sinners to pray must be right, because the apostle Paul exhorted them to do that which evidently implied it.

2ndly. I am to prove that, according to the plain and literal meaning of some passages of the scriptures, sinners, even some of the manifestly ungodly among them, are exhorted to pray.

In the prophecy of Isaiah (lv. 6,) we read, "Seek ye the Lord while he may be found, call ye upon him while he is near." Should it be said, that the word *seek*, in this passage, does not mean praying; it cannot be so said of the word *call*. If it be objected, that the passage, with its connexion, is not addressed to the ungodly, but to "*sensible sinners*;" we beg to remind those who make the objection, of the description given of them in the passage. Spending their money for that which was not bread, and their labour for that which satisfied not—as not hearing the word of the Lord, and as those whose souls were dead. They thirsted, yet not for the living God, but for carnal pleasures, for they were wicked, walked in a wicked way, and their thoughts were unrighteous. (v. 7.) If these were "sensible sinners," then the prophet addressed such; but, it must be by a strange method of interpretation that this can be made out. They were not spiritually sensible; any thing short of this could do them no good, and yet he exhorted them to seek the Lord, and to call upon him.

In the prophecy of Hosea, the Israelites are exhorted, "O Israel, *return* unto the Lord thy God; for thou hast fallen by thine ini-

quity. Take with you words and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips." This was not only exhorting them to pray, but also furnishing them with words to make use of in the discharge of that duty.

Jesus Christ admonished his hearers, in the sermon before mentioned, to "Ask that it might be given to them, to seek that they might find, and to knock that it might be opened to them." The words *ask*, *seek*, *knock*, are equal, in their import, to praying, and express the ideas of *want*, *loss*, and *earnestness*.

He also spake a parable to this end, that *men* ought always to pray, and not to faint. (Luke xviii. 1.) Here the word *men* is indefinite; to restrict it either to good men or to bad men, would be contrary to our Lord's meaning. No objection can fairly be brought to this interpretation from the word *Elect* being used in the parable, for the parable itself is general; it is the application that Christ makes of it, which is specific. Besides, as no man can know any thing, at least not while he is ungodly, either about his election, or his non-election, that, of which he is entirely ignorant, can, by no means, nullify a rule of duty. It would be very strange to argue that, because God will hear the prayers of his own elect, therefore, others are under no obligation to pray to him; according to this, the election of some would take away the duty of others.

The apostle Peter perceived that Simon Magus was in the gall of bitterness, and in the bond of iniquity, (Acts viii. 22, 23.) No man can be found in a worse condition than he was, yet he was *exhorted to pray*; therefore, however wicked men may be, or, however far removed from God, they may be exhorted to pray; to pray too for spiritual blessings, forgiveness of sin.

The apostle James wrote his epistle to those whom he describes as *adulterers* and *adulteresses*; yet he admonished them to "Draw nigh to God;" adding a promise, that, if they did, he would draw nigh to them. He also admonished them to humble themselves in the sight of God, that he might lift them up. To cleanse their hands, and to purify their hearts, to be afflicted, to mourn and to weep for the miseries that were coming upon them, (chap. iv. 4. 10.) Who can doubt, from this view of the connexion, but that, by "drawing nigh to God," the apostle expressly meant praying to him?

Secondly. I am to answer objections. It is said, that prayer to God is the distinguishing privilege of believers, and that, therefore, it cannot be the duty of sinners.

In answer to this, I observe that, if prayer be the exclusive privilege of believers, then, as, in its own nature, it is a privilege as well as a duty, the wicked are entirely cut off from both. Besides, this objection proceeds on the supposition, that what is the privilege of one man, because he enjoys it, cannot be the duty of another, because he does not enjoy it. To be consistent with themselves, these objectors should restrict the reading and hearing of the word of God to believers; these being privileges as well as praying. To admit them to do one, and not admit them to do the other, is inconsistent; by acting up to the spirit of this objection, we should be worse than the Papists, who, though they

kept the scriptures from the common people, never, that I have heard of, attempted to hinder them praying to God.

As without faith, it is impossible to please God, and the wicked have not faith, it is said that they must not be exhorted to pray. The declaration, "That without faith it is impossible to please God," (Heb. xi. 6,) is intended to shew, that, as Enoch walked with God, and pleased him, he must have faith; but who would infer from this, that other men ought not to believe in the revelation which God has given of his Son? That, because Enoch pleased God by his faith, and by the conduct which proceeded from it, that men, who have no faith, are at liberty to displease him. This method of arguing makes the faith and obedience of one man a reason why others should have neither faith nor obedience. This is quite a new method of reasoning.

"Whatsoever is not of faith is sin," (Rom. xiv. 23,) is brought forward as an argument to prove that sinners must not be exhorted to pray. This passage does not refer to the belief of the gospel, but to eating, or not eating, certain meats offered in sacrifice to idols. If any one of the Romans were fully persuaded in his own mind that it were wrong for him to eat these meats, and yet did eat them, he was guilty of sin, by sacrificing the principle of sincerity and self-denial which he ought to have maintained. The passage has nothing to do with the propriety, or the impropriety, of sinners being exhorted to pray: it argues a superficial acquaintance with the gospel to bring it forward on such an occasion.

Again. It is said *that Cain's* sacrifice was not accepted, because it was offered without faith in the promised seed; therefore, ungodly sinners must not be exhorted to pray. Cain's sacrifice was not rejected because *he* offered it, which is what the objection supposes; but because it was not of the right kind. It was not *full*. He did not regard what God had said, but offered of the fruit of the earth without a meat-offering; had he done well, he would have been accepted, even as was Abel; but he did not well, therefore sin lay at the door. (Gen. iv. 4. 7.) Can this be any reason why a sinner should not pray to God? To say this would be equal to saying, that, because Cain was an infidel, other men may be infidels too. This is strange indeed.

It is still urged, by way of objection, that "The sacrifice of the wicked is an abomination to the Lord." Well, what then? Why, according to these objectors, sinners must not be exhorted to pray. To say nothing of confounding the institution of sacrifice under the law, with praying to God under the gospel, this objection proceeds on a wrong principle. An Israelite, having brought a sacrifice to God's altar, which, on account of his own wickedness, was an abomination to him, he must not, according to this, approach the altar any more. Not only so, but, on account of this, sinners must not be told that they ought to pray: their obligation to this duty is done away. This is marvellous indeed!

In the days of the prophet Malachi, the Jews were wicked, and highly provoked the Lord; but, instead of this forming a reason why they should not offer sacrifices to him, they were ad-

monished, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing." (Mal. iii. 7. 10.) Their manifest ungodliness was no reason why God's altar should be neglected; neither is the ungodliness of sinners any reason why they should not pray to him.

It is still objected, "The ploughing of the wicked is sin." (Prov. xxi. 4.) Without laying any great stress upon the criticism of learned men on this passage, by whom the word, rendered ploughing, is translated *light*, or *lamp*, which would make the passage read, "The light, or lamp, of the wicked is sin; meaning, that the light, which is in them, is darkness; in which view it could have nothing to do with the question, it may be easily disposed of. In the sense of these objectors, it is equally forcible against ploughing and against praying. I could say, "The ploughing of the wicked is sin," and, therefore, he must not plough; because, if he do, he will sin; and so as these objectors say, he must not pray, because, if he do, he will sin! Besides, if the wicked can do nothing without sin, which is the ground the objectors take, and this be a reason why they should not do one thing, it will also serve as an argument why they should not do another, and, then, they must do nothing at all, but be kept in complete idleness. How would these objectors like to abide by the consequences of their own argument, especially if they have children grown up, for whom they have to provide, but who do not fear the Lord, and several ungodly servants, to whom they have to pay yearly wages?

Finally. These objectors take refuge, as in an impregnable fortress, in what they call the natural and spiritual meaning of the word of God. One for the sinner, and another for the saint; this is followed by a distinction between what they call the natural and spiritual worship of God. Carnal men may perform the one, regenerated men the other: when the word of God is urged so pointedly against them that they cannot turn about, and their sweeping clauses fail to serve their purpose, they always have recourse to this distinction. But I ask, where, in the word of God, is this idea authorized? It is directly contrary to the spirituality of the Divine Being, and a mere figment of the human brain, "God is a Spirit, and they that worship him must worship him in spirit and in truth." He never required of men a form of religion, and gave them liberty to dispense with the power of it. The very best of men are no more than the worst, (in circumstances equally favourable,) ought to be. To attend upon the ordinances of religion corporally, and not spiritually, cannot be pleasing to him who requires that all men should give him their hearts.

But I am wearied with following these objections. I will, therefore, conclude with one remark, and with a word of advice.

Remark. It is very awful, indeed, that notions so pernicious as those opposed in this paper, should have so much prevailed in the church of God. I beg to ask my brethren in the ministry, how far it has been owing to a species of preaching which, though it does

not directly encourage them, does not sufficiently point out their evil tendency? The gospel may be preached, and yet dangerous sentiments engendered by it; let us, therefore, be careful to give to every part of divine truth its proper place and full weight; that the symmetry of it may appear in our sermons, and be duly preserved among our people. This is of the first importance.

Advice. I beg of your readers not to be deterred from doing what the scriptures strongly recommend, by the crude and unscriptural observations of men, whose confidence often far surpasses their modesty, humility, and love to God.

To what greater lengths, in error, can any one go, than boldly to deny that it is the duty of men "to seek the Lord while he may be found, and to call upon him while he is near!" The time will soon come when, if they continue in sin, he will not be found; when there will be a great gulph fixed between him and them. When that saying will be found true, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh." (Prov. i. 24—26.)

If it be not the duty of a wicked man to pray to the Lord, it cannot be his sin to neglect either this, or any other part of religion; and, though he be as wicked as Ahab or Jeroboam, he has no sin; if he have no sin, he cannot want a Saviour to save him from it. If this may be the case with one man, it may be the case with all men; and so the necessity of the gospel be done away with altogether. O, my soul, come not thou into the secret of these men; unto their assembly mine, honour, be not thou united!

S. G.

To the Editors of the Baptist Magazine.

SIR,

Whether we contemplate the arts and sciences, political economy, humanity, or religion, we find ourselves surrounded by projects and experiments. Of these, a considerable number have been extensively submitted for investigation and sanction; while many, though developed in small circles, and there approved, remain still in abeyance, and are in danger of being consigned to neglect, if not perpetual oblivion.

What has resulted from the inquiries so laudably commenced, by one class, relative to a metropolitan hall for the anniversaries of charitable institutions; by a second class, relative to an English college, free from sectarian restrictions; by a third class, relative to schools for the children of Baptist ministers? These are among the numerous inquiries which, if suspended, ought to be resumed, and will, it is hoped, be yet prosecuted to a successful issue.

The time selected for a fresh enterprise, may prove inauspicious; the motives of its first abettors may undergo a worse than rigid scrutiny; the manner of announcing it, may be spiritless on the one hand, or repulsive on the other; and its proposed organization may strike critical observers as being both unsound and incomplete.

Allowing for these, and similar causes of discomfiture, we are encouraged to assume, that, in such an age as the present, and in such a country as our own, no measure, good, feasible, and, extensively wanted, will, when matured and suitably introduced, fail to engage approbation and support.

To the philanthropist, whose anxious and fruitful mind is teeming with new devices, experience would say, "Be steadfast and patient; associate the light of wisdom with the fire of zeal; and, then, press onward, as the way fairly opens before you, exemplars of decision, integrity, kindness, and devout affiance. Lose nothing by procrastination. Life is short; opportunities are evanescent; and the necessitous objects, provided for in your theory, even now pant and petition for relief."

Having in view a project, which may have frequently been glanced at by others, but has not been specified and recommended through the medium of the press, I hasten to obey what I have supposed to be the counsel of experience, and thus, if possible, to accomplish the design of this communication.

Learning, connected in a christian minister, with personal religion, is not merely an attractive ornament, but a substantial advantage. My project refers to it; and involves an expedient widely applicable—but applicable in no evangelical connexion in which I should not rejoice to see it efficiently applied.

Exclusively, however, of those convictions which bring me into the closest alliance with members of the Baptist denomination, I am induced to appeal particularly *to them, by* the apprehension, that they stand in peculiar need of such arrangements, as I now call upon them to make, with promptitude and vigour.

For, though their predecessors have, unquestionably, furnished specimens of considerable learning, the number, at any given period, has been disproportioned as well as unequal to the number furnished, at the same period, respectively, by the Episcopalians, the Presbyterians, and the Independents.

With regard to the Baptists of the present day, no one affects to doubt, that they more and more appreciate this valuable qualification. The prejudices against a well educated ministry, which lingered in the denomination for ages, are fast subsiding; and the importance of cultivating the mind, by reading and reflection, has, within the last fifty years, been progressively acknowledged. Robinson, Booth, and Fuller, though not academically trained, rose to high intellectual distinction. The same may be affirmed of certain living preachers, circumstanced as those eminent individuals once were. Others have, either in England or in Wales, gone through a course of regular tuition; and a few have had the privilege of finishing their preparatory studies in Scotland.

This section of the British Empire ought never to be named, in such a reference, without gratitude and admiration. Scotland presents a noble example of more than *literal* hospitality; inviting every one that hungers and thirsts after a mental banquet, to a table covered with variety and abundance. Our young men are confronted there with no matriculating or graduating forms, of a nature to aggrieve a resisting, or

tamper with a yielding conscience. They receive an immediate and a warm welcome; they breathe the air of freedom: they advance, with due encouragement, to the honours conferred by a university on talent and diligence; and if, through divine mercy, they continue clear from the heresy of a sinful life, and the schism of a litigious temper, they may there enjoy the fellowship of men, who, whether they agree or differ on ecclesiastical polity, and theological metaphysics, constitute an estimable band, of which the world is not worthy.

Still, it must be conceded, our literary wants are obvious and pressing. As for the northern aids which I have mentioned, (so well adapted at once to expose and to supply the defects of our own seminaries,) a great augmentation of pecuniary means is requisite, in order to bring them within the reach of all who may, time after time, be found capable of turning them to a good account.

Two students only can be sent, in the same year, under the patronage of Dr. Ward's trustees, to a Scotch University; nor does the annual average maintained there by the whole denomination besides, exceed that number.

If, indeed, the income of academical institutions, already established among us, should be increased, a few more such exhibitions might be granted from that source. The uncertainty, however, of events "so devoutly to be wished," and the period which must elapse before they can be expected to occur, urge us to consider the practicability of doing, in a different way, what ought to have been done before we existed. Let separate funds be created for the purpose of securing, to proper objects, a better education than is, as yet, accessible to persons of their class in England; without depriving them of any more appropriate preparatives for the ministry, which may be afforded there.

In the hope that a hundred subscribers may be obtained, but unwilling that the scheme should be dismissed, in consequence of a partial failure, I recommend those, who approve the general design, to divide themselves into several companies, each company supporting two students. With what a glow of generous delight will these patrons of learning in the sanctuary, trace, in the attainments, the exertions, and the usefulness, of every well chosen youth, the reward of their munificence, and the answer to their prayers!

Surely not many weeks will be permitted to roll away before the first company be formed, nor many months before the first student shall be accepted.

I am aware that this project requires a high scale of contribution. But I am also confident, that the results of its adoption will be proportionably advantageous; nor can I hesitate to believe, on the supposition that my views are prevalent among those to whom they are thus offered, that a competent number will soon demonstrate themselves to be no less able than willing to lay this needful sacrifice on the altar of Christian charity.

If only six names should be enrolled, a commencement may be made; and, certainly, no name will be tendered more cheerfully than that of him who here subscribes himself

PROJECTOR.

CHURCH AT THYATIRA.

No. IV. *Rev.* ii. 18—29.

THYATIRA was a city of Lydia, distant from Pergamos about forty-eight miles. It is not known when the church was formed, but it was probably the fruit of Paul's labours. It is possible, Lydia, a native of this place, and her household, who were baptized by the apostle at Philippi, might have returned and become its first members. There is evidence of a church still existing here in the eighth century, when Esaias, one of its presbyters, attended the council of Nice. It is a singularly absurd opinion, noticed by Dr. Gill, that some had supposed there was no church here when John received his revelations: one would have thought no other circumstance was necessary to prove this, than his being directed to send an epistle to it. It is now reduced to a very inconsiderable place without any remains of a Christian church.

The address to the "angel" or pastor of this church, is opened by the annunciation, that the speaker is the "Son of God:" the same divine and glorious person whom John had seen in his vision "like unto the Son of man:" uniting in himself, both the divine and human natures, and thus constituting the person of the Mediator, whose name was to be called IMMANUEL, or "God with us." The attribute of his omniscience, knowing all things, beaming from the "eyes" of his majesty "like unto a flame of fire;" and the perfection of his omnipotence, "like feet of fine brass," supporting all things, *are spoken* of to intimate his *constant presence* in, and the continual protection of his church when peculiarly exposed to danger, either from the fire of temptation or persecution. It is probable there is an illusion to the three Hebrews, who for refusing to worship the golden image on the plains of Dura, were cast into the burning fiery furnace; but who were supported and preserved by the Son of God: appearing to the persecuting monarch as he did to John, "as if his feet burned in a furnace,"* If this conjecture be correct, it serves to explain what is said of the persevering believers, towards the close of the address: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." As the victorious Hebrews were exalted to honour in Babylon, and their enemies were all destroyed; and, as the conquering Saviour entered into his glory, to the confusion and final destruction of the enemies of his kingdom; so the victor over the corruptions of the world, shall be exalted to the heavenly glory, and in the last judgment be an assessor with Christ upon his throne, approving of the sentence of condemnation upon all his enemies. In reference to this glory, to which the saints will be raised in the last day, an apostle has said; "Know ye not that we shall judge angels!"

It is not difficult to conceive the emotions the pastor of this church would feel, on reading the superscription of a letter dictated in heaven, and bearing the

* See chap. i. 15. compared with Daniel iii. 25.

impress of the Divine majesty. How astonished must he have been to find such commendations, as the following, bestowed upon his unworthy labours, and the imperfect obedience of those who composed the people of his charge:—"I know thy works, and charity, and service, and faith and patience, and thy works; and the last to be more than the first." It is, indeed, astonishing, that any act, performed by such imperfect Christians, whether of homage to his authority, or love to his people, or enduring affliction in his service, or reliance upon his promises, or submission to his will, should be approved and acknowledged by HIM whose eyes are as a flame of fire. How grateful, also, must he have been, to be informed, that their "last works" had exceeded their first works, both in number and utility. Unlike the church at Ephesus, which had "left its first love," the church at Thyatira, had abounded in the fruits of righteousness: in proportion as they increased in years they had "grown in grace" and in obedience to the will of God, their Saviour. This was as it ought to be: surely those Christians, who are at all sensible of their obligations to the immutable compassions of the Lord Jesus, will be constantly desirous that, as they have been "taught how they ought to walk, and to please God, so to abound more and more." An ancient church, or an aged Christian, presents an affecting spectacle when a decline in faith and holiness, and not an increase of love and zeal, are the prominent features of their character. O that it could be said of all our churches, especially of those which were founded eighty or a hundred years or more since: "I know thy last works are more than thy first." Ye spirits of Kiffen and Keach, and Wallin and Wilson, and Stennett and Gifford, and Anderson, have ye lately heard through the communications of ministering angels, that the "last works" of the churches over which ye once presided, are more than "the first:" which were excited by your zealous labours, and nurtured by your fervent prayers.

But, if what the pastor had thus far read, afforded him pleasure inexpressible, what he had farther to peruse must have caused him distress indescribable: He had either himself sinfully connived at iniquity, or the majority of the people had refused to support his authority in opposing and preventing some masculine female (disgusting scene,) from usurping authority in the church, and teaching corrupt principles, which she had enforced by a wicked example; a daring, assuming, proud, imperious, impenitent JEZEBEL, doing as much mischief in Thyatira, as the idolatrous queen of wicked Ahab did in Israel.—"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols, and I gave her space to repent of her fornications, and she repented not." The doctrine of Balaam was taught in this church, as it was in that of Pergamos; with this additional provoking aggravation, that the teacher and seducer was a woman; whose deceptive arts and seductive fascinations, rendered the corrupt doctrine more dangerous and destructive. That

pastor must be pusillanimous indeed, and that church be in a very supine state, who would "suffer" a female to assert such importance as to "teach and seduce the servants" of Christ to become the disciples of the impure and insidious Balaam; herself affording the means and opportunities of acting out the God-provoking principles.

The threatnings against those who had been thus seduced, which were to be tremendously executed, "except they repented of their deeds," proceed upon the principle of retributive justice. It is one of the fundamental axioms of the Divine administration, and which doubtless is always the rule of Jehovah's conduct towards his servants. "The Lord God of recompenses will surely requite:" and "with what measure ye mete, it shall be measured to you again." If men receive not the love of the truth, that they might be saved; God will send them strong delusions, that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness." So it is here: "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give to every one of you according to your works." It might have a salutary influence to prevent persons from committing wicked or unjust practices towards others, were they to consider that similar events would happen, as punishments upon themselves or their children! *And those, who* are conscious of having injured others in th cumstances, or reputation, instantly humble themsel fore God, repenting o wickedness, if they would to escape the judgment o

The merciful and comp ate High Priest, over the of God, does not conclu Epistle without speakin words, and comfortable first to the pastor, and, t all those of his flock who h been seduced and con "But unto *you*, I say, an the rest in Thyatira, as n have not this doctrine, and have not known the de Satan, as they speak, I w upon you no other burden that which ye have alread fast till I come." It was t honour to be ignorant o *deep doctrines* into whi Balaamites, and the Antin of that period, had been in and, of which superior knov they seem to have boasted plain and simple truths gospel which they had re "his yoke so easy, and h den so light," leading th adore and serve the holy S by doing whatsoever he ha manded them, they are ex to "hold fast," even to th rather submitting to be rep ed, as legal Christians, tha complimented, as enjoying berty of the gospel, at th pense of being licentious sors. If persons professi gion were judged of by our infallible test, "Ye shall them by their fruits," the many, who call themselv chosen of the Lord, of wh would be said, "Reprobate shall men call you, becau Lord hath rejected you."

Happy indeed, and ho ble, are those who have e

the corruption of the world through lust; who are adding to their faith virtue, and to virtue knowledge, and to knowledge brotherly-kindness, and to brotherly-kindness charity: who, by abounding in these graces of the Spirit, and these fruits of righteousness, are "giving diligence to make their calling and election sure:" for, in doing these things, they shall never fall: and so an entrance shall be administered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Such will not only be exalted to true dignity, and be confirmed in that state of safety and blessedness, but will possess all that fulness of light and love which may probably be intimated by the exceeding great and precious promise—"And I will give him the morning-star." To none will this figure apply, but to Him who is "the root and offspring of David, and the bright and morning-star. Blessed Jesus,

"More than thyself thou canst not give,
And I can want no more:"

"I shall be satisfied when I awake in thy likeness."

There is much contained in this Epistle to the church at Thyatira, which it is all-important for every church, and every individual Christian, to "mark, learn, and inwardly digest." Still the Son of God walketh in the midst of his golden candlesticks, "searching the reins and the heart;" commending what is good, censuring what is wicked, whether in principles or actions; punishing the impenitent with death, and rewarding humble and upright believers with the testimony of his approbation here, and with *life and immortality hereafter. Again he repeats his* solemn and affectionate advice—his supreme and authoritative command: O! that all Christians may not only carefully listen to it, but practically regard it: —"HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

IOTA.

Reply to an Article in the Congregational Magazine of last Month.

To the Editor of the Baptist Magazine.

SIR,

I hope you will grant me the favour of replying, through your medium, to some remarks in the Congregational Magazine of this month, p. 179, 180. Many of your readers, I doubt not, read also the Congregational Magazine: these will need no explanation of the reason of addressing this letter to *you*. To others it may be necessary to state, that a paper, with the signature SELAH, appeared in the Congregational Magazine for March, containing animadversions on a passage in a Tract which I published some months since, entitled, "The Argument in support of Infant Baptism from the Covenant of Circumcision examined, and shewn to be invalid;" in which I noticed some expressions in the 127th Hymn, 2d Book, of Dr. Watts, entitled, "Circumcision and baptism. Written only for those who practise the baptism of infants." To SELAH's paper I replied. The Editors of the Congregational Magazine admitted my reply, intimated that their pages could not be open to farther discussion on this point,

and, assuming the character of *umpires*, offered their remarks on my answer to SELAH. Permit me now to say,—

The question at issue is not correctly stated by the Editors; they put it in this form: "Did Dr. Watts 'INTEND' to advocate the doctrine of baptismal regeneration? Mr. Kinghorn, in his pamphlet, has asserted that he did, and appeals to this hymn for proof." The fact is this, I had said, that "the defence of infant baptism, from the rite of circumcision, favours the doctrine of baptismal regeneration." I noticed several things which shew, that the arguments for infant baptism lead to the conclusion, that a portion of grace, or spiritual benefit, is given by baptism, which would not be possessed without it. I afterwards say, "if it is intimated that some spiritual advantage is bestowed by that means, does it not *imply* the *principle* of baptismal regeneration? Does it at all stop short of what our established church asserts and defends?" I then added, "Among the proofs that may be adduced on this point, there is one in Dr. Watts's hymns, which many may have overlooked." The hymn is then copied, and it is added;—"Now we ask any unbiassed person the plain question: Taking this hymn, with its title, can we suppose that it was not *intended to favour the idea that some spiritual blessing was conveyed by baptism, or by the supposed covenant of which it was the initiatory sign? If this is not admitted, what explanation can be given of it?*"

Here let it be observed how I used the word *intended*, solely in *reference to the question, whether Dr. Watts's hymn was not intended* to favour the idea of spiritual blessings being conveyed by baptism. The Editors of the Congregational Magazine putting the word *intended* under inverted commas, and, in this instance, in capitals, as if they were quoting what I had said, connect it with a *different position*. They say, the question at issue is, "Did Dr. Watts 'INTEND' to advocate the doctrine of baptismal regeneration?" I use the term "*intended*" in relation to a different thing.

If it is replied, that I had stated that "the defence of infant baptism from the rite of circumcision *favours* the doctrine of baptismal regeneration;" and that I had said—if spiritual advantage is bestowed by baptism, "does it not *imply* the *principle* of baptismal regeneration?" I grant it: and, if Pædobaptism involves the consequences which I had briefly stated, and which led even Dr. Watts to write in such a manner as he did, it lies on the supporters of that system, either to shew that the expressions used by Dr. Watts, and many others, which seem to say that spiritual blessings were conveyed by baptism, meant no such thing; or, if this cannot be effected, they should put the defence of the system on an entire new footing, leaving out every thing that was likely to suggest such an idea; but, if this is not done, and Pædobaptism is defended on the old grounds, then it appears to me, that it seriously becomes them to inquire, calmly and fully, whether the idea that some spiritual advantage is bestowed by means of baptism, "does not imply the *principle* of baptismal regeneration?" The *principle* may be applied in one case farther than in another, and yet the same

principle may be operative in both. I suggested the inquiry, I did not pursue it. In the investigation of this subject, it would be necessary to examine what the authors of the Liturgy meant when they called baptism *regeneration*; and whether there is not a greater difference of *terms* than of ideas, between Churchmen and Pædobaptist Dissenters. I am satisfied that strong proof may be adduced that the real sentiments of the latter, (unless they materially change their ground,) come nearer the doctrine of the Establishment than many suspect.

In reply to SELAH, who defended Dr. Watts, on the principle that his poetry was a paraphrase on the scriptural prose, I made some observations to shew, that his defence was not valid. From these the Editors attempt to escape by a side wind. They represent me as stating, that the scriptures quoted by SELAH afforded no proof of the baptism of infants; but they say, these passages were evidently quoted by *Selah*, to shew, that the reference in them "to circumcision, to the offspring of believers, and to baptism itself, so closely corresponds with the Doctor's hymn, that if the one affords a proof of 'intending' to teach baptismal regeneration, so does the other." In this observation, their main object appears to me to relate to one passage quoted by SELAH, which was, *I will pour my spirit upon thy seed, and my blessing upon thine offspring*. Isa. xliv. 3. On this application of the Prophet's language, I said, "By quoting these words in support of Dr. Watts's 'reference to baptism,' he [SELAH] of course supposes that the *prophecy referred to the baptism* of infants. He must, therefore, in consistency with the expressions quoted, suppose, that God's Spirit and his blessing are poured out on baptized infants: and, if so, I ask, what are the blessings intended?" The question was as plain as I could make it; and the reply of the Editors is, (as we have seen) that "*if* the one affords a proof of intending to teach baptismal regeneration, so does the other." This I grant, but no attempt is made to prove that such an application of the prophecy is correct; and my question, which was, What are the blessings intended? is still *unanswered*; and, unless it fall into other hands, *unanswered*, I apprehend, it must remain.

One passage I objected to, as peculiarly unappropriate, viz. the address of Ananias to Saul, *Arise, and be baptized, and wash away thy sins*. Here the Editors suggest a doubt whether it applies to baptism at all! "If it does," they say, "it either proves baptismal regeneration to be a scriptural doctrine, or else the principles by which that notion may be fairly and consistently avoided, exonerate the Doctor's hymn from Mr. Kinghorn's charge." But the passage proves no such thing; it clearly shews that Saul was directed to be baptized, because he *was* regenerated, not that by baptism he might *be* regenerated.

"If, however," they add, "as Mr. Kinghorn asserts, an adult may, by baptism, have his sins figuratively washed away, so may an infant; except, as the preceding letter *appears to insinuate*, the efficacy of the rite depend on the *age* or *size* of the candidate." After this singular declaration, some of your readers, who may not have seen the Con-

gregational Magazine, may ask what I have said? I will tell them: I said, "A regenerate man, brought to believe in Christ, as the effect of regenerating grace, and baptized on a profession of his faith, may, in a figurative sense, be said to have his sins washed away; but how this expression can apply to the baptism of infants, and justify the terms used by Dr. Watts, I know not." Whether this is an *insinuation* that the efficacy of baptism depends on the *age* or *size* of the candidate, I leave any one to determine.

I am accused of avoiding, rather than of fairly meeting, SELAH's arguments. It seems I should have examined Dr. Watts's works on the subject first. Had I done so, it then might have been said, I avoided the arguments which SELAH brought in support of the Doctor. But I did NOT avoid any argument which SELAH exhibited, and, in answering *him*, I was not bound to do more.—But, then,—I "diverged into the general questions of infant baptism, and strict communion, which have no more to do with the point in dispute than the man in the moon." In replying to a paper on infant baptism, something on that subject was unavoidable; if I said any thing improper, it should be pointed out; and, as for strict communion, I grant that had nothing to do with the point in hand, but *who* brought it forward, and compelled me to notice it? SELAH. Had it not been for what he thought proper to assert, I should not have introduced it; but now, it seems, I am blamable for defending myself! SELAH, in quoting the misrepresentations of an opponent, might have known, (if he understands the subject,) that he was appealing to an aut which I should not admit in my quoting a sentence fro Watts, I was surely on allo ground; only, unfortunat told on the wrong side!

The Editors next say, K. demands an answer t question, whether any sp blessing is either conveye baptism or connected wit But, as he had no right that question, Selah wa bound to answer it. Yet, will relieve his solicitude, w take upon us to say, no least, none necessarily, any than any other mere mea grace." Passing other t I must observe, my quest only quoted *in part*. Sum up what appeared to m amount of the debate, and verting to SELAH's mod writing, I said, he "would done better, had he repli my question, and told us wh *any* spiritual blessing is conveyed by the baptism fants, or connected with not. *If, there* IS *such a ble in any way transmitted, w it? If* NOT, *what is the me of the expressions used, eith Dr. Watts or his advocate?* whole related to the single the INTERPRETATION of language of the hymn; and, that end in view, the qu was fair and necessary, nor the subject be discussed wi entering upon it.

Now how do the Editors r "If it will relieve his solici we will take upon us to say, So far appears plain. But it ded, "at least *none necessa* It seems, then, there may be spiritual benefits conveyed fant baptism, or connected it, though not necessarily nected with it. It is then fi

" any more than with any ere means of grace." Iu- ptism, according to them, eans of grace;—of what hen, is it the means? Still stion returns, (and, after the pressing point,) on principles, how is Dr. language to be explained? the Editors, or would Se- order to convey their nts respecting the advan- f infant baptism, quote nn of Dr. Watts, and say, ur views are *clearly and* y exhibited?

represented as having me a cross-examination; not aware of it. But, if rt of SELAH's letter, to the Editors refer, be a amination, I wonder *they* feel it. The 95th Hymn, k, was, by Selah, object- st me, and copied. we find these words,

rit, like some heavenly wind,
on the sons of flesh,
lels all the carnal mind,
rms the man afresh."

the words are plain, and osition easy; the Spirit gent, the sons of flesh are jects of his operation, and r-modelling of the carnal nd the renewal of the nan, is the effect. All intelligible. Compare pressions with the follow- s from Hymn 127, Book 2.

ed is sprinkled with his blood,
it on their offspring shed,
ler pour'd upon the head."

, as in the former hymn, rit is the agent, but, in se, infants are the sub- and they are said to be d with the blood of The questions then un- avoidably occur, What is meant by their being sprinkled with Christ's blood? In the former hymn, the influence of the Spirit is described as *effective;* What does the SAME SPIRIT *effect* in the case of baptized infants? This is the point which ought to have been explained;—but it is NOT explained, it is avoided.

For the purpose of convicting me, the Editors say, that my giving Dr. Watts full credit for the excellent evangelical sentiments expressed in Hymn 95, 1st Book, " though elicited by a cross-examination, must satisfy an impartial jury that the poet is not guilty of '*intending*' to ascribe regeneration to the baptismal ceremony."

Without any cross-examination, I acknowledged Dr. Watts's excellent evangelical sentiments, and I also added, that a " very good and useful man, which Dr. Watts eminently was, may not always be consistent with himself." Since the Editors have taken the affair out of SELAH's hands, they should either have proved his consistency, or acknowledged his inconsistency in the present case: for there was no question concerning his general sentiments;—but they have done neither.

One thing, however, they have done; they end as they began; putting the word *intending* under inverted commas, as if it was a quotation of a word I used, they apply it to propositions of their own forming. Let the reader keep in mind the manner in which I used the word *intended*, and then let him draw his own conclusions. Had these Editors proved that the controverted expressions in the Hymn were "NOT *intended to favour the idea that some spiritual* blessing was con-

veyed by baptism," I would retract what I have said; but, till that is done, it shall remain;—*what I have written, I have written:* and I cannot help suspecting, from their whole manner, that the Editors feel the difficulty in which they are placed; for, had they been able to give a clear, straightforward interpretation of Dr. Watts's expressions, in opposition to my question, they would have done so.

I am, Sir,
Yours, &c.
JOSEPH KINGHORN.

Norwich, April 7, 1824.

Miscellanea.

A NONCONFORMIST HERO.

THE name of Mr. Francis Smith might be seen on the title-page of many of the Dissenters' Publications at the period referred to. One of his trials for selling these proscribed works is preserved in that Constitutional work, "The State Trials." He was a Baptist of the General Denomination. Mr. Cox, one of his descendants, who restored the stone, was a deacon of the church in Eagle-street. The descendants of Mr. Smith are still found among the Baptists, who think of their progenitor with more respect than if he had been the monarch, at the time when his persecutions were sanctioned by the Crown, and ordered by a corrupt Bench.

MR. FRANCIS SMITH,
Late of London, Bookseller,
(Whose grateful Memory may this Stone perpetuate)
During the Reign of Tyranny and Oppression,
In the 17th Century,
for
Urging the Frequency of Parliaments,
and
Publishing the Sentiments of Freemen.
Suffered much
By Fines, corporal Punishments,
and
Forty-one Imprisonments:
Unremitted Severity
Necessarily much impaired his Constitution;
yet
This Spot did not receive him,
Till Heaven, by the Hand of
The Glorious King William,
Had restored to his (almost ruined) Country
The Rights of Men, of Christians, and of Britons.
He died
Keeper of the Custom House to that great Prince,
22nd December, 1691.
The *Tomb* was restored by his Descendant, Thomas Cox, Citizen of London, 1761.
Who hopes to rest with his Family in the same Place.

Anecdote of Dr. John Owen.

In Cotton Mather's Life of the venerable Eliot, (the apostle to the Indians,) there is an extract from a letter to Mr. Eliot, from Dr. Owen, which gives a higher display of his holy Christian spirit, than any thing I remember to have seen respecting him. Some expressions in his "Excercitations on the Lord's-day," had given offence to Mr. Eliot, to whom he thus replied:—"I suppose there is scarce any one alive in the world, who hath more *reproaches* cast upon him than I have; though hitherto God has been pleased, in some measure, to support my spirit under them. I still relieved myself by this, that my poor endeavours have found acceptance with the churches of Christ; but my holy, wise, and gracious Father sees it meet to try me in this matter also; and what I have received from you, (which, it may be, contains not your sense alone,) hath printed deeper, and left a greater impression upon my mind, than all the virulent revilings, and false accusations, I have met withal from my professed adversaries. I do acknowledge unto you, that I have a dry and barren spirit, and I do heartily beg your prayers, that the Holy One would, notwithstanding all my sinful provocations, water me from above; but that I should now be apprehended to have given a wound unto holiness in the churches, *'tis one of the saddest frowns in the cloudy brows of Divine Providence.*

"The doctrine of the Sabbath I have asserted, though not as it should be done, yet as well as I could. The observation of it, in holy duties, unto the utmost of the strength for them, which God should be pleased to give us, I have pleaded for; the necessity also of a serious preparation for it, in sundry previous duties, I have declared. But now, to meet with severe expressions—it may be 'tis the will of God, that vigour should be given to my former discouragements, and that there is a call in it, to surcease from these kind of labours."

Is not this an *exposition of what Paul calls "the meekness and gentleness of Christ?"* I.

Anecdote of the venerable Eliot of America.

His Biographer says, "He liked no preaching but what had been well studied for; and he would very much commend a sermon which he could perceive had required some good *thinking* and *reading* in the author of it. I have heard him thus express himself: 'Brother, there was oil required for the service of the sanctuary; but it was to be beaten oil; I praise God that I saw your oil so well beaten to-day: the Lord help us always, by good study, to beat our oil, that there may be no knots in our sermons left undissolved, and that there may be a clear light thereby given to the house of God!' He likewise looked for something in a sermon beside, and beyond the mere study of man; he was for having the *Spirit of God* breathing in it, and with it; and he was for speaking those things from those impressions, and with those affections, which might compel the hearer to say, *The Spirit of God was here!* I have heard him complain, 'It is a sad thing when a sermon shall have this one thing, *the Spirit of God*, wanting in it.'"

Life of Eliot, by Cotton Mather,
3rd Edition, London, 1694.

A Christian's Necessary Guides.

"A Christian, in all his ways, must have three guides: truth, charity, wisdom. Truth to go before him: charity and wisdom on either hand. If any of the three be absent, he walks amiss. I have seen some do hurt by following a truth uncharitably. And others, while they would salve up an error with love, have failed in their wisdom, and offended against justice. A charitable untruth, and an uncharitable truth, and an unwise managing of truth or love, are all to be carefully avoided of him that would go with a right foot in the narrow way."

Bishop Hall.

Obituary and Recent Deaths.

MR. W. KINGSLEY.

NOVEMBER 6, 1823, died at Boardscroft, near Tring, Herts, Mr. W. Kingsley, aged thirty-four years. He was born at Purton, near Hitchin, and lived a stranger to the power of religion till about five years since, when he was seized with a dangerous illness, and became much alarmed. A pious young relative visited him in his affliction, and proposed prayer, to which he assented, and eagerly inquired at the close "where he had learned to pray thus?"—which gave rise to serious conversation, and left him thoughtful. With returning health, he, however, again became careless, till it pleased the Father of Spirits to repeat the stroke of affliction; at which period the agony of mind he suffered, from conviction of sin, was dreadful, and frequently caused the perspiration to roll from his face, as he sat encircled by his family. At length he obtained peace of mind, through a believing view of him, who "came to seek and to save that which was lost." Religion now took possession of his soul, and he seemed to live *only* to glorify God. He attended the ministry of the word at New Mill, and was baptized in May, 1820. He continued an eminently useful and honourable member of that church till his decease. Concern for his own welfare induced him to feel for the salvation of others; and seldom had he an opportunity of conversing with a fellow-creature on divine subjects, without embracing it. The writer of this will never forget with what pious pleasure he used to relate to him the success attending any of these attempts to do good. Mr. G. Kingsley, an elder brother, resident at the adjoining farm, was induced, by him, to become a constant attendant on the means of grace, and to give the most cheering proof of devotedness to God. Partakers of the same precious faith, these two brothers became an example to all around, in their pious conversation, strict integrity, and ardent zeal for the promotion of the gospel in the adjacent villages. Their attention to the spiritual welfare of their servants and labourers is worthy of imitation; when the weather was unfavourable, during hay-time, they would assemble them in a barn, and read the sacred scriptures, and other religious books to them; often, too, might they be seen sitting under a hedge, reading the message of mercy to the poor, but grateful, labourer. A career, so honourable and useful, was but short; the brethers, "lovely and pleasant in their lives," in death were not long to be divided. Mr. G. Kingsley was taken ill of typhus fever, and died in a few days, "calling upon God;" his brother, though poorly, was with him in his illness, and at his death; from which painful scene he retired to his own home, where he immediately became confined to his room, and, after a fortnight's severe suffering, also expired. The state of his mind, under affliction, was remarkably happy; when visited by his pastor, he found him engaged in spiritual conversation, and his soul apparently absorbed in divine subjects. On receiving a little refreshment, he raised himself from his pillow, and, with fervour, entreated that whether he ate, or drank, or whatsoever he did, might be done to the glory of God. When asked if willing to die, he replied, "Oh yes! I cry, Come, Lord Jesus, come quickly! I long to be going—*there* will be no sin—*there* will be such blessed and glorious company—*there* Jesus is." When reminded of the Lord's goodness to him, "O yes," said he, "I deserved the hottest hell, but the Lord had mercy on me." On being visited again, his

ıtion proved that he had
d a severe conflict with the
of souls, of whose "fiery
e complained; yet his con-
was strong—he adverted
ong feeling to the cheering
n, "Look unto me, and be
l," &c. as a peculiar source
lation to him. He requested
e 8th Chapter of Romans
e read, and at the 14th verse,
s many as are led by the
f God," &c. he exclaimed
nergy—"Yes; they are so.
that I am not a hypocrite."
ıtor now commended him,
beloved wife and children, to
t the close of which, per-
the emotions of sorrow,
marked every countenance,
avoured to remove it, by di-
them to Jesus, as the
, the better friend, whom
ould still have left." His re-
others' eternal interests was
in death; on being asked if
were any passage he would
as his funeral text, "Yes,"
, "And the times of this ig-
e God winked at, but now
ndeth all men every where
nt."—Asking for the Bible,
might point out to his mi-
ortions that had been conso-
o him, on receiving it, "Oh!
ld it is!" said he; and clap-
s hand to his forehead, seem-
el his mental powers giving
After this there were but few
ıtervals, in each of which he
l engaged in sacred inter-
with God, till at length he
eep in Jesus. Each of the
s left a widow and five chil-
mourn their loss. Numbers
ollected to hear the funeral
s of these amiable men.
ıe impression then made ne-
effaced! May the widows
herless find help in God, and
merous relatives, together
very reader of the above,
me followers of them, who
h faith and patience now in-
ıe promises."

D. C.

, Herts.

MRS. MARY PORTER.

Mrs. Mary Porter died February 9, 1824. It appears that, about fifteen years ago, she was in company with a very pious friend, (a deacon of the church then meeting in Founders' Hall,) who proposed to her this important question, "Do you love the Saviour of sinners?" It pleased the Lord, in infinite mercy, to impress this inquiry with power upon her mind. She resolved, from that time, to hear some minister who preached Jesus Christ. Under the direction of Divine Providence, she was led to hear the Rev. Dr. Rippon. She has recorded one or two passages of the sacred word of God, which were peculiarly precious to her at that season; which came to her not in word only, but with power. Isa. i. 18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Also Matt. xi. 28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." She was led to see the absolute necessity of a true knowledge of the Saviour, as he is revealed in the sacred scriptures, before there can be any genuine love to him, according to the language of the Psalmist: "They that know thy name, will put their trust in thee." Thus, by the influence and teaching of the Spirit of truth, she was led to see, that it was not only the duty, but the privilege, of those who really love the Saviour, to keep his commandments. Under these serious and delightful impressions, she made a public profession of her faith in the Lord Jesus, and was received into followship with the church of Christ meeting in Carter-lane, in 1812, in the twenty-third year of her age, where she continued a member about seven years. After her marriage she was dismissed to Church-street, Blackfriars-road, where she continued to attend about five years. She has left a most pleasing and satisfactory testimony, that she has heard the precious truths of the gospel from Sabbath to

Sabbath, not only with pleasure, but with peculiar profit. Many texts she has recorded, as Mark v. 15. &c. "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: ——Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion upon thee." And 2 Thess. ii. 16, 17; "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace. Comfort your hearts, and stablish you in every good word and work." This was doctrine in which her soul delighted. She was enabled, by Divine teaching, to renounce all dependence upon creature merits, and rest wholly upon the person and work of Jesus Christ for salvation.

In former times of sickness, she had expressed great fear of death; but in this sickness, which was unto death, through rich, free, and sovereign favour, she has been enabled, in the language of holy triumph, to ask, "O death, where is thy sting! O grave where is thy victory!" She said, in one instance, "I hope you are looking to the Physician of souls, who will order all things for our good." There was a season, of short duration, when she complained of darkness of mind; but she soon found peculiar delight in that sweet invitation, Isa. i. 18. She expressed a wish that they might be the words from which her funeral sermon should be preached.

Just before her departure she was perfectly collected; when she awoke in a happy frame of mind, and said, "Bless the Lord, I have had a very comfortable night, and I have a delightful tale to tell you—Christ is precious to me. Is Christ precious to you?" And then fell asleep in the arms of Jesus, about eight o'clock on Monday morning, February 9, 1824.

REV. JOHN KEEBLE.

The Rev. John Keeble, between twenty and thirty years the highly esteemed pastor of the Baptist Church, meeting in Blandford-street, London, died on Friday evening, the 10th ult. at his house at Fulham, in the sixty-fourth year of his age. On the 16th, he was brought to the Chapel in Blandford-street, when, after an address by Mr. Pritchard of Keppel-street, he was interred in Mary-le-bone Burial-ground. It is hoped that a more enlarged account will be shortly supplied.

Review.

An Account of the American Mission to the Burman Empire: in a Series of Letters addressed to a Gentleman in London, by Ann H. Judson. London: Butterworth & Son, 43, Fleet-street. 8vo. 326 pp. Price 8s.

That "the dark places of the earth are full of the habitations of cruelty," is a sentiment frequently expressed, and the correctness of which our judgments fully approve; but which we never utter with suitable sentiments, or proper emotions. In order to this, persons must live *among* idolators; and, even then, *unless their* hearts are under the full influence of Christian principles, to conceive, in some measure, of the worth of the soul, and the solemnness of eternity, they will not feel all its awful emphasis, nor attach to the words their appropriate meaning. No one can conceive of the more than Egyptian *darkness* in which millions of our fellow-creatures are living; no one can enumerate the instruments of *cruelty* which are to be found in those habitations, from which the knowledge of the gospel is excluded, and where the living and true God is not worshipped. As proper sentiments and feelings on these

subjects, stand in connection with the exertions which are necessary to promote plans of missionary labour, and to supply the funds requisite for carrying them into effect, we rejoice in the appearance of a publication like that before us, written by a pious female, who, with her estimable and zealous husband, have been, since the year 1813, employed as Missionaries at Rangoon, in the Burman empire: an empire, at present, about 1200 miles in length, and 800 or 900 in the broadest part. It is situated between India-proper and China; and contains a population estimated at about nineteen millions!

Mrs. Judson says, in describing the moral state of these people:

"The Burmans are a nation of theists. They believe that existence involves in itself the principles of misery and destruction: consequently, there is no eternal God. The whole universe, say they, is only destruction and reproduction. It, therefore, becomes a wise man to raise his desires above all things that exist, and aspire to *Nigban*, the state in which there is no existence. Rewards and punishments follow meritorious and sinful acts, agreeably to the *nature* of things. Gaudama, their last Boodh, or deity, in consequence of meritorious acts, arrived at that state of perfection, which made him deserving of annihilation—*the supreme good*. His instructions are still in force, and will continue till the appearance of the next deity, who is supposed to exist somewhere *now* in embryo, and who, when he appears, as the most perfect of all beings, will introduce a new dispensation. The Boodhist system of morality is pure, though it is destitute of power to produce purity of life in those that profess it."

When it is further known, that these erroneous sentiments are held and maintained by men among them, who are powerful logicians, and who are capable of defending them with much ingenuity, it will be seen that the Prince of Darkness is entrenched himself here in his strongest holds. Added to this, the monarch absolute, capricious and cruel, "*the lord of life and death*," very tenacious for preserving the religion of the empire, and it is a capital crime to attempt, without his knowledge, to introduce any other; when these things are considered, it forms an interesting object to find these two excellent persons, sitting down, resolving to obtain an acquaintance with their language, notwithstanding innumerable difficulties, in order that they might give the Burmans the holy scriptures, and then speak to them, in their own tongue, of the wonderful works of God. It is remarkably gratifying to find, that, after their patience had been tried to the utmost, and they had often feared no Burman would be brought to the knowledge of the truth, that their prayers were at length answered, and their desires granted; so that, at the close of the year 1822, eighteen persons had made a credible profession of their repentance towards God, and faith towards our Lord Jesus Christ: thus a church for the worship of God has been formed, even in the place where Satan's seat is, which, there is reason to hope, will be enlarged by constant additions, and perpetuated even to the end of time.

The sensations felt by Mr. Judson, on discovering the first hopeful evidences of renewing grace upon the mind of a Burman, cannot be conceived. He thus writes,

"*May* 5, 1819. — Moung has been with me several hours; I begin to think the grace of God has reached his heart. He expresses sentiments of repentance for his sins, and faith in the Saviour. The substance of his profession is, that, from all the darkness and uncleannesses and sins of his whole life, he has found no other Saviour but Jesus Christ; no where else can he look for salvation; and, therefore, he proposes to adhere to Christ, and worship him all his life long.

"It seems almost too much to believe, that God has begun to manifest his grace to the Burmans; but this day I could not resist the delightful conviction that this is really the case. PRAISE AND GLORY BE TO HIS NAME FOR EVERMORE. AMEN." pp. 162, 163.

It would give us pleasure could we give other extracts from this ex-

cellent work, of the progress of the work of God in that wretched land. The work is so purely missionary, and the plans and proceedings of the agents employed so evangelical, and expressive of such dependence upon the Holy Spirit of God, that it is very delightful and encouraging to find, that their labours have been crowned with such signal success. Perusing it, revived all the feelings which, reading the "Life of Brainard," produced upon our heart: this book is a suitable accompaniment for that, and should stand upon the same shelf with it in the library of every one who is desirous that God would make "his way known upon the earth, and his saving health among all nations."

The profits which may arise from the sale of the publication, "will be appropriated to the redemption from slavery and education of female children, on Mrs. Judson's return to Burmah." We most heartily recommend the work, especially to the perusal of pious females.

A Second Series of Letters to Wm. Wilberforce, Esq. M.P. and his Defender Melancthon, on the Claims of the Roman Catholics to Civil and Political Power in this Protestant Empire. By Amicus Protestans. Octavo. 198 pp. Price 5s. 6d. Simpkin and Marshall.

THE former Series of Letters from this writer to Mr. Wilberforce, were noticed in a former volume of our work. A writer, under the signature of Melancthon, having appeared as the defender of the conduct of that statesman in Parliament, upon the Catholic Question, has furnished Amicus Protestans with plenty of employment. To give our readers a view of the chief topic of this pamphlet, we select the following paragraph:

"It will be remembered that the leading theory of Mr. Wilberforce, and Melancthon, and indeed of almost all their school, is the notion, that if a Protestant Parliament will but *emancipate the* unhappy Roman Catholics, by giving them legislative and executive power, it will, by this act, separate the Romish Priesthood from the Laity; and that, when this happy disjunction shall have been effected, the whole Romish body will form together a perfectly harmless race of beings, who will no longer feel a desire to see their own religion uppermost, nor their own friends in power: in short, that both priests and people will be, from the moment of emancipation, at once incapable of meditating the destruction of Protestant England, and her religion, and unable to accomplish it, if they did." p. 4.

Amicus Protestans contends, that the idea of "*legislating for the laity alone*," is perfectly chimerical;—that the union between the clergy and laity, while the latter continue Roman Catholics, is so firm that it cannot be dissolved:—and the influence of the former over the latter so strong, that, while that connexion continues, the opinions of the clergy will necessarily govern the laity, and, therefore, the possession of political power by the latter, would be employed in carrying into effect the intolerant views of the former, endangering the Protestant religion, *i. e.* the Protestant Established Churches of England and Ireland.

We do not wonder that Amicus Protestans, "with a firm conviction on his mind that the Church of England is the most pure and apostolic church upon earth," should be apprehensive, in the event of the Roman Catholics getting the upper hand in the state, that his church would be in danger: there would, doubtless, be a struggle which was the most pure and apostolic church—the church of England, or the church of Rome, and the most votes in Parliament, (if the chief magistrate did not interfere,) would decide to which church the *juro divino*, tithes, &c. &c. belonged. Our opinion is, that, even were such an unlikely event to take place, and the church of Rome to be again the established church of England and Ireland, that *the church of Christ* would still be perfectly safe. It is not the *spiritual*, but the *political* power, which such a change would give them, that we dread. Popery,

without political power, except as it affects the spiritual interests of men, is as harmless as the viper which has lost its sting.

We think Amicus Protestans is right respecting the impossibility of separating the laity from the clergy: he might have found a *fact* to illustrate his opinions in Mr. Charles Butler's "Memoirs of the English, Irish, and Scottish Catholics." At the period referred to, 1780, the English Roman Catholic *Laity* would have made, and did make, concessions, in their famous "Protestation," satisfactory to the British Parliament; and, for a time, the English Roman Catholic *Clergy* approved; but, an Irish priest, having obtained the opinion of the *infallible* Head of their church, that it would not be sanctioned, the *Clergy* first withdrew their names, and then the Laity were forced to withdraw their 'Protestation," which was finally deposited in the British Museum; to be, as it were, a Memorial of the spiritual domination of the priests, and of the passive obedience of the people!

We are of opinion that Amicus Protestans has "the words of truth" on his side: we wish we could add, 'and of *soberness*;" but there is a degree of flippancy, and occasionally of vanity, that will hardly square with that sacred standard. There is, however, a good deal of useful information contained in the pamphlet, which, we fear, will not be read, or properly appreciated, on account of the letters being so *wordy*; and the same things, in substance, being so often repeated.

As it relates to the question of what is called Catholic Emancipation, we have no fear that any Prince of the House of Brunswick will ever consent to make such a change in the *fundamental* principles of the Constitution, as to admit Roman Catholics to an equality of rights, as citizens, unless they give that pledge to the supreme magistrate, which, without ceasing to be Roman Catholics, they can never give. It seems to us, also, that the confusion and disasters which the discussion *of the question in Parliament generally produces, is* an evidence that the good Providence of God watches over the safety of the Protestants in England, and will still defeat every measure, the accomplishment of which would very much fetter, if not wholly prevent, the attempts which are making by English Protestants for evangelizing the world.

LITERARY INTELLIGENCE.

Just Published.

Leisure Hours; 18mo.

The Christian Remembrancer. By Ambrose Serle, Esq. With an Introductory Essay, by Thomas Chalmers, D.D. 12mo.

The Value of Time; or the History of Richard Gordon.

The Faithful Ministry, as connected with Real Religion. By the Rev. Daniel Dewar, LL.D. Minister of the Tron Church, Glasgow.

Warning and Example to the Young.

Memoirs of Matilda Smith, late of Cape Town, Cape of Good Hope. By John Phillip, D.D.

The Cottage Bible, and Family Expositor.

Dictionnaire des Termes appropriés aux Arts et aux Sciences. Par F. Raymond.

Chambers's Civil Architecture, Part I.

The Daily Expositor to the New Testament. By the Rev. Thomas Keyworth.

Divine Grace the Source of all Human Excellence: a Sermon occasioned by the late Rev. William Ward. By J. Marshman, D.D.

In the Press.

Brief but authentic Memoirs of the Rev. Wm. Ward, late Baptist Missionary in India; with a Monody to his Memory.

Eleazar; an interesting Narrative of one of the Jewish Converts on the Day of Pentecost, supposed to be related by himself. By Thos. Bingham.

Mr. Cottle's Strictures on the Plymouth Antinomians. 2nd Edition, enlarged.

Sancho, the Sacred Trophy, and the Unparalleled Operations of Episcopacy, with a Presbyter's Hat

On the 1st of May, 1824, will be published, No. I. Price 6d. of the Spiritual Magazine, or Saint's Treasury.

Intelligence, &c.

To the Editor of the Baptist Magazine.

SIR,

I am desired by the Committee of Deputies for protecting the Civil Rights of Dissenters, to request you to insert the following Extract from the Minutes of a General Meeting of the Deputies, on the 19th instant, in your next publication.

I am, Sir,
Your obedient servant,
ROBERT WINTER, Secretary.

16, *Bedford-row*, 20*th March*, 1824.

At a General Meeting of the Deputies for protecting the Civil Rights of Dissenters, held at the King's Head Tavern in the Poultry, on Friday, 19*th March*, 1824,

WM. SMITH, Esq. M.P. in the Chair;

Resolved unanimously,

(On the recommendation of the Committee,)

That, considering the long interval which has elapsed since the agitation of the question of general religious liberty in Parliament, and the consequent want of interest in, and acquaintance with, the subject, which prevails both in and out of Parliament, it is expedient that it be immediately brought under public consideration, by an application to Parliament, on the subject of the Corporation and Test Acts; and that such application be renewed temperately, but perseveringly, from time to time, with a view to enlightening and directing the public mind, making the friends of the cause acquainted with, and interested in, the merits of the question, and preparing the way for that gradual but ultimate success, which has, in so many instances, attended persevering exertions in causes founded in truth and justice.

That the Petitions now recommended by the Committee be adopted, signed, and presented to both Houses of Parliament, without delay.

That some member of the House of Commons be requested to follow up the Petition, by a motion on the subject.

That the Committee apply to such members of both Houses, as are considered favourable, requesting their assistance, informing them of the decided intention of the Body of Dissenters, seriously to make and renew applications to the Legislature on the subject; and communicating to such members proper explanatory statements of the case.

That the Committee immediately solicit the co-operation of Deputations from the Body of Ministers in London, and the other Societies in London, formed for, or interested in, the promotion of civil and religious liberty, in order to establish union, and obtain an accession of talent and energy, in the common cause.

That printed statements of the case of Dissenters, and of the reasons on which they ground their claims upon the Legislature, be, with such co-operation, prepared and circulated.

That the Committee take such other measures for interesting and informing the public mind, by temperate discussion, (either through the daily and periodical press, or by the publication of useful and judicious tracts and addresses,) as shall be desirable for the promotion of the cause.

That the Committee be fully authorized at once, to take, from time to time, all such steps as may be expedient, for effectually following up these objects; and that they report, from time to time, to the General Meetings, calling special General Meetings, if necessary.

That these Resolutions be signed by the Chairman, and printed, and communicated to all congregations of Dissenters throughout the kingdom known to the Committee; and that it be recommended to them to form some plan of communication and co-operation, through local or district Societies, with the Body in London, and to send up Petitions as early as possible, but at all events, in the ensuing session; taking measures, at the same time, for interesting in their cause, such members of Parliament as may be more immediately connected with them.

That these Resolutions be also officially communicated to the Body of Ministers in London, and to the different Dissenting Bodies associated there for the promotion of religious liberty, and be also inserted in the different Magazines connected with, or in circulation among, Dissenters.

(Signed)
WM. SMITH, Chairman.

BIBLE SOCIETIES.

t the Twelfth Anniversary of the Bradford Auxiliary Bible Society, held the 8th of October, 1823;

It was resolved,

That the annexed Circular from e Committee, as it applies to Bible eetings in general, be adopted by this eeting; and, as much good may be ne to the rising generation, if more idely circulated, directs that five ndred copies thereof be printed, d that the President and Secre- ries be requested to send copies to ch Bible Societies, and otherwise spose of them, as they may judge st likely to conduce to the attain- nt of so desirable an object. And, so, that the Committee be desired to ntinue the Deputation to visit the ferent schools within the district, reeably to the recommendations tained in the same letter.

Signed on behalf of the Meeting,

HENRY HEAP, Vicar of Bradford, *Chairman.*

CIRCULAR.

THE following contains the sub- nce of a letter addressed to the Se- taries of a neighbouring Bible Com- ttee, by a member of the Bradford ble Committee, previous to their niversary Meeting.

"The time being now fixed for hold- your Anniversary Meeting, I feel sirous of addressing you on the bject of spreading the Bible more nerally than heretofore. I am espe- lly desirous that this should be done means of the children in Sabbath- ools, Factories, &c. furnishing mselves with the sacred volume by scriptions of a penny or more a ek, till the amount will be ade- ate to the purchase of a Bible or stament. The plan is simple, and perience has proved it to be effec- l, and that the good done by it is tensive.

As all schools of this description, nducted by whatever denomination Christians, make the holy scriptures basis of their instruction, while children are in the school, they re indeed access to the Bible; but, en they leave these schools, they l be in great danger of neglecting read it, and even of losing their re- n for it, unless they have *each of m a Bible of their own.*

This danger, too, is more to be ap- prehended, when they are deprived of the religious care and instruction which had been extended to them; and it is to be feared, that many hopeful youths lose the religious impressions and feelings they may have been fa- voured with, while under the guarded care of their teachers. We must admit also, that association of ideas has some influence on our minds; and it is not merely a fanciful thought, that a Bible obtained in the manner above recommended, may have a stronger tendency to recal these impressions and feelings, than one purchased af- terwards. Children will also value it more for being bought with their own pence, whilst at school: the risk, too, of their not procuring one afterwards is not small. These, and other consi- derations, make it a duty incumbent on the Managers, if possible, to see that every child has a Bible of its own before leaving the school. This ne- cessity is so strongly felt by the mana- gers of several schools, that the chil- dren are actually supplied from some charitable source.

I would further recommend, that Deputations from Bible Committees visit the several schools in their neigh- bourhood.

The adoption of this plan not only furnishes the children with an easy method of obtaining Bibles for them- selves; but also many poor families, who have none, will gladly embrace the opportunity of procuring them. But what I would urge, as the most important object of the visit, is, to get the Rule proposed inserted in the Rules of the School, and, whenever Rules are to be formed, or printed, or reprinted, to have the Rule printed with them. The want of this precau- tion I have had frequently to regret, having met with several schools in which the plan had been adopted, and, for a time, acted upon with spirit; but after that the children had been sup- plied, or other teachers had been in- troduced, who did not feel its import- ance so strongly, the subscription has ceased, and been entirely lost sight of. But, should it be introduced, and be- come a regular Rule, and the business of one specific officer, we may at least hope, that it will continue in operation so long as the Rules continue.

My apology for thus addressing you, must be an earnest wish to get the Bible into the hands of as many chil- dren as possible. On this subject, one of the Deputies of the Parent So-

ciety, at the last Anniversary of the Leeds Bible Society, expressed my sentiments fully, viz. 'The general prevalence of education also rendered the labours of the Bible Society both more necessary, and more abundantly useful, as it was of the first importance that the Bible should be placed in the hands of youth as soon as they could read.'

"This view of the subject points out the propriety of its coming under the consideration of Bible Meetings. It might be introduced in the form of a Resolution similar to the sketch subjoined. It is true that Deputations might be appointed by Committees without such recommendation; but, if it formed a Resolution, and were put into the hands of one of the speakers, it would very much prepare the way for the Deputation within the district, give publicity to the plan, and perhaps be the means of extending the practice into other districts."

Sketch of the proposed Resolution.

Resolved—That this Meeting being strongly impressed with the advantages resulting from an intimate acquaintance with the holy scriptures, particularly in early life, and the frequent and habitual reading of them afterwards, earnestly recommends to the Committee to appoint a Deputation to visit the different Sabbath-schools within the district, and endeavour to get the following Rule inserted in the body of their written or printed Rules, viz.—

"The superintendent* shall kindly suggest to the parents of every child, when admitted into the school, the expediency of allowing the children to subscribe a penny or more a week, till the sum will purchase a Bible or Testament."

N. B. This Rule is not intended to be obligatory on parents; it merely furnishes them with an opportunity of availing themselves of so desirable an offer.

Bradford, 1823.

Christian Liberality.

On the 21st of October last, the first stone of a spacious building, erecting near the turnpike, Mile-End Road, (to be called Brunswick Chapel), for the use of the Rev. C. Evans's congregation, was laid by Dr. Collyer, assisted by several other ministers, and lay gentlemen. Under the same roof are included, rooms for the education of 600 poor children, belonging to the Sunday Schools. It is intended, also, to occupy them for the same purpose, on a week day, so soon as a school can be formed, upon the British system; the building is 92 feet by 46, and 27 from the floor to the ceiling. On the same site are erecting, 6 comfortable alms houses, for the aged poor female members of the church, and a house for the residence of the minister. The ground is held for the term of 350 years, at ten shillings per annum, and was given to the church by the late Michael Pantin, Esq. one of the congregation, who, also, furnished the necessary funds for erecting the school rooms, alms houses, &c. and placed in trust the sum of £1000. three per cents., for the use and benefit of the charity schools belonging to the congregation, in which 50 children are clothed and educated. Also £1000 three per cents. for the use and benefit of the Infant Friend Society, for relieving poor married women in their lying-in; and £300. new four per cents. for the use and benefit of the Auxiliary Society in Aid of Missions. The chapel, which contains, at least, 600 free seats for the poor, will cost about £2000., which sum must be raised by subscription, as the generous benefactor to the different institutions already specified, made no provision for this object The congregation have subscribed, in a very liberal manner, and, with the assistance of those who wish to see the old churches revived, as well as new ones formed, it is hoped, this important object will, at no very distant period, be accomplished. This Christian society was formed by the venerable Dr. Thomas Godwin; their original place of worship was in Lime-street, in the city; afterwards, in Artillery-street; and, for the last 16 years, with their present zealous and laborious pastor, in Mile-End New Town. It is expected, that the chapel will be opened the first week in June.

British & Foreign School Society.

On Friday, April 2, a public examination took place at the Central Schools of the British and Foreign School Society, on which occasion Thomas Fowell Buxton, Esq. M. P. one of the Vice-Presidents, was in the

* Or other officer, who admits the *children.*

Chair. Sir Patrick Ross; Mr. Orlando, one of the Greek Deputies; William Evans, Esq. M.P. the Countess of Darnley, and a respectable number of Ladies and Gentlemen were present.

The examination commenced in the Girls' School, where the Ladies previously inspected the specimens of needlework, and purchased a number of articles which were prepared for sale. The girls were first examined in writing and arithmetic; after this they read a passage of scripture, on which they were questioned by the superintendent. The Rev. George Clayton and the Rev. J. M. Cramp then questioned them generally on the holy scriptures; and the answers given by the children afforded great satisfaction to the company. The Chairman and Visitors then adjourned to the Boys' School.

The boys, after the customary evolutions, which were made with great accuracy and despatch, wrote specimens on slates from dictation: these were handed round to the company, and inspected.

Twelve boys, whose diligence in the school has been rewarded by giving them extra instruction, then produced maps, which they had delineated, on slates, and were examined thereon. They also exhibited the progress they had made in the elements of trigonometry, as adapted to mechanical purposes. About forty of the eighth class were then examined in arithmetic as far as the Rule of Three and Practice: the Visitors were highly gratified by the rapidity and correctness of their execution. The same number were then directed to read a portion of scripture, which they did in the most clear and intelligible manner. They were questioned thereon; and, in order to prove that their knowledge was not confined to the particular passage that had been read, they were questioned by the Chairman and the Rev. J. M. Cramp for upwards of half-an-hour, on the most important facts and duties of religion: the answers, contained in appropriate passages of scripture, were such, as could not fail to afford delight to every friend of Bible education.

Two Greek youths, from the Island of Cyprus, who have been in England only eleven months, and who previously knew not a word of English, and could not write a letter of the alphabet, sustained a respectable part in the examination. They can read fluently, write well, and their replies to the *questions proposed to them were prompt and suitable.*

When the examination was closed, the Chairman was pleased to express his entire satisfaction with what he had heard and seen, and particularly his astonishment at the progress made by the children in scriptural knowledge. The Rev. Mr. Williams of Edmonton then addressed the children and the company, and was followed by W. Allen, Esq. the Treasurer, when the meeting terminated. It is believed that all present were deeply impressed with a conviction of the excellence of the British system of instruction, and of the superior advantage of the mode adopted for communicating religious knowledge by the holy scriptures only. Why should so noble an Institution be crippled in its exertions by want of funds?

Subscriptions and donations will be received by W. Allen, Esq. Treasurer, Plough-court, Lombard-street.

Societies in aid of poor Dissenting Ministers.

To the Editor of the Baptist Magazine.

Sir, An advertisement, on the cover of a Periodical Publication, for the present month, announces "the first General Meeting of the Society for improving the Circumstances of *Dissenting* Ministers of unexceptionable Principles and Character." As the Society in question is confined to *Independent Pædobaptist Ministers*, the description employed in this advertisement is obviously improper; as it does not (I suppose) include all Dissenting ministers, who, even in the estimation of the Treasurer and Secretaries, are "of unexceptionable principles and character." The object of the writer is not to dissuade liberal persons of the Baptist Denomination from contributing towards poor Independent ministers, who, he knows, are numerous; but to prevent them from giving to an *exclusive* Society, when there is another, which is formed upon the principle of comprehending Dissenting ministers *of the three Denominations*; and which has already been of considerable service to many who have been compelled, through age and infirmity, to discontinue their public labours. It is to be regretted, that its annual subscriptions are not of larger amount, as the Reports of the Society prove the impartial manner in which its funds are distributed. It is hoped, therefore,

that opulent individuals, and congregations, will prefer giving their aid to the funds of the "London Society for aged and infirm Ministers of the three Denominations." The Rev. Mr. Russel is the Secretary; J. Gibson, Esq. is the Treasurer; and Mr. James Norton, of Little Eastcheap, the Collector.

An Enemy to Sectarianism.

April 9, 1824.

To the Editor.

Sir,—On the cover of your Magazine for this month, you have noticed a subject, which, in my opinion, well deserves the attention of Protestant Dissenters throughout this kingdom, but especially of those who reside in London; I refer to the present mode of collecting to defray the expenses of building and repairing places of worship in the country.

The method now practised is attended with various evils, which have long been felt and lamented. Many friends to the cause of religion, being convinced that a more eligible plan than the present one might be devised, have held some meetings for consultation upon the subject. They propose meeting again on the 27th instant, according to the notice you have given, when the outlines of a plan will be submitted to the Meeting, for further consideration, and which, it is hoped, will be generally approved.

I am, &c.

C. H. I.

London, April 10, 1824.

Society for the Relief of Aged and Infirm Baptist Ministers.

The Annual Meeting of the Society for the relief of "aged and infirm Baptist Ministers," instituted at Bath, 1816, will be held at the Vestry of the Baptist Meeting-house, Somerset-street, Bath, June 9th, at noon. In the interim, the beneficiary members, annual subscribers, and congregations disposed to aid the funds of this Society, by a collection, are respectfully requested to pay their subscriptions and collections to any member of the Committee, who are desired to remit all sums received on account of the Society, to the Rev. J. P. Porter, *Bath.*

The Committee avail themselves of this occasion, to suggest to their brethren in the ministry, who are members of this Society, particularly those who did not make a collection last year, that, if each of them would make a collection, (either public or private,) the aggregate, although the sums were individually small, would be a valuable accession to the comforts of the aged or infirm; as one-half of such collections would be immediately divided among the claimants.

The beneficiary members entitled to claim on the funds of the society, (*those who claimed last year, as well as others,*) are reminded, that their applications must be in the hands of the Secretary on or before the 9th of May, or they cannot be attended to; and those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office (notwithstanding their claim on this Society,) with the consent of the majority of the members, present at a Church-meeting, held by public notice, for the especial purpose of giving such certificate.

P.S. In the last five years, the Society has distributed £685 11s. among aged and infirm ministers, besides funding £1800, new four per cents.

Bath, April 10*th*, 1824.

ORDINATIONS, &c.

A new Meeting-house at WOODFORD, near Thrapston, Northamptonshire, was opened, October 16, 1823. The Rev. Mr. Pickering, of Brigstock, read the scriptures and prayed; the Rev. Mr. J. K. Hall, of Kettering, preached from Psal. cxviii. 25, and the Rev. Mr. Simmons, of Olney, from Psal. cxlv. 11: the Rev. Mr. Paul, of Oakham, concluded in prayer. In the evening, the Rev. Mr. Simpson, of Eythorn, began in prayer; the Rev. Mr. Hogg, of Kimbolton, preached from Exod. xx. 24; the Rev. Mr. Hall concluded in prayer. The services of the day were highly interesting.

This is a new interest, and affords a pleasing prospect of usefulness. The church was formed May 22, 1822, of eleven members, and Mr. Miller, late of Oakham, was recognized as their pastor at the same time.

DEC. 25, 1823, Mr. John Pritchard (late student at Abergavenny,) was set apart to the pastoral office over the Baptist Church, meeting at Llangollen and Glyn-dwyr-dwy, North Wales.

The preceding evening, after reading and prayer, Mr. H. Williams (Anglesea) and Mr. J. Jones (Newtown) preached, Col. i. 20, and Rev. xxii. 2; at six in the morning, Mr. Wm. Griffiths (Bangor) preached, Rom. viii. 5; at ten, Mr. J. B. Roberts (Flintshire) read and prayed; Mr. J. Jones spoke on the nature of Christ's church, and asked the usual questions; the ordination prayer was offered up by Mr. Robert Williams, accompanied with imposition of hands; Mr. John Edwards (Ruthin) gave the charge; and Mr. Ellis Evans addressed the church, Acts xx. 28, and 1 Thess. v. 12, 13. At two, afternoon, Mr. Robert Ambrose (Bangor) and Mr. J. Jones preached, Ez. xi. 19, 20, and Isa. lx. 7; at six, Mr. J. B. Roberts, and Mr. R. Williams, 1 John ii. 6, and Acts viii. 5.—The only cause of regret was, that many were obliged to retire from the spot, as the doors and windows were so crowded, that it was impossible for them to hear the word of life.

ON February 18, 1824, the Rev. W. Roberts was ordained at GLASGOED, Monmouthshire, an assistant to the Rev. L. Lewis, over the Particular Baptist Church there.—The service commenced by Mr. D. Phillips, Caerleon; the introductory discourse, ordination prayer, and charge, from 2 Tim. iv. 5, by Mr. J. James, Pontrydyrynn, Mr. F. Hiley, Hanwenarth, to the people, from Acts iv. 12.

ON Wednesday, the 17th of March, 1824, the chapel in PARLIAMENT-COURT, Artillery-street, Bishopsgate, was opened for the preaching of the gospel, by the church formerly meeting in the Paul's-head-rooms, Cateaton-street. Two sermons were preached on the occasion; one in the morning, by Mr. Ivimey, of Eagle-street, from Ephes. iv. 15, 16; and one in the evening, by Mr. Davis, of Walworth, from Jer. xxiii. 6. The devotional parts of the services were conducted by Messrs. Hargreaves, of Little Wild-street; Davis, of Walworth; Scraggs, of Poplar; and Messrs. Stennett and Winning, pastors of the church.

Three services will be carried on in this place every Lord's-day; and, in order to excite the attention of a crowded population to the gospel of Christ, it is contemplated, by the church, to establish a regular lecture on the Lord's-day evenings.

NOTICES.

THE BEDFORDSHIRE ASSOCIATION of Baptist Churches, will be held at Little Staughton, on Wednesday, the 12th of May, 1824. The Rev. Messrs. Cuttriss and Holloway to preach.

THE Anniversary of the BEDFORDSHIRE UNION, will be held on Thursday, May 20, 1824; when the Rev. Joseph Fletcher is expected to preach in the morning, at eleven o'clock; and the Rev. Mr. Holloway, of Cotton End, in the evening.

THE BUCKINGHAMSHIRE ASSOCIATION of Baptist Churches will be held at Great Missenden, May 20th, 1824. Put up at the Red Lion.

Calendar for May.

3 Moon passes Jupiter XI. morn.
8. Moon passes Mars X. 15 aft.
11. Ceres south II. 27 aft. Altitude 64°. 13′.
12. Herschel south III. 52 morn. Altitude 15°. 32′.
13. Full Moon II. 34 morn. Too far south to pass through the Earth's *shadow*.
18. Sun (as to longitude) between the Earth and Saturn, VII. 30 morn.
27. Moon passes Venus VI. 45 morn.
28. Moon passes Saturn O. 15 morn.
28. New Moon III. 3 aft. Too far north to cast her shadow on the Earth.
29. Moon passes Mercury V. 15 morn.
31. Moon passes Jupiter III. morn.

London Annual Meetings in May.

Monday, 3rd. Morning, Eleven. WESLEYAN MISSIONARY SOCIETY. Annual Meeting, City-Road Chapel. Joseph Butterworth, Esq. M. P. in the Chair.

Monday, 3rd. Evening, Half-past Six. CHURCH MISSIONARY SOCIETY. Annual Sermon, St. Bride's, Fleet-street, Rev. Fountain Elwin. *Tuesday, 4th. Morning,* Twelve. Annual Meeting, Freemasons'-Hall, Admiral Lord Gambier in the Chair.

Tuesday, 4th. Evening, Seven. IRISH SOCIETY OF LONDON. Annual Sermon, St Paul's, Covent-Garden, Rev. G. Mutter, A. M.

Wednesday, 5th. Noon, Twelve. BRITISH AND FOREIGN BIBLE SOCIETY. Anual Meeting, Freemasons'-Hall. Rt. Hon. Lord Teignmouth in the Chair.

Wednesday, 5th. Evening, Half-past Six. PRAYER BOOK AND HOMILY SOCIETY. Annual Sermon, Christ Church, Newgate-street, Rev. Basil Wood. *Thursday, 6th. Noon,* Twelve. Annual Meeting, Stationers'-Hall, Ludgate-Hill.

Thursday, 6th. Evening, Half-past Six. LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS. Annual Sermon, St. Paul's, Covent Garden, Rev. Leigh Richmond. *Friday, 7th. Noon,* Twelve. Annual Meeting, Freemasons'-Hall.

Friday, 7th. Noon, Twelve. MERCHANTS' SEAMEN'S AUXILIARY BIBLE SOCIETY. Annual Meeting, City of London Tavern. Admiral Lord Exmouth in the Chair.

Friday, 7th. Evening, Seven. MORAVIAN MISSION. Annual Sermon, St. Clement's Danes, Rev. W. Marsh.

Saturday, 8th. Noon, Twelve. LONDON HIBERNIAN SOCIETY. Annual Meeting, Freemasons'-Hall. H. R. H. Duke of Gloucester in the Chair.

Monday, 10th. Noon, Twelve. BRITISH AND FOREIGN SCHOOL SOCIETY. Annual Meeting, Freemasons'-Hall. H. R. H. Duke of Sussex.

Monday, 10th. Noon, Twelve. PORT OF LONDON SOCIETY. Annual Meeting.

Monday, 10th. Evening, Six. LONDON ITINERANT SOCIETY. Annual Meeting, City of London Tavern. Samuel Robinson, Esq. in the Chair.

Monday, 10th. Evening, Half past Six. MORAVIAN MISSION. Annual Sermon, St. Catherine Cree, Leadenhall-street, Rev. Hugh M'Neile.

Tuesday, 11th. Morning, Six. SUNDAY SCHOOL UNION. Annual Breakfast, City of London Tavern. Joseph Butterworth, Esq. M.P. in the Chair.

Tuesday, 11th. Morning, Eleven. PORT OF LONDON SOCIETY. Annual Sermon, On Board the Floating Chapel, Rev. John Clayton, Sen.

Tuesday, 11th. Noon, Twelve. NAVAL AND MILITARY BIBLE SOCIETY. Annual Meeting, Argyll Rooms, Regent-street.

Tuesday, 11th. Afternoon, Three. PORT OF LONDON SOCIETY. Annual Sermon, On Board the Floating Chapel, Rev. John Reynolds.

Tuesday, 11th. Evening, Six. IRISH EVANGELICAL SOCIETY. Annual Meeting, City of London Tavern. Thomas Walker, Esq. in the Chair.

Tuesday, 11th. Evening, Half-past Six. CONTINENTAL SOCIETY. Annual Sermon, St. Clement's Danes, Rev. Hugh M'Neile.

Wednesday, 12th. Morning, Half-past Ten. LONDON MISSIONARY SOCIETY. Annual Sermon, Surry Chapel, Rev. Henry Townley. *Evening,* Six. Annual Sermon, Tabernacle, Rev. Thomas Smith. *Thursday, 13th. Morning,* Half-past Ten. Annual Meeting, Great Queen street Chapel. William Alers Hankey, Esq. in the Chair. *Evening,* Six. Annual Sermon, Tottenham-court Chapel, Rev. Edward Irving.

Friday, 14th. Morning, Six. RELIGIOUS TRACT SOCIETY. Annual Breakfast, City of London Tavern. Joseph Reyner, Esq. in the Chair.

Friday. 14th. Morning, Ten. LONDON MISSIONARY SOCIETY. Annual Sermon, Christ Church, Newgate-street. *Evening,* Six. Annual Communion, Sion, Silver-street, Kennington, and Orange-street Chapels. Sermon to Juvenile Auxiliaries, Spa-fields Chapel, Rev. Dr. Collyer.

Saturday, 15th. Noon, Twelve. BRITISH SOCIETY FOR PROMOTING REFORMATION OF FEMALE PRISONERS. Annual Meeting, Friends' Meeting-house, St. Martin's-lane.

Saturday, 15th. PROTESTANT SOCIETY FOR PROTECTION OF RELIGIOUS LIBERTY.

Monday, 17th. Evening, Six. HOME MISSIONARY SOCIETY. Annual Sermon, Poultry Chapel, Rev. H. F. Burder, M. A. *Tuesday, 18th,* Morning, Eleven. Annual Sermon, Crown-court Chapel, Covent garden, Rev. John Reynolds. *Evening,* Six. Annual Meeting, Spa-fields Chapel. Alderman Key in the Chair.

Tuesday, 18th. Evening, Six. CONTINENTAL SOCIETY. Annual Sermon, *Great Queen street Chapel,* Rev. Dr. Wardlaw. Wednesday, 19th. *Noon,* Twelve. *Annual Meeting, Crown* and Anchor, Strand. Sir Thomas Baring, Bart. M.P. in *the Chair.*

Wednesday. 26th. Evening, Six. AGED PILGRIMS' FRIEND SOCIETY. Annual Meeting, Zoar Chapel, Alie-st. Goodman's fields. Rev. Dr. Collyer in the Chair.

Irish Chronicle.

LETTERS from the Rev. Messrs. Vaughan and Carr having again* appeared in the *Norwich Mercury* of the 21st of February, reflectingon some of the agents of the Baptist Irish Society, and misrepresenting the state of the Schools, it became expedient, through the same medium, to refute these statements, which, it is hoped, has been satisfactorily accomplished by the following authenticated and highly respectable testimonials.

To the Editor of the Norwich Mercury.

London, 20, Harpur-street,
April 10, 1824.

SIR,

The Committee of the Baptist Irish Society, after having perused the letters of the Rev. Messrs. Vaughan and Carr, &c. published in your paper of the 21st of February last, resolved that it was necessary that some counter-statements should be procured, and sent you for publication, lest an impression should be left upon the minds of any of your readers, unfavourable to the agents and friends of the Society in Ireland. They have the fullest proof that Guerin and Bush, whose characters have been much aspersed by gentlemen of the Roman Catholic persuasion, are men of truly respectable character, who have, there is good reason to conclude, left that community because they have discovered the Anti-christian errors of the system in which they had been educated.

The Committee are persuaded the subsequent letters, several of them written by persons of rank and distinction, and the others by those who, from being intimately acquainted with the proceedings of the Society, are competent to give an opinion as to their blameless and beneficial tendency, will prove satisfactory to an impartial public; and therefore they will take no further notice of any statements made by Messrs. Vaughan and Carr.

JOSEPH IVIMEY, } *Secretaries.*
GEORGE PRITCHARD, }

(COPIES.)

No. 1—Letter from the Rev. Sir John Read.

No. 2—Certificate of Major Colpoys.

No. 3—Certificate of Thomas Mahon, Esq.

No. 4—Certificate of the Rev. William Young.

No. 5—Attestation of the Persons employed by the Society.

No. 6—Attestation of the chief part of the Protestants, Inhabitants of Scariff.

* See *Chronicle for March last.*

No. 1.

Moynoe House, Scariff,
15th March, 1824.

MY DEAR SIR,—In consequence of the Norwich Newspaper of the 21st ult. (which you were so good as to send) being for several posts detained from me, and the assizes of Ennis (which I was obliged to attend) intervening since its arrival, I have been unable to reply sooner to the calumnious publication in it, of Mr. Daniel Vaughan, P.P. of Scariff; indeed I am greatly astonished how any man, claiming to be a teacher of religion, could indulge himself in uttering such ungentlemanly and unchristianlike language. I assure you every word of my letter of the 6th January last was, in fact, true and undeniable, namely, that the schools were in a flourishing *condition*; and I again repeat that they were, and continued so up to the 1st day of February last past. Upon which day (as I am told) Mr. Daniel Vaughan, in a more violent strain than ever before uttered by him, thundered out dreadful denunciations and anathemas against any of his flock who would dare to send any of their children to the *schools*, since which period some of the poor, ignorant, deluded people have been deterred from allowing their children to attend. As to Mr. John Hullcatt, had he, instead of going to Killycormack as the *priest's inquisitor*, in search of the Moynoe *school*, gone to my gate-house, he would there find what he was in search of, and which he could not expect to find at Killycormack, as it was too notorious a fact in the neighbourhood, that the house had been taken away from "*Guerin*" long before this visitation of his. As to any imposition being practised on the inspectors of the schools, by gathering together children for the purpose of passing inspection, this never, to my knowledge, has

occurred, or could, without detection. —The class lists and daily reports are sufficient alone to contradict this statement.

Mrs. Farrell has never been in the employment of the Baptist Society; but Mr. Fraser, the inspector of the Hibernian Society, has lately opened a school for her, at the opening of which some children were, of course, collected.

I still, fearless of contradiction, continue to assert, that the Baptist Society were the first persons who stept forward to afford education to the poor of this benighted neighbourhood; and I do affirm, that, up to this hour, the Kildare-street Association never established a school in this vicinity, or under my patronage. It is true they have most humanely aided my views, by instructing the teachers in the approved system of education—have granted some money to provide furniture, have given books, and, on their inspector's report, have granted gratuities to the most deserving of the teachers; but, as to a salary, never has one been given, or a school been opened by them: they have only acted in furtherance of the exertions of individuals of other societies. The adults, who have received instruction from the Irish readers, are so numerous, that, in fact, it would be tedious and impossible, in the scope of a letter, to enumerate them, and several of those who have seceded from Popery have signed a document, expressing their sentiments, which has been sent you.

With respect to the insinuation of Mr. Vaughan, why I have been removed from the commission of the peace, the following extract from a letter which I received, by order of the Lord Chancellor, will fully explain that matter:—

"Sir—Your name, with many others of respectability, was included in the general supersedeas which issued, and the same was not occasioned by any imputation affecting your character or conduct."

I cannot but wonder what could induce Mr. Vaughan to insinuate, he did not know me to be a clergyman, or that he never heard of any part of the church being committed to my care, when it is a notorious fact, that I have, since my ordination, been in the constant habit (with the consent of my several diocesans,) of assisting my father, and other clergymen, in the execution of the duties of their ministry, particularly every Sunday these several months past, I performed my father's duties, in consequence of his being unable to do so, being confined to his house from the effects of wounds he received from the hands of assassins.

Mr. Vaughan must allow, my private property itself has been quite sufficient to afford me every comfort, and that my adoption of the church, for my profession, was from choice, and not from necessity.

With respect to M'Carthy's affidavit, having spoken to him on the subject of it, he, before several persons, replied to me in the following words:—"It cannot be helped!!! at any rate, sure, Sir, Guerin need not complain, for you have given him a cheaper and better house than mine, and which will answer him better!!!" thereby, I think, implying he did take away the house from him.

On Sunday, 26th January last, Mr. Edward Powers, before respectable persons, openly censured Mr. Vaughan's conduct, in turning Bush out of the chapel; his letter, therefore, so contrary to what he then expressed, is truly amazing, but such is the influence of priestly authority.—I now shall conclude, having, I hope, sufficiently answered every statement in this gentleman's letter.

I remain, my dear Sir,
Very faithfully, yours,
JOHN READ.

The Rev. Joseph Ivimey, &c. &c.

No. 2.

I CERTIFY that I have been for about four years well acquainted with the progress and conduct of several of the schools established by the Baptist Irish Society in this county. Three of them I have constantly visited, and I can, with strict truth, affirm, that, notwithstanding the opposition given to them from time to time, they have made great progress, and have already, I trust, been a source of great benefit to the children who attend them. I know of no one instance in which the masters or mistresses of these schools have been guilty of any misconduct. I know that the teachers of all these schools, which have fallen under my inspection, have been punctually paid their salaries, as I do believe they have well deserved them. I have been so thoroughly convinced of the blessings conferred on our poor ignorant peasantry, by the benevolent exertions of the Society, that Mrs. Colpoys and I have become subscribers

the last two years. After a investigation of the principles h the different societies, who e benefits of a moral and reli- ucation to our poor, proceed, referred putting a school, un- are, under the protection of ist Society, and I have every feel pleased at having done Rev. Mr. Thomas, who, for ars past, has, with indefatiga- devoted himself to the care schools, has never, to my lge (and I think he could not eighbourhood do it unknown nterfered in any manner with gious principles or doctrines Roman Catholic children in nd, though these few lines bably pass through his hands, excuse me for adding, that I eculiar pleasure in this oppor- f adding my testimony of ap- n of his conduct, in every par- to those which will, I am sure, ed by every unprejudiced per- nay think proper to appeal to.

J. COLPOYS,
Justice of the Peace for the County of Clare.

ean, 17th March, 1824.

No. 3.

ould, in my mind, be deeply re- ible in any one desirous for the and religious improvement of ighted peasantry of this coun- withhold his fullest declaration enevolence and zeal manifested Baptist Irish Society, and those ted with it here, especially in sent war of opposition raised it; and, with this feeling, I refrain from expressing my testimony, that of all the so- now engaged in the meliora- our population, not one has ore actively or extensively use- ngst us. Its operations have rior to those of any other, and incipal sphere of them (the ourhood of Scariff,) the remotest st darkened part of this coun- have seen, with great pain, the to which those who are opposed dissemination of the holy scrip- ave been tempted to proceed, culating statements appearing as I can trace them,) to be ma- and unfounded, respecting this ; but, however such conduct may lored, it is consolatory to reflect, affords but another corroborating f the Society's *efficient proceed-* ings. The diffusion of the blessed Word of God must ever excite the enmity of those opposed to it.—This, and this only, is "the head and front of the Society's offending." I trust, however, notwithstanding the present opposition, which, I am free to admit, has lessened the numbers of the children in attendance upon some of the schools, that the people of this country will soon clearly see the blessings of the religious education offered them, and that the friends of this Society will not be induced, by any circumstance, of the description that has occurred, to lessen their exertions in aid of its most desirable and benevolent objects. The conduct of the masters, mistresses, and readers, as far as I have had opportunity of judging, has been unexceptionable; and, though this paper will pass through the hands of the Rev. Mr. Thomas, it would be injustice to him, on my part, not to add, that a more active, zealous, and indefatigable minister, the Society cannot have.

THOMAS MAHON,
Magistrate, Co. Clare.

Ennis, March 17, 1824.

No. 4.

Clare, Ennis, 18th March.

THE Baptist Society have a school in the parish of Clare, which I have frequently inspected, and this circumstance has not only made me acquainted with the principles of the Society, as it respects education, but also led to an intimacy with the Rev. Mr. Thomas, superintendent in the district.

In my opinion, the system of education is that most calculated to be of use among the poor of this part of the kingdom, and was it not for the opposition of the Romish priesthood, the schools every where would be crowded. I have uniformly found any suggestion or complaint unfounded, as to the conduct of masters, attended to by the Rev. Mr. Thomas, and his selection of masters and mistresses most unexceptionable. In this parish, the Baptist Society school flourishes, while one I had established, in connexion with the Kildare Place Society, has been put down by the denunciations of the Popish priest. As the system in the two schools was nearly the same, I attribute the existence of the Baptist school, at present, to the judicious selection of a master.

As to the disposition of the people generally, I know it to be favourable

to education, and I can confidently state, that the parents or children have no objection to the scriptures, and, was it not for the (almost) weekly denunciations at the chapel, would gladly forward the views of this, and every other Society which has the moral and religious improvement of the peasantry at heart; but, witnessing, as I do, the constant and unabated hostility which exists to the dissemination of the Word of God, and, knowing the principles of the Baptist Society, as to education, and committing the scriptures to memory, I feel it my duty to state that I do not think either the superintendent or masters could conscientiously perform their duty, without bringing on them the marked displeasure of the Roman Catholic priesthood.

WM. YOUNG,
Minister of the Established Church and Incumbent of Clare.

No. 5.

WE, the undersigned schoolmasters, schoolmistresses, and readers of the Irish Scriptures, under the Baptist Irish Society, in the county of Clare, &c. in contradiction of the false and unfounded assertions of Mr. Vaughan and Mr. Carr, parish priests of Scariff and Norwich, published in the Norwich Mercury of the 13th December, 1823, and 21st February, 1824, saying, "If those Protestants in England, who have subscribed to Mr. Ivimey's Society, knew the use made of their money, I am persuaded they would not give a farthing:" and that there were no schools in the counties of Clare and Galway; do hereby certify, that we have been regularly and punctually paid the whole of our salaries respectively as they became due, every three months, by the Rev. Wm. Thomas, for which we feel truly grateful to the Baptist Irish Society, and to those kind friends who have assisted them in the work of faith and labour of love, and especially for their great kindness in advancing our salaries before they became due, during the period, in 1822, when famine so widely prevailed throughout the country. We also certify, that our schools had been in the most prosperous and flourishing condition until the commencement of the present quarter, when the violent threatenings and denunciations of the priests, especially of Mr. Vaughan, of Scariff, considerably prevailed—therefore *many of our poor*, ignorant, and *deluded Roman* Catholic neighbours, (for whose spiritual and temporal welfare we feel deeply interested,) were compelled to withdraw their children from some of the schools, which, being fully sensible of the advantages they derived from them, both in education and morality, they did with the greatest grief and reluctance.

We also feel grateful to the Kildare Place Society, for promoting the education of the poor of Ireland. Mr. Mills, their inspector, having visited several of our schools, and considerable premiums having been awarded and paid to some of us, in consequence of his report of their improved and flourishing condition, for the truth of which we would beg leave to refer to that gentleman, and to the valuable and respectable Society by which he is employed.

Although some of the masters and Irish scripture readers have left the Church of Rome, we solemnly declare, that no individual, connected with the Baptist Irish Society, ever solicited them or us to become members of the Baptist denomination, or interfered in any way with the religion of the children in the schools, or made any attempts to proselyte them, nor have any of those who have so left the Roman Church, become members of the Baptist Church.

Given under our hands, the 18th day of March, 1824.

Signed by twenty-nine persons.

No. 6.

WE, the undersigned, Protestant inhabitants of Scariff and its vicinity, in contradiction to the false assertions of priest Vaughan, in a letter which appeared in the Norwich Mercury of the 13th December, 1823, in which he states, "In justice to the Protestants of this neighbourhood, I must say that they, with one only exception, join with every Catholic in reprobating the vile and insidious system of proselytism, under pretence of education, and they justly consider, that it is only calculated to make hypocrites and impostors, to excite religious dissensions, and to procure no good whatever;"—do hereby certify that the above paragraph is utterly false, and that we have not, either in public or private, directly or indirectly, joined with him, or any others of his denomination, in reflecting on a humane and benevolent Society, whose object, we are confidently assured, is the temporal and spiritual welfare of the poor of this miserable and benighted country.—Given under our hands, March, 1824.

Signed by twenty-five persons.

Missionary Herald.

NOTICE.

The Treasurers of Auxiliary Societies, and other friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 1st of June, *which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent properly balanced, to the Secretary, No. 6, Fen-court, Fenchurch-street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.*

BAPTIST MISSION.

Home Proceedings.

SEVENOAKS.

The Annual Public Meeting in this town, on behalf of the Society, was held at Mr. Shirley's meeting, on Wednesday, March 17. Mr. Dyer, Secretary to the Parent Society, preached in the afternoon; and the meeting for business was held in the evening, when Thomas Chapman, Esq. presided with his usual kindness and ability. The Rev. Messrs. Moore and Munro, Independent ministers at Tonbridge; Chapman of Dorman's Land, Rogers of Farningham, Morris of Borough Green, Harris of Sevenoaks, with the minister of the place, took part in the business of the evening, and materially contributed, by their appropriate addresses, to the interest excited. The sum collected was upwards of £20; among which we noticed, with peculiar pleasure, the contents of several 'Missionary Boxes,' which had been distributed, some time in the preceding year, among several of the juvenile friends in the congregation. Such a mode of enabling our youthful friends to show their attachment to the cause of Missions, must approve itself to those who duly *estimate the importance of that cause, and the powerful* influence of habits formed in early life; and the Committee will rejoice to aid it, to the utmost of their power, by supplying boxes to such friends as may be disposed to adopt the plan in the circle of their connexions.

BEDFORDSHIRE.

The Third Anniversary of the Bedfordshire Auxiliary Missionary Society was held at Houghton-Regis and Dunstable, on Thursday, April 8. In the morning, at Houghton, the Rev. T. Middleditch, one of the Secretaries, commenced the service by reading the scriptures and prayer: the Rev. S. Hillyard, the other Secretary, then briefly stated the objects of the Society, which is to promote the general cause of Missions; and John Foster, Esq. the Treasurer, announced the receipts for the past year. On the motion of C. J. Metcalfe, Esq. seconded by the Rev. W. Anderson, the Officers of the Society were requested to continue their services for the present year. The Rev. T. C. Edmonds, M. A. of Cambridge, preached a very excellent sermon upon the Effusion of the Holy Spirit on the Day of Pentecost, from Acts ii. 1—4; and the Rev. G. Browne, of St. Albans, concluded. In the evening, the Rev. Rowland Hill, M. A. preached to a very crowded auditory at Dunstable, from Psalm ii. 8. A great number of persons be-

ing unable to get into the meeting, the Rev. S. Hillyard preached at the same time in another place—and the services were truly interesting.

Previous to the separation of the meeting,

It was resolved unanimously,

That this meeting sincerely and deeply sympathizes with the Directors of the London Missionary Society, on the death of their excellent Missionary, the late Rev. John Smith, of Demerara, who doubtless conducted himself in every respect as became a good subject of the British government, as well as a faithful servant of Jesus Christ: and while the conduct pursued by the Directors on this occasion is heartily approved, it is earnestly hoped that the melancholy event will further the interests of this Society, as well as the general cause of Missions.

GREAT MISSENDEN.

On Monday, April 19, was held the Annual Meeting of the Missionary Association, instituted, two years ago, in this highly favoured village. In the absence of James Stephen, Esq. Master in Chancery, who was unexpectedly detained in town, the Chair was taken by the Rev. Richard Marks, the pious Vicar of the parish. A brief report of the proceedings of the last year was read by the Rev. S. R. Allom, one of the Secretaries, from which it appeared that, in the preceding fifteen months, more than £64. had been raised by the kind and persevering exertions of the Christian females by whom this society is conducted. In proposing the various Resolutions, suitable addresses were delivered by the Rev. W. Stephen, Vicar of Bledlow; Tomlin and Hall of Chesham, Cooper and May of Amersham, Dyer of London, and others. A sermon was delivered in the evening, at the Baptist Meeting, by Mr. Dyer, from Matt. vi. 10.

ANNUAL SERMONS.

The Committee are happy to state, that their esteemed brethren, the Rev. Christopher Anderson of Edinburgh, and the Rev. Thomas Morgan of Birmingham, are expected to preach the sermons at the next Anniversary of the Society. Particulars of the respective *services will be* published, as usual, *in our next Number.*

Foreign Intelligence.

SERAMPORE.

Many of our readers, we doubt not, perused, with grateful joy, the statement inserted in our Number for March, from the pen of the excellent Dr. Carey, of the continued good health with which he had been favoured. It has pleased God, however, since that letter was written, to visit his servant with an affliction, which brought his life for a season, into imminent danger, and from the effects of which it is feared he will never fully recover. The illness to which we allude was brought on by an accident. In the month of October last, as the Doctor was stepping out of a boat at Calcutta, which our readers will recollect lies on the opposite side of the river from Serampore, he fell, and received a local injury, which terminated in fever. Some further particulars are contained in the following account from the Doctor's nephew, Mr. Eustace Carey; and though the letter containing it was not intended for publication, we feel that the general esteem in which the eminent individual referred to is held throughout the whole Christian church, demands its insertion in our pages. It is dated Nov. 20, 1823.

"You will be much pained to hear of the severe illness of my beloved uncle. A fall, which occasioned a violent contusion in one of the principal ligaments which hold the thigh bone in the socket, was the means of bringing on a fever, from which no one expected his recovery. But God mercifully heard prayer on his behalf. Three or four medical gentlemen were daily intent about his case, amongst whom was his old scientific friend, Dr. Wallich of the Company's Gardens. My Lord and Lady Amherst also, were constant in the most affectionate inquiries, and sent over their own pri-

vate surgeon, Dr. Abel, a very kind man, so that no aid was wanting. He is convalescent, but very weak,—goes with crutches, and, we fear, will never again be very strong. However, his spirit is unbroken. 'God,' he says, 'will continue me in this world as long as he has any thing for me to do; and why should I wish to live longer?' A few days since, I had a most pleasing interview with him, and was much delighted with his discourse. So free from all anxiety as to his spiritual state, and yet so simple and so self-abased! 'I have none of that joyful experience some speak of; all I plead for is mercy. I soar no higher. When I am dead, I wish no one to say a word about me, in my praise. All my life has been sin, full of sin. Whoever preaches my funeral sermon, I had made choice of these words:—"*Be merciful unto me, O God, according to thy loving-kindness, according to the multitude of thy tender mercies, blot out my transgressions: wash me thoroughly from mine iniquity, and cleanse me from my sin*, &c."' Tears gushing from his eyes while repeating over and over again the above expressions. He appears to me more lovely and venerable than ever. Never, perhaps, was such general and affectionate interest excited about an individual, of comparatively private character, as was entertained by all classes during his illness. The public papers daily contained a notice respecting him, forwarded, I believe, by Dr. Wallich."

We are gratified to be able to add, that a letter, dated seven days later than the preceding, informs us that "Dr. Carey is still mending." It is impossible, however, to avoid the conclusion, however afflicting it may be, that this eminent servant of God is approaching the period in which he shall have accomplished the work given him to do, and enter upon the nobler engagements of a better world. Oh that, in mercy to the church and the world, a double portion of his spirit may be poured out upon many; and that the cause of the gospel in India, weakened as it is by the removals of some, and growing infirmities of others, who *have been engaged in it, may receive a speedy* accession of men whose hearts God has touched with the right motives, and furnished with the necessary qualifications, for service therein!

HOWRAH.

Extract of a Letter from Mr. Statham, dated Howrah, Oct. 24, 1823.

We have experienced a terrible inundation at Howrah in consequence of the bunds, or embankments, of the large river, which runs about twenty miles to the west of us, giving way, so that the waters rushing into all the country round, swept all before them. In my compound the waters rose three feet in six hours; we were obliged to get boats and flee for our lives. The roads were crowded with the poor natives, with their few moveables upon their heads, wading through the water breast high, and uttering the most pitiful cries. I think above five thousand passed my door in two days in this state. On speaking to them on the probable cause, some said, it was Krishna again assuming the shape of a fish, and with his tail lashing the waters; others said, the celebrated fakeer, who lives beneath a banian tree in our neighbourhood, had caused it, because he had been abused and injured by some coolies; but most of them said, it was Fate. I endeavoured to convince them that none can perform such operations but God, and that a God far different from their gods; exhibiting the contrast as forcibly as I possibly could. I was obliged to take a house, and remove my family and goods by boats, about two miles up the river. In a few days the waters subsided, and owing to the exertions of the magistrates in cutting drains, &c. the country is now dry. I took a boat and went into the jungles, thinking some poor creatures might be left behind. It was so; for as we approached a thick clump of bamboos we heard a feeble voice calling for help. It was an old man, who, with his wife, were up to the chin in water, and as they could not swim, were afraid to stir from the top of their thatched roof; the house, like all others of the same materials (viz. mud) having fallen, we took them into the boat, and so exhausted were they that it was with difficulty they were restored to any thing like animation. We found a young man in the same manner upon his fallen roof; but no intreaties would

induce him to get into the boat, as he said beneath all his property lay, consisting of two bottles or skins of oil, and a box with a few clothes, and he had rather lose his life than them. Opposite to my dwelling the Mussulmans have a small mosque, and about fifty of them surrounded it up to their waists in water, crying out incessantly for six hours, Allah, allah. How did this remind me of the words of Christ, "Use not vain repetitions, as the heathen do, who think they shall be heard for their much speaking." On their quitting their mosque, I sent a number of tracts to them; some received them, others seeming very angry that the waters had not subsided, rejected them. When the waters had retired, it was a mournful sight that presented itself. Hundreds of habitations swept away, and the country deserted. They are now returning, and have nearly rebuilt all. Calcutta being the other side of the Hooghly, escaped. My native schools are full, and the scriptures are now the only books read in them. Two native chapels are in progress, and this morning an old brahmin came to my house and begged I would give him one of our shasters, declaring that he was dissatisfied with his own. He appeared very sincere in his declaration. I gave him a Bengalee New Testament and an English one, as he reads and speaks English fluently; and he has promised to come every day, as he lives but about half a mile from me. I called yesterday to see an old native sister, who is very ill, but who enjoys the greatest consolation from the gospel. She is a widow of about seventy years, and has ever since her conversion walked worthy of the vocation wherewith she was called. In conversing with her, she expressed a wish to depart and be with Christ, and this for reasons the most pleasing—that she might be delivered from sin and temptation, and (to use her own words) ever and ever thank him for saving such a sinner as she was. Her experience is of a nature to edify the most humble Christian, for she is the humblest of the humble. Oh that the Lord would send more labourers! If your dear brethren and sisters could but see what I see, I am convinced they would, if possible, send us help.

MOORSHEDABAD.

Our active brother Sutton has at length been compelled to suspend his exertions for a season; and to re-visit his native land as the only remaining expedient that can be employed with a view to his recovery. This intelligence, painful, though not unexpected, is contained in a letter, dated 21st October last, of which the following is an extract.

"Since I last wrote I have been brought very near to the gates of death by a severe fever, and after the fever left me I was attacked with a liver complaint, under which I am now suffering. But, blessed be God! I am in some measure recovered, and am enabled to move about and call upon my friends; yet I am not able to preach, and am so debilitated, and have had so many attacks of severe illness during the last two years, that all my friends, and the medical gentlemen I have consulted, are fully of opinion that my only hope of restoration to health is to try my native country. I am, therefore, preparing for my return to England by the first opportunity, and shall probably leave Calcutta in November or December. I am grieved beyond measure at the necessity of my return; and if the Lord of the harvest would give me strength to continue in this part of his vineyard, I should be happy; but I have now adopted every method to gain strength in vain. I am often fearful I shall never be able again to labour much for my blessed Master, and am distressed at the idea; but all my concerns are guided by him, and I wish to feel a full reliance upon his goodness, and submission to his dispensations. This I know, that hitherto all his dispensations towards me have been full of mercy and truth; and happiness from divine consolation has been mixed with all my woe. I received, a few days since, your welcome letter of February, in which you mention the approbation of the Committee to my returning, if necessary, for which I feel thankful; but at the same time I can say, I should be far happier in staying, if there was a probability of my having strength to labour for the good of the heathen."

The arrival of Mr. Sutton may be daily expected.

DIGAH.

Mr. Joshua Rowe, our Missionary at this station, has finished his course, and been called to enter into the joy of his Lord! Information of this painful event has reached us, from Mr. Statham, at Howrah, under date of October 24. It occurred on the 11th of that month, and is attributed to a cold caught in returning at night from the neighbouring village of Bankipore, where he had been to preach. No additional particulars from the spot have yet reached us.

By the death of Mr. Rowe, the Society has been deprived of an able and diligent coadjutor, who has been labouring for many years to promote the gospel in the East. His time of life was such as to afford a reasonable hope of prolonged activity; as he was only forty-two years of age, twenty of which had been passed in India. But *God seeth not as man seeth;* by such dispensations as these he teaches us the great lesson of submission to his righteous and sovereign will, and calls us, in an impressive voice, to fix our hopes and expectations on Himself alone!

Mr. Rowe was married, a second time, about six years since, to Mrs. Susanna White, who went out in the Missionary service from our Sister Society in the United States. She survives to mourn his loss, with three small children, besides three sons of Mr. Rowe's by his former marriage. Mrs. Rowe, as our readers are aware, has been eminently useful in the school department at Digah, and we trust will be disposed to remain at the station with a view of continuing her exertions in that much needed work. The friends of the Society will not, we are persuaded, withhold their sympathy from this family, thus unexpectedly deprived of their earthly head and protector!

We must be permitted to add, that events such as those it has become, in this number, our mournful duty to record, have a voice especially directed to those servants of God whom he has qualified for Missionary employments. Our Careys, our Wards, our Chamberlains, our Rowes, are receding, one after another, from the field of honourable labour. Who will succeed them? Where are the humble, patient, zealous, self-denying men, prompted by love to Christ, and compassion for the heathen, to reply, *Here are we, send us?* We are well aware, that it is not *every Christian, nor every minister,* who is fitted for this especial service; and those must peruse Missionary accounts with a very unobservant eye, who do not perceive that, in India especially, a Missionary requires endowments, intellectual as well as spiritual, which are not very generally bestowed. But He who has so evidently prompted his servants to begin the great work, will provide the suitable instruments for carrying it on; and we cannot, for a moment, doubt that such are, even now, here and there, among our churches, like the modest proto-monarch of Israel, *hid among the stuff.* 1 Sam. x. 22. Our ministers will perform a service acceptable to God and their brethren, by looking around them to discover individuals of this description, who may be encouraged at least to address themselves to the inquiry, whether, to them, the admonition may not be justly applied, *Arise, for this matter belongeth unto thee.* Ezra x. 4.

PADANG.

Extract of a Letter from Mr. Evans to Dr. Ryland, dated

Padang, Sept. 11, 1823.

Since my last I have been mercifully restored to health, so far as to be able to pursue my engagements without interruption. I still feel at times powerful symptoms of my complaint, which convinces me it is not eradicated; but I trust it will be kept under, and that I shall not be again laid up. During these last three months I have been among the Malays a great deal, preaching, or rather talking, to large and attentive congregations. They do not seem unwilling to learn, but they will not receive the truth into their hearts; apart from divine influence they are the most unlikely people to believe the gospel. Those who have the least information tell us they believe in Jesus Christ, are acquainted with his history, and revere him as one of the great prophets, but cannot admit as true for a moment any thing respecting him not to be found in their own books. I have indeed met with some who say, that all of the New Testament, (*i. e.* as far as they have read or heard,) is true, but will have it, at the same time, that the Koran, and all their books, are true likewise, notwithstanding in the most essential parts they are as opposite to each other as light to darkness. With my own Moonshee I have had

repeated conversations upon the great question. He cannot controvert any doctrine of the gospel; when I state them he says they are true, with one exception, viz. our incapacity of doing any thing to recommend ourselves to God. He will persist in the efficacy of his five daily prayers, yet I am not without hope that He who commands light to shine out of darkness will shine into his heart. Brother Robinson has lately published a tract on the way of salvation—very good. I have now in hand, what I fear will be rather a long work, A Compendious History of the Bible. The Malays are so fond of asking questions respecting the patriarchs and prophets, and the principal events recorded in the scriptures, which, distorted and mutilated, have found their way into their books, that I thought something of that kind would be very useful. I have sent nine sheets to Bencoolen for Mr. Robinson's opinion, but fear they cannot afford to print it, should it appear desirable. I have lately (*i. e.* within three months) distributed 9 Bibles, 46 Testaments, 55 Gospels of Matthew, 53 Robinson's Hymns, and of various tracts which he has written, 501. Many of these I have given away to persons who have come to my house requesting them, but by far the greater part in the public bazars. I cannot help looking upon all this as seed sown. May the good Lord of the harvest water it, and render it abundantly fruitful!

MONTEGO BAY. *(Jamaica.)*

Since our last publication we have had the pleasure to hear of the safe arrival of our friends, Mr. and Mrs. Burchell, at Montego Bay. They reached this port about the middle of January, after a voyage of nine weeks. Mr. Burchell speaks in the highest terms of the kind and friendly attentions of Capt. Pengilly, of the Garland Grove, and of the orderly and moral conduct of the crew.

Mr. Burchell was received, with much courtesy, by the gentleman on whose estate Mr. Tripp resided, while in Jamaica; and commenced his labours at Flamstead on Lord's-day, January 25, by preaching from Luke ii. 10, *Behold, I bring you good tidings of great joy.* His future course of operations is not definitively settled; but it is probable that he will reside in *Montego Bay, a town of very considerable population,* and visit Flamstead once a fortnight. His reception at the former place was highly encouraging; and contrary to the expectations of many, he succeeded in obtaining a license at the quarter sessions, which were held a few days after his arrival.

The necessity of fixing a Missionary at Montego Bay has long been felt, but the expense has deterred the Committee from the attempt hitherto. It is now undertaken, with a humble reliance on the divine blessing, and the firm expectation that the friends of the Society will not be backward to supply the requisite means.

MOSQUITO SHORE.

We stated, some time ago, the intention of the Committee to commence a Mission in this new quarter,—a design which they were encouraged to form by the liberality of a friend, who has been a previous benefactor of several hundred pounds to the Society, and generously proposes to defray the expense of attending the equipment of a Missionary and his wife for the station. We have now to inform our friends that Mr. John Fleming, who has been for some time usefully employed as an itinerant minister in Wiltshire, has offered himself for this service, and been accepted. He is now engaged in acquiring a knowledge of the British system of education, and some acquaintance with the Spanish language, and will probably sail in a few weeks for his destination. Messrs. G. F. Angas and Co. to whom the Society are already under such considerable obligations for conveying their Missionaries free of expense to the Western world, have most cheerfully renewed their kindness in this instance also.

London Missionary Society.

DEMERARA.

The painful events which have transpired at this station, arising from the late partial insurrection among the slaves in the colony, and the attempts to implicate Mr. Smith, one of the Missionaries of the London Missionary Society, in the guilt and penal consequences of that rebellion, are matters of such notoriety, that we presume few, if any, of our readers, can be ignorant of them.

That, in Demerara, the treatment

of the slave population has been distinguished by peculiar severity—and that, long previously to the disturbances we have referred to, a most determined spirit of scornful hostility against Christian Missionaries had been discovered in the colony, are facts which no one, we apprehend, will be found to deny. That the former should, at length, produce something in the nature of reaction on the part of the sufferers, is not surprising: that the latter should have issued in attempts to destroy an innocent man there seemed, at first, too much reason to fear—and a careful perusal of the documents which have been made public respecting this melancholy transaction, will not tend to counteract this impression.

Though we are not aware that, up to the time of our writing, the Officers of the Society have received any direct information of the death of Mr. Smith, there can be no doubt that the statement, which originally appeared in a Barbadoes paper, is substantially correct. As little can it be questioned that the confinement of a man, of infirm health, for more than six months, in a colonial gaol, in the torrid zone, served to hasten his dissolution.—To himself, we feel assured, the change was unspeakably delightful; and that he found himself at once introduced into that serene and blissful state, where *the wicked cease from troubling, and the weary are at rest;* but this consideration does not at all affect the case as far as his adversaries are concerned. If they were guilty of *seeking his life*, (with which they are distinctly charged by an impartial witness on the spot,) the awful termination of the process only serves to invest the crime with a deeper shade of atrocity, and to call more loudly for a thorough and impartial revision of the whole proceedings.

Such an investigation is demanded, alike, by justice to the memory of a much injured servant of Christ—by a due regard to the safety of all other Missionaries, who, like him, are willing to go through evil report and good report in attempts to seek and to save them that are lost—and, we hesitate not to add, by the solicitude we cherish for the welfare of our native land. When a deputation of the Society of Friends waited on Charles II. in consequence of the execution of some of their body in New England, and told his majesty, that a vein of innocent blood had been *opened in that distant part of his dominions, that monarch,* profligate as he was, instantly felt the appeal, and assured them it should soon be stopped. God forbid that a suspicion of this kind should be suffered to rest, without due inquiry, upon any, the most subordinate part of that government, under which it is our privilege to live!

Viewing the subject in immediate connexion with that divine hand by which all events are governed, we cannot doubt that it will, ultimately, be over-ruled for much good. Measures have been taken to bring it under review in the British Parliament;—and thus an opportunity will be afforded for examining into the real causes of the late rebellion—the genuine effects of religious instruction on the minds of the slaves—the nature of the evidence on which Mr. Smith was condemned by the court martial, and various other points of great importance to the Missionary cause; which, but for such an investigation, may have been shrouded in perpetual mystery.

The steps which have been already taken by the Directors of the Society, must commend themselves to the judgment of every impartial observer; and constitute an ample pledge of the wisdom and firmness of their future proceedings. May the God, whose gospel they disseminate, grant his blessing on all their widely extended labours, and preserve our beloved Missionary brethren, of every name, equally from the lawless aggressions of uncivilized barbarians, and from the more insidious opposition of those, who, having the name of Christians, reject the gospel, and *hate the light* it conveys, *because their deeds are evil!*

BENCOOLEN.

Extracts from a Malay Book called The Crown of all Kings.

(Concluded from Page 138.)

"There are two sorts of men in the world. Some men seek after wealth, and ardently love the world, and wish to live a long time, that they may augment their riches, but they have little wisdom, and they increase in ignorance, and do not reflect upon their last breath at the hour of dissolution. Others who are wise, fortunate, and happy, know that this world is transitory and not eternal, and that the termination of life is death; they do not ardently love the world, and are always thinking of their last breath.

"Some wise men say, 'This world

ke an elegantly built house, which ases every one who beholds it. It ornamented with gold, silver, and cious stones, and adorned with carts and hangings; it contains an undance of suitable clothes, and is pplied with thousands of luxuries for ating and drinking. The owner of his house is a rich liberal nobleman. Guests are continually coming to his house, which is full of the most valuable treasures, and the most pleasant dainties. Those that are wise and prudent among the guests, know that the house is not theirs, and that none of the property which it contains is theirs, and that they are only guests, who are not to remain long, but are soon to leave the house, without being permitted to take any of the property with them when they depart. Now these wise men, by the favour of the owner of the house, eat of the dainties which the house affords; and wear the clothes, and also take with them such a portion of the dainties as they need, as provisions for their journey. When they depart, the owner of the house shows his approbation of their conduct; he is pleased with them, and they with him, and they go in peace. But the unwise, ignorant, and foolish guests, think that the house with all its ornaments, property, and dainties, has been *given* to them, and that they shall possess the house, and all that it contains, for ever. They therefore sit down for a long time in ignorance and idleness, without eating of the dainties which the house affords, or putting on any of the clothes, as they are allowed to do by the owner of the house; erroneously thinking, that the house, and all that it contains, are theirs, and that they can do with them as they please. Now, while they are living in this house, and unwilling to leave it, those who have the care of the house, order them to depart; but they refuse, and when they are not allowed to remain, and force is used to expel them, they wish to take with them all the property which the house contains. But those who have the charge of the house will not allow them to take any thing: they again refuse to depart; and all present laugh at their want of wisdom. They are then expelled by force, and having no means of helping themselves, they leave the house, with all the property and dainties which it contains, with sorrow and concern; weeping and regretting that they did neither eat of the dainties, nor take with them any provision for the way. The owner of the house is also angry with them, for their folly and impudence, and the fools depart hungry, sick, oppressed with a thousand griefs, and quite empty-handed; not being able to take with them any of those things which they thought their own.'"

Contributions received by the Treasurer of the Baptist Missionary Society, from March 20, to April 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Legacy of Mr. John Bult, late of Wigmore-street, ... £100 (*half for Translations*) Duty 10	90	0	0
Flint and Denbigh Auxiliary Society, by Dr. Ryland	40	0	0
Wick and Pulteney, N. B. Missionary Society, by Mr. Caldwell	7	10	0
Rugby, Female Association, by Rev. E. Fall	4	0	0
Newport Pagnel, Penny Society, by Rev. G Fosket	2	0	0
Trowbridge, Collection and Subscriptions, by Mr. Wearing	26	1	4
Whitehaven, Auxiliary Missionary Society, by Rev. A. Jack	5	0	0
Norfolk & Norwich Society in Aid of Missions, by T. Brightwell, Esq.	10	0	0
Accrington, Collection and Subscriptions, by Rev. J. Edwards	10	13	6
Calton, Association for Religious Purposes, by Mr. Clugston ..	10	0	0
Great Missenden, Missionary Association, by Mr. Potter, Treasurer	23	18	2½
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SCHOOLS.			
Banff, Association, by Rev. J. Gibb, Secretary	7	10	0
FEMALE EDUCATION.			
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TO CORRESPONDENTS.

The Secretary begs to remind the friends of the Mission, that Copies of the *following Numbers* of the Periodical Accounts would be highly acceptable at *the Mission House*, as they are wanted to complete sets, Nos. 6, 7, 8, 9, 18, 19

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

JUNE, 1824.

EPITAPHS OF

he *Young Cottager*," and "*The Dairyman's Daughter*."

; termination of human life
nts a scene at which the
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ning; but angels only can
the close. And, if the Re-
er himself, *in prospect of*
, *was strengthened by* an

angel from heaven, why may we not suppose that angels perform similar kind offices for the redeemed, even before the soul quits "her clay tenement?" and, if those heavenly messengers are ministering spirits, can we suppose their ministration to be suspended in the closing hours of life, when it is most needed? At all events, the Divine Spirit himself gives needful supplies of spiritual strength to believers: so that they overcome all that is formidable in the world, because there is something greater in them than there is in the world; and they overcome death, because there is something in them stronger than death.

Such reflections as these were suggested by a visit to the Isle of Wight, in company with a long respected Christian friend, who kindly solicited the writer to leave, for a few days, the cares and hurry of active life, for a scene so conducive to health, and so exhilarating to the mind. Nor was the invitation a deceptive one: for it was scarcely possible to contemplate the works of God, in that lovely island, without being reminded of that Paradise which contributed to the happiness of our first parents, in the days of their inno-

cence, and which could not THEN fail to excite their holy admiration, and to elicit from them that glory to the Creator, which corresponded with the powers with which they were endowed. We were effectually reminded, however, that the Isle of Wight was not the garden of Eden; for we beheld the memorials of the triumphs of death. On entering the churchyards, we saw, in *conspicuous* characters, the records of the generation that had passed away within our own remembrance. Near *these* inscriptions we saw, in *fading* characters, a tribute of respect to the generation that passed away in the days of our fathers. We also saw stones and monuments covered with yellow and hoary lichen, and containing an account of the grandfathers, and great grandfathers, and still more remote ancestors, till our attempts to make out the inscriptions ceased to be successful.—On these occasions, the reader may easily conceive that we were strongly impressed with the awful and extensive dominion of the king of terrors. Our object, however, was not so much to visit the tombs of the unknown among the dead, as to repair to those churchyards, where we could find the sequestered spots devoted to those, concerning whom we each could say, "Let me die the death of the righteous, and let my last end be like his!" In such researches, we first found the grave of "Little Jane," in Brading Churchyard, where the writer copied her Epitaph, which is as follows:

"Sacred to the Memory of 'Little Jane,'
Who died 30th Jan. 1799, in the
15th Year of her Age.

Ye, who the pow'r of God delight to trace,
And mark with joy each monument of grace,
Tread lightly o'er this grave, as ye explore
"The short and simple annals of the poor."
A child reposes underneath this sod,
A child to mem'ry dear, and dear to God.
Rejoice, yet shed the sympathetic tear—
Jane, 'the Young Cottager,' lies buried here."

Having transcribed this Epitaph, it was natural for us to look back to the important facts on which it had been founded. In the first place, we could not but see that a general maxim of the Divine Government had been strikingly illustrated; namely, "God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty." Thus, in the case of "Little Jane," the stronger sex was not chosen, but the weaker; concerning whom, almost every Christian church testifies, that God has given them the greater honour as to number, and often as to usefulness. But, the history of "Little Jane" more strongly illustrates the maxim, in her tender age. God did not wait till her intellect was matured, but made her wise to salvation in her childhood. There is, also, another point in which the forementioned maxim was strikingly verified. In the case of "the Young Cottager," as in thousands of other instances, God has shown his disregard of riches, and honour, and worldly splendour, by his gracious visits to the humble habitation of the poor. On earth, indeed, "there is a generation, Oh how lofty are their eyes! and their eye-lids are lifted up," (Prov. xxx. 13;) and, in the view of such persons, "Little Jane" would have been an object of ineffable contempt. But there is no such generation in heaven: so that when "the Young Cottager" began to seek God, all the heavenly world took a deep interest in her conduct, and re-

voiced. For our Lord has said, "There is joy in the presence of the angels of God over one sinner that repenteth." And when "Little Jane" had come to the close of her short pilgrimage, death came, not with the awful commission of an evil angel, but with delightful news, like that once announced by the Angel of the Lord, "Behold, I bring you good tidings of great joy." Then was her happy spirit carried by angels to the abodes of bliss, where "the days of mourning shall be ended, and the people shall be all righteous."

Moreover, in the history of "Little Jane," another striking truth presents itself; namely, the extensive usefulness of Christian experience. Paul informs us, that his experience had its use. Thus, in 1 Tim. i. 16, he says, "FOR THIS CAUSE I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, FOR A PATTERN to them which should hereafter believe on him to life everlasting." In like manner, the experience of "Little Jane" has, by Providence, been recorded for a PATTERN to the children and youth of the present generation, and such a *pattern* will it continue to be to millions yet unborn. In "Little Jane" our young friends may see too, by contrast, the danger of not seeking, at an early age, the Saviour she sought: for, at whatever age faith anticipates a blessing, the *want* of faith must forebode a curse. Thus there are two modes in which Divine truth is presented to the mind; namely, in its abstract character, as preached by faithful ministers, and in its efficacious character, as embodied in Christian experience, and, thus proclaimed, *wherever that experience is beheld* or made known. In this way, even a poor slave is not precluded from great usefulness in his station: and, in this view of the case, "Little Jane" may have been, and may *yet be* a more successful teacher than many excellent men, who have devoted their lives to the propagation of the Gospel. In short, as her experience is likely to be circulated, for ages to come, it is impossible to assign any limits to the benefits that may accrue from the life of that one humble individual.

On the following day, (July 16, 1823,) we visited the cottage where "the Dairyman's Daughter" had resided, and where she closed the days of her pilgrimage. Her mother, we were informed, did not long survive her affectionate daughter; and the aged Dairyman, we learned, had been dead a few years. The cottage is now occupied by her brother and his wife, both of whom we saw: and, among other interesting particulars, we were highly gratified with a sight of Elizabeth's Bible; on inspecting which we saw, not only her own hand-writing, but also that of a succession of ancestors for more than a century before her death. Here we saw ground for great encouragement to our Bible Societies; for many of the Bibles we now disseminate, may, like that of Elizabeth Wallbridge, pass through the hands of successive generations; and thus our efforts may conduce to the spiritual benefit of many a Dairyman's Daughter, a hundred years hence. When Xerxes, king of Persia, beheld the millions of his army, in the plains of Asia, and reflected that, in a hundred years, those warlike hosts would be no more, the thought filled him with

anguish, and made him weep. But the faithful Christian, who advances in serious contemplation from 1824 to 1924, sees nothing to make him weep with anguish, as the heathen monarch did: for, with regard to himself, he expects to have arrived at the full enjoyment of all his wishes long before that time; and, as to his labours, he knows that they will not be in vain in the Lord.

In passing on to the remainder of the account, it is proper to state next, that, proceeding over the same ground as the funeral procession had done, we arrived at Arreton Churchyard, where we found, without difficulty, the grave we sought. Indeed, every child seemed perfectly familiar with the spot. But it may be necessary to observe, that there are two separate graves, one of which is that of Hannah Wallbridge, who died January 14th, 1800, in the 27th year of her age: and the Reader is requested to bear in mind, that Hannah was the sister of that pious individual, who is emphatically called "The Dairyman's Daughter;" and it will also be recollected, that the death of Hannah occasioned the first application to the Rev. Leigh Richmond, whose exemplary visits were so amply rewarded, by seeing so much of heaven in an earthly cottage.

The writer of this account must, however, proceed to the Epitaph of Hannah's sister, and which is as follows:

"To the Memory of ELIZABETH WALLBRIDGE,
'The Dairyman's Daughter,' who died May 30, 1801, aged 31 Years.

She 'being dead, yet speaketh.'

STRANGER, if e'er, by chance or feeling led,
Upon this hallow'd turf thy footsteps tread,
Turn from the contemplation of this sod,
And think on her whose spirit rests with God.
Lowly her lot on earth—but He, who bore
Tidings of grace and blessings to the poor,
Gave her, His truth and faithfulness to prove,
The choicest treasures of His boundless love;
(Faith, that dispell'd affliction's darkest gloom,
Hope, that could cheer the passage to the tomb,
Peace, that not Hell's dark legions could destroy,
And love, that fill'd the soul with heav'nly joy.)
Death of its sting disarm'd, she knew no fear;
But tasted heav'n, e'en while she linger'd here.
Oh! happy saint, may we, like thee, be blest—
In life be faithful, and in death find rest."

In the preceding Epitaph, there is a slight mistake in the date. For, though the writer has here given it as expressed on the stone, yet he well recollects that the brother's wife stated, that she was present when her sister-in-law died, and that her death happened about sunset on a SUNDAY: and since that time, the writer has ascertained that Elizabeth Wallbridge died on Sunday, the 3d of May, 1801, and not on Saturday, the 30th.

With respect to the poetry of the inscriptions, the writer has been informed, from good authority, that the lines on the stone erected for "Little Jane," were composed by that faithful and affectionate minister of the Established Church, by whom both "Little Jane" and "The Dairyman's Daughter" were visited during their last affliction, and to whom also the world is indebted for a record of their religious experience. In the Epitaph, however, for "The Dairyman's Daughter," the lines were composed by a lady, who is the author of "Elijah, and other Poems."

To those who know not the gospel, nor the power of God, the experience of "Little Jane," and "the Dairyman's Daughter," may appear to be the effects of enthusiasm: and such did the experience of the Apostle Paul appear to be; for, after relating the principal points of his religious life, "Festus said, [with a loud voice, Paul, thou art beside thy-

" (Acts xxvi. 24.) Thus, e natural man receiveth not things of the Spirit of God: hey are foolishness unto him; ıer can he know them, be- e they are spiritually dis- ed." (1 Cor. ii. 14.) But, n the grace of God is con- ılated by those who have it, how different are their ngs! Hence we read, that a Barnabas had come to An- ı, "and had seen the grace od, he was glad, and ex- ed them all, that with pur- of heart they would cleave the Lord. For he was a l man, and full of the Holy st, and of faith." (Acts xi. 24.)

J. F.

smley, Middlesex.

Evangelical Repentance.

HE Bible, it should never be otten, is the religion of sin- , and it follows, as a neces- consequence, that repent- is an essential part of vital iness. Without repentance, nust perish, in body and soul rally.

epentance is founded in con- on of the evil nature, and l consequences, of sin. In e, it is more pungent than in rs, yet it is essentially the e in all who believe in Christ, turn to God. Till we are subjects of evangelical re- ance, we shall never seek lon through the blood of ist, nor live to the glory of l. The body without the is dead, whatever be the tion in which you may place

epentance constitutes a lead- feature, in a truly evangelical stry. *John, the harbinger of* our Lord, preached the baptism of repentance. The Son of God, the great prophet of the church, preached that men should repent, and believe the gospel. The apostles of our Lord preached repentance towards God, and faith in our Lord Jesus Christ.

A pious minister expressed a wish that, if he died in the pulpit, he might be preaching repentance; or, if he died out of it, he might be found practising it. Repentance and faith are graces that should be exercised every day.

How much more desirable is it for a Christian professor, to go to heaven penitent, and be received, than to go presumptuously to the gates of heaven, and be finally rejected.—Yes, solemn thought, "there is a way to hell, even from the gates of heaven, as well as from the city of destruction."

A few brief remarks on the nature, obligations, origin, and effects of repentance, will serve to illustrate our views of this initiatory part of religion.

I. *The nature of evangelical repentance.* What is repentance? There is such a thing as a specious resemblance, without the thing itself. Judas repented, but died in his sins, and went to his own place. Repentance is sorrow for sin; having the heart broken and contrite on account of it.

There is much in sin that calls for sorrow,—the majesty of the Being it insults; the goodness and equity of the law it violates, the value of the soul it ruins, and the deep wound it inflicts on the best interests of society.

When the crucifixion of the Lord of life and glory was charged home on the consciences of Peter's hearers, on the day of

Pentecost, they were pricked to the heart. They were filled with grief and confusion. Divine truth, like an arrow, penetrated their hearts, and left a wound behind, which nothing but the gospel could heal. All must be convinced of sin, and be saved from it, or perish.

Manasseh humbled himself before God. The publican smote on his breast, and said, "God be merciful to me a sinner."—Sin is felt by the penitent as "an evil and bitter thing." Instead of approaching the avenue of temptations, he avoids the occasions of sin. Have you, my reader, ever felt the weight of your iniquities? Do you confess and forsake your sins? Do you implore the illuminating and sanctifying influences of the Spirit of God? Have you ever loathed yourselves, and repented, as in dust and ashes, before the throne of God? All such mourners shall soon be comforted. The Son of God pronounces them blessed, and will give them "beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness."

The conscience being purified, and pacified by faith in the atonement of Christ, a new song is put into the mouth of the penitent; "Though thou wast angry with me, thine anger is turned away, and thou comfortest me.

II. The *obligations to repentance are numerous and powerful.* Having offended God, the best of beings; having violated the law of our creation, and come short of the glory of God, we ought to repent and forsake our sins.—The faithful and true witness hath said, except we repent, we must all likewise perish. Human life *is short*, and yet it is the only period in which repentance is available.

In the grave there is no repentance, and in hell the obduracy of sinners will be complete and everlasting. Go to the death-bed of sinners, witness their horrors, and listen to their dying regrets; that you may learn the necessity and importance of repentance. They mourn at last, when their body and their flesh are consumed, and say, "How have we hated instruction, and our hearts despised reproof." The consequences of impenitence are not confined to this life, but will go with us into eternity, and spread themselves through everlasting ages. The wrath of God will come upon the finally wicked, to the uttermost, and abide for ever. Hope, the sweetner and comforter of this life, will not enter hell, but leave the miserable victims of insulted justice, bound in the chains of despair for ever and ever.

The mercy of God, through Christ Jesus, the Mediator, forms a powerful and constraining motive to contrition and genuine repentance. God in Christ, under the gospel dispensation, is reconciling sinners, of every description, to himself, not imputing their trespasses unto them. Invitations of the freest grace, and richest mercy, are addressed in the word of God, to sinners of every nation and every clime. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." If any man thirst, said the blessed Jesus, at one of the jewish festivals, let him come unto me and drink. He that cannot repent, and will not deny himself, hath said, "He

that cometh to me, I will in no wise cast out." O may the marvellous loving-kindness of God, lead the reader of this article to genuine repentance, that needeth not to be repented of!

III. *The origin or source of repentance, like every blessing of the gospel covenant, must be traced up to the grace of God, and derived to sinners, through the atoning death of Jesus.* By grace ye are saved, to the utter exclusion of all works, and human worthiness. The sinner must feel himself impoverished and ruined, before he will understand or relish the gospel. In consequence of the Redeemer's humiliation unto death, he is now exalted to give repentance unto all that come unto God in his name.

The usual means employed by our Lord and Saviour, in producing repentance, is the preaching of his own word. "When they heard this;"—a plain statement of the word of God, by Peter, on the day of Pentecost,—"they were pricked to the heart." Though none are now charged with the immediate act of the Saviour's death, yet all have slighted and neglected his great salvation. All have lived in ignorance of the nature of his mission, and at variance with the design of his death. Such persons must clearly understand, that, by the works of the law, no flesh can be saved. The law is holy, and demands perfect obedience. The soul that sinneth shall die. All have broken this law, and come short of the glory of God. Some by open vice, and others by pride and secret love of pleasure. By the law is the knowledge of sin, and of death, as its natural and necessary consequence. The free unmerited *grace of God, in Christ* Jesus, is the only effectual source of relief to fallen perishing man. The love of God provided and sent the Saviour into our world; to seek and save the lost. Repentance and remission of sins are preached in his name. All that receive the atonement are justified from all things, and shall be saved from wrath to come.

Sinners must know, and believe, that the gospel is the ministration of the Spirit. By his powerful, but gracious, influence, men are convinced of sin, enlightened, renewed, and made holy. "This grace of God, that bringeth salvation to lost, dying man, teaches him to deny ungodliness and worldly lust, that he may live righteously and godly in this present world." The balm of the gospel, while it gives peace to the conscience, quickens its sensibility and spiritual tenderness. While it removes the terrors of guilt, excites loathing of heart for sin, and promotes *spiritual, impartial, and persevering obedience.*

IV. *The effects and blessings connected with evangelical repentance, correspond with the grace of God, and the influence of the Holy Spirit.* Guilt and confusion will fill the heart of the once rebellious, but now contrite, humbled, abased sinner. Prejudice, that formidable barrier to the entrance of truth, will now be broken down and removed. Shame and remorse will fill the heart.

The returning sinner will stand self-condemned, before the tribunal of God, and his own conscience. Instead of objecting to the purity and strictness of God's law, his mouth is stopped, and he stands confounded, and without excuse before God. He sees no way of escape from anticipated

wrath, but what is revealed in the gospel of the grace of God. The effect of truth on the heart, is not always alike instantaneous, and powerful; yet it is substantially the same in all true penitents. Jesus who appeared, before conversion, without form or comeliness, is now seen as the "altogether lovely, and the chiefest amongst ten thousand." Yes, he is now become the sinner's salvation and song. For safety, he takes refuge in the Saviour's wounded side—and, for purity, washes in his streaming blood. Repentance is introductory to the enjoyment of all spiritual and heavenly blessings. Such as the full and free pardon of all sin, complete justification, renovation of the heart, joy in the Holy Ghost, admission into the family of God, and the bright hope of immortality and eternal life.

We may be assured, that God will not forsake a work, in which his people's happiness, and his own glory, are so deeply concerned. He will perfect that which concerneth us, and will present us faultless before the throne of his glory, with exceeding joy. Then the tears of repentance will be lost and absorbed in pleasures, pure and unmixed without any alloy, vast and unbounded; constant and eternal.

W. B.

London, March 4, 1824.

Reply to Lamed on Baptism.

To the Editor of the Baptist Magazine.

SIR,

The Congregational Magazine, both of this and the last month, contains observations on the mode of Baptism, by a correspondent, under the signature *Lamed*. The main object of the writer is to impress his readers with the opinion that baptism cannot mean immersion, and this he founds on a supposed sense of the word used for baptism in the Syriac Testament. According to his theory, our Greek Testament is, in fact, not the original, but a translation; for, since the Syriac, or, at least, a similar dialect, was spoken when our Lord was on earth, the Evangelists translated the terms used by our Lord into Greek, and hence the importance of considering what is the meaning of the words when translated back into Syriac. Now, as the Syriac words baptize, baptism, &c. are derived from the root עמד, what does this root mean? This is the point to which *Lamed* wishes to draw his readers attention, because, from the usual sense of עמד among the Jews, he thinks he gains a point of consequence. He says, in his paper in this month's Magazine, "it was asserted, in my former paper, that it is *evident* the word עמד could not be employed in the sense of immersion. Many may, perhaps, consider the assertion too strong, but to me it appears scarcely strong enough; for to say that '*to stand*,' cannot signify 'to bow down,' 'to fall down,' 'to lie down,' or 'to be let down,' makes a very near approach to a *self-evident* proposition, which precludes all reasoning, and must be referred to the common sense of mankind. The word in question had been in ordinary use among the Jews, and, as far as can be traced along the current of ages, its radical import continued invariably the same. But, like many other terms, in dif-

ferent languages, it was ultimately transferred from a common to a sacred use."

Lamed's theory is now laid before us. If עמד *could not be* employed in the sense of immersion;—if this is *evident*, and the expression is not *too strong*, but scarcely *strong enough*, still what does it prove, even on his own ground? Nothing more than this, that the Syriac translator of the New Testament used a word that did not signify immersion, but not that our Lord was not immersed, or did not enjoin immersion; unless *Lamed* can prove that the term used by the translator was certainly the term employed by our Lord, by John the Baptist, and by the Apostles: but how is this to be done? Should he say, there is no other word in the language that will apply to the rite of baptism, then how did the Syrians express themselves when they wanted to say a person or thing was *immersed* or *sprinkled?* Did they use a term for baptism, the root of which, according to Lamed, signifies, '*to stand*,' but which had no reference to some specific mode of administration?—and was their use of the term so manifest "that it *is evident*" it "*could not* be employed in the sense of immersion." These are the questions we ought to consider.

Let us go then to Syriac scholars; to men of distinguished reputation for their knowledge of the language, and see how they understood the Syriac term used for baptize, baptism, &c.

In the first place, consult BUXTORFII JUN. *Lex. Chald. & Syr.* on the root עמד; he says it means *Baptizari*, INTINGI, *ablui, abluere se.* Here, *to be baptized*, DIPT INTO, *to be washed, to wash himself*, clearly supposes that the learned author was not of *Lamed's* opinion.

In the next place, SCHAAF, whose *Lex. Syr.* stands so high, says, on this word, *abluit se, ablutus, intinctus;* these senses are only what we had before; but he adds, IMMERSUS IN AQUAM, *baptizatus est, he is* IMMERSED *in water, he is baptized.* He observes, also, its connexion with the sense of the Hebrew and Arabic word, and says, "*re altiore, columna, palo sustinuit, fulsit, stabilivit, erexit, tinxit, baptizavit.* Conjug. II, *fulsit, sustinuit columna palove, baptizavit.*"

If we go to SCHINDLERI *Lexicon Pentaglott.* on the Syriac use of the root, we shall find the same senses as before, nearly in the same words; *baptisatus,* IN AQUAM IMMERSUS, *tinctus, lotus fuit.*

So also in that vast store of Philology, CASTELLI *Lex. Heptaglot.* we find the same terms; *ablutus est, baptisatus est,* and in the Aphel Conj. IMMERSIT, *baptizavit.*

I need say nothing respecting the eminence of these men as scholars, it is confessed by all who are competent to form an opinion; but it is clear that they are in *direct opposition* to *Lamed.* So far from asserting that "it is *evident* the word עמד *could not* be employed in the sense of immersion," they assert that it WAS *so employed.* So far as the authority of these eminent scholars extends, it is altogether in favour of the Baptists.

But then the Etymology is pleaded: in the Hebrew, the root signifies *to stand.* It does so: and it is used also in various collateral senses common to the use of the same word in the Arabic

language. Let us now observe the application of this word in the Oriental languages. They all acknowledge the original root עמד. We have seen how it is used in the Syriac. In the Chaldee it is used also in the sense *to arise*. In the Ethiopic it signifies *to erect a column, to fix, to render firm*, (as by a column.) But in the Arabic we find an extensive use of the word, embracing all these senses: and, by the researches of the learned, we see how they are connected together. We are told by WILLMET, in his *Lex. Arab.* that the primitive sense of the term is *to press, to lean upon*. GOLIUS, *Lex. Arab. in voce*, informs us it signifies, in the I Conj. 1. *to weigh down, and break* any thing by *a burden*, by *disease*, or by *love*. 2. *to intend, to propose*. 3. *to support by a pillar or prop*. 4. *to receive* any thing *for the purpose of using it*. 5. *to be wet with rain*, (peculiarly) *so that earth or dust coalesces*. 6. *to bruise* the interior part of the bunch of a camel's back, by sitting upon it. In the second Conjugation, the character of which is to render those verbs transitive, which, in the first Conjugation, are not transitive, and to express their transitive force more strongly, if transitive in the first Conjugation, we find the senses of the word are, *to sustain, or bear up by a pillar or column*;—and, as if, says GOLIUS, it was the transitive sense of the fifth signification, or the Syriac עמד, *to baptize*. Here we see the primitive idea pervading the whole. In the fifth sense, the person or thing is so *pressed* by rain, that dust, earth, &c. coalesces; and the transitive sense signifies putting a person *into that situation*; hence it was used in the sense of *baptism*, which was the means of doing it. This explanation, afforded by men who had no design of strengthening our views, but only of explaining the words of the Oriental languages, sets aside *Lamed's* notion, and shews us the link by which the word טבל came to be applied to baptism. If it be said, the fifth sense only applies to the effects of a shower of rain; it is replied, it is clearly the effect of so *copious* a shower, that earth and dust coalesced; and therefore, in the transitive sense, to make a person or thing *thoroughly wet*, and hence it is used in the sense of baptism or immersion, because it produces this effect.

Should any object that *Schindler* says, that people were baptized *standing*, I reply, his own statement shews his opinion in complete opposition to *Lamed's*. His words are, "baptisatus, *in aquam immersus, tinctus, lotus fuit;* stabant enim qui baptisabantur." 'He was *baptized, immersed in water, dipped, washed; for they stood who were baptized;*' clearly shewing that he thought the people baptized went deep enough into the water to be immersed as they stood; for he had just before told us, the word עמד signified *he was immersed*. In ancient times, baptism was sometimes administered by the administrator descending with the subjects into water sufficiently deep to immerse them by bending the body forward, and to this mode *Schindler* seems to refer.

But, besides, it may be shewn that עמד *was* employed in the sense of immersion. To say nothing concerning Mark i. 5, where we are told by the Syriac translator that John was baptizing

(טבל) the people *in Jordan water*, nor of passages which, it may be said, contain the point in dispute, and, therefore, cannot be quoted on either side; the term is used in other places, where it cannot be fairly understood to mean any thing but immersion. In Mark vii. 4, the word occurs in the Syriac to express the *washing* of cups, &c. which we know *were immersed* whenever the ceremonial of purification was needful. Again, when the Evangelist mentions the Pools of Bethesda, and of Siloam, John v. 2, and ix. 7, he uses in both places, the same term, κολυμβηθρα, a word which *Schleusner* says, means "properly a place in which we can *swim*," and, in each instance, it is translated in the Syriac by a derivation from טבל viz. מטבלותא. In plain terms, the Syriac translator calls a place in which we can *swim*—a BAPTISTERY.

To mention only one instance more, which is drawn from the Old Testament; when the spoil taken from the Midianites was purified, it was commanded that "every thing that may abide the fire, ye shall make it go through the fire,—and all that abideth not the fire, ye shall make *go through the water*." Num. xxxi. 23. Here the Syriac translator without ceremony uses the word טבל, rendering the last expression, *baptize in water*. I now leave the reader to form his own reflections on *Lamed's* assertion, "that it is *evident* the word טבל *could not* be employed in the sense of immersion."

It is surprising what a variety of attempts are made to argue us down; and equally surprising the class of arguments *used for* this purpose. We have seen Etymology tortured in different ways, and, after all, what is done? Such endeavours to gain support, clearly shew that the cause of sprinkling or pouring is become desperate. Could it be maintained by direct, substantial evidence, expedients like these would be considered of no value, and would not be exhibited; lest they should weaken the force of other arguments. It is a little singular, that, in the same month in which *Lamed* is sending abroad the assertions we have been examining, a writer in the *Christian Observer* informs us, that "it was only upon *extraordinary occasions* that the rite [of baptism] was administered in *any other way than by* IMMERSION during the first four centuries." *Christ. Obs.* p. 211.

I am, Sir,
Yours respectfully,
A BAPTIST.

May 6, 1824.

ANTICIPATIONS!

THESE may be painful or pleasant; and, at some seasons, both fears and hopes may exercise the mind, producing their appropriate effects of pain and pleasure. Not to mention many circumstances to which these remarks are applicable, I confine myself to the approaching ANNUAL MEETINGS OF THE BAPTIST DENOMINATION, which cannot be contemplated with suitable feelings, without anticipations either of anxiety or delight, by those who know that much, very much, depends upon these, as regards the manner and spirit by which they are conducted and attended, as to the future interests of the churches; the

Missions, and, perhaps, the spiritual interests of thousands, or even millions, of our fellow-creatures.

That these Annual Meetings have been productive of very great and beneficial effects, as to the welfare of the Denomination, there are, perhaps, few who would attempt to contradict; and that they have afforded an opportunity for the expression of brotherly love, and the concentration of the talents and energies of the Denomination, none can deny:—to mention but one instance will be sufficient to prove their utility!—Two years since, the Baptist Missionary Society owed upwards of £3000; the *immediate* removal of this burden had neither been attempted nor contemplated by the Committee, though some of them had assisted in advancing the money; but a worthy Deacon from the *country*, in the Committee Meeting, at the Mission Rooms, previous to the Public Meeting, modestly proposed a plan, by which the whole debt might be removed during the year: this was afterwards adopted, and, though its accomplishment appeared improbable, yet it was effected: and the Society, at the last Anniversary, had the satisfaction of hearing, that, without any injury to the regular subscriptions and collections, this large sum had been more than realized: and the Society thereby relieved from heavy pecuniary embarrassments. Had no other good resulted from the Annual Meetings than this, the evidence of their utility would be fully established!

The object proposed by this paper is to induce all the persons of influence, in our churches, if they can by any *means accomplish it*, to resolve they will attend the future Annual Meetings in London! They will be received with ardent affection and undissembled respect, by their brethren in the metropolis, who well know how to estimate their worth, and how to appreciate their usefulness, in the churches of which they are members, and to the Denomination of which they are ornaments. Many arguments might be employed, if it were thought necessary, to induce them not to let the opportunity, in the present month, be lost for throwing their offerings into the Treasury: offerings not merely of their money, (that is comparatively inconsiderable,) but of their wisdom, and prudence, and zeal; and, above all, of their prayers! O that representatives from all our churches could be seen assembled at the Meeting, appropriated to the purpose of imploring the Holy Spirit's mighty working upon the hearts of all our Missionaries, and all our Ministers! "Without me," said our Lord, "ye can do nothing." Who is there among us, that does not cordially believe this Divine aphorism? Who does not feel it, and daily acknowledge it in his secret and family devotions? It might be added, Who is there among us, who *practically* believes, and acts upon the spirit of this sentiment, and, therefore, depends wholly, and implores constantly, the assistance of the Holy Spirit of God, expecting no good results from all our contributions towards the ministry of the word, and the spread of the gospel without it?

The deaths of some of our Missionaries, and the afflictions of others: the distressed and divided condition of some of our churches, and other circum-

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While, however, I express my full approbation of more use being made of the Scotch Universities, I think it will be unnecessary to raise new subscriptions, for the purpose, until it is ascertained, that those which have been provided, by our pious evangelical Dissenting forefathers, are insufficient for the purpose. Dr. Ward's Trustees, it appears, are enabled to send two Baptist Students in every year: Dr. Williams's Trustees can, if they please, I apprehend, extend their assistance to Baptists: and a considerable part of the Baptist Fund has been left expressly to provide academical education for young ministers. If six or eight persons annually could be sent from the funds already provided, I conclude that, *at present*, the proposed object is fully provided for; but should it be found that a greater number of approved students are anxious to visit Scotland than these can supply, then the plan of "Projector" will, I doubt not, be acted upon; and the writer of this pledges himself to do what he can to promote it, by his own subscription, and by application to his friends. There are so many new objects which depend upon annual donations and subscriptions, that no plan should be obtruded upon the attention of the religious public, for which ample funds are already provided.

A BAPTIST.

*** WE are unavoidably obliged to postpone the insertion of THE CHURCH AT SARDIS to our next number. *Ed.*

Miscellanea.

PHILOSOPHICAL REFLECTIONS.

No. XXXI.

ON THE

Bones of the Human Frame.

"SAY, what the various bones, so wisely wrought!
How was their frame to such perfection brought?
What did their figures for their uses fit,
Their number fix, and joints adapted knit;
And made them all in that just order stand,
Which motion, strength, and ornament demand?
* * * * *
Bewilder'd, I the Author cannot find,
Till some first cause, some self-existent mind,
Who form'd, and rules all nature, is assign'd."

In more particularly examing the human frame, we propose to commence with the bones.

The bones may be considered as the frame-work of the system. They give to the body the rudimenta of its form, and the materials of its strength. Their texture, though hard and strong, does not render them unwieldy nor cumbersome; but they are neat and elegant, and exquisitely adapted to all the conveniencies of life; and, like all the works of the glorious Creator, each of them, the more it is examined, the more it unfolds his matchless perfections.

The head is deservedly considered the principal part of the body. Its various bones are wonderfully adapted to their situations and uses; the skull, which contains a most delicate and invaluable treasure, is particularly hard; its spherical form renders it capacious, and better adapted for the defence of the brain; the sides of the cranium are wisely depressed, by which the sphere of vision is enlarged, and the situation of the ears greatly improved, both for the reception of sound, and the avoidance of injury.

It *must* not be imagined that the *head, nor even* the skull, is formed *of few bones,* on the contrary, it is composed of very many, each of which has its appropriate form and uses. It is impossible for the reflecting mind not to admire the infinite skill displayed even in the apertures left for the organs of sense, and for all that is needful in the process of sensation; nor can we fail to admire the construction and firmness of the jaws, and the important purposes, which, in connexion with the teeth, they serve. The teeth, alone, display the perfections of their Maker. In addition to their use in mastication, they contribute not a little to the beauty of the face, as seen in conversation, and the occasional display of the benevolent passions, as well as to the harmony of the voice. Their number is generally, although not invariably, thirty-two. The inimitable enamel with which they are covered, not merely adorns, but preserves them, and is so hard that files will scarcely impress it; and, it is remarkable, "the fibres of this enamel are perpendicular to the internal substance, and are straight on the base, but, at the sides, are arched with a convex part towards the root, which makes the teeth resist the compression of any hard body between the jaws, with less danger of breaking these fibres than if they had been situated transversely." The teeth have canals formed in their middle, wherein their nerves and blood-vessels are placed, and those which contain the greatest number are most liable to disease. Divine Providence is further displayed in their growth and exchange. The babe, who draws his nourishment from the breast, needs them not, but, as it is necessary he should be weaned from this indulgence, about twenty progressively appear. About the age of seven, the first set is thrust out by new ones formed deeper in the jaw, and others discover themselves farther back in the mouth. After another seven years, the exchange begins to be completed, and a number of stronger teeth are still added.

Let it not be imagined that this exchange of the teeth is a defect in our constitution: as the jaws enlarge, but for this provision, those of the first set must become too far removed from each other; but, the later teeth having to force out their predecessors, their width is increased by the pressure, and they are thereby adapted to the enlarged jaw. Nor is the diversified shape of the teeth unworthy the notice of those who delight to trace manifestations of their Creator's skill: some adapted for dividing and cutting, others for grinding our food.

In viewing the bones of the trunk, we cannot but be struck with the simplicity of their construction, considering the innumerable motions they undergo, and multiplied uses which they serve. The ribs form a powerful yet elegant defence to the principal organs of the animal machine — the heart and lungs, and the erection of the spine, notwithstanding its numerous joints, cartilages, &c. demand particular observation. These joints, unlike those of art, admit of motions the most opposite, and that with the greatest rapidity; thus, without using one foot, we move from side to side, forwards, and even backwards, with ease. From a review of this portion of the human frame, these considerations have been deduced:

1. "That, because the joints of which the spine is composed are so numerous, the spinal marrow, nerves, blood-vessels, &c. are not liable to such compression and overstretching as they would otherwise be, since several joints must be concerned in every movement of the spine; and, therefore, a very small curvature is made at the connection of any two joints.

2. "That an erect posture is the surest and firmest, because the surface of contact of these joints is then largest, and the weight is most perpendicular to them.

3. "That the muscles which move the spine act with greater force in bringing the trunk into an erect posture, than in drawing it to any other; for, in bending forwards, *backwards, or on either side,* the muscles which perform any of these actions are nearer the center of motion; consequently, the lever with which they act is shorter than when the centre of motion is on the part of the joints opposite to that where these muscles are inserted; which is the case in raising the body. This is extremely necessary, since, in the deflections of the spine, the weight of the body soon inclines it to the direction we choose; whereas in raising it, this great weight must be more than counteracted.

4. "In estimating the force exerted by these muscles, we should always make allowance for the action of the cartilages between the joints, which, in every motion from an erect posture, must be stretched on one side and compressed on the other, both which they resist; whereas, in raising the body, they assist by their springing force.

5. "We are hence naturally led to the reason of our height of stature increasing towards morning, and decreasing towards night: for the intermediate cartilages of the joints being pressed during the day, by the weight of the body, become more compact and thin in the evening: but when relieved from their pressure in the night, they expand themselves to their former thickness; and, seeing the bulk of any part must vary according to the different distension or repletion of the vessels composing it, we may understand how we become taller after a plentiful meal, and decrease after fasting.

6. "From the different articulations of the bodies, and obliqne processes of the vertebræ, and the different strength of the ligaments, it is plain that they are formed so as to allow much larger motion forward than backward; this last being of much less use, and might be dangerous, by over-straining the large blood-vessels that are contiguous.

7. "The cartilages, referred to, shrivelling as they become more solid by age, is the cause why old people generally bend forwards."

The superior and inferior extremities, as they are called, are

equally worthy of our grateful observation; particularly, the simplicity and strength of the arms and legs; the numerous and finely formed joints of the hands; the convexity of their backs, and the concavity of their palms—the former giving strength to the hands, and the latter an increased convenience for holding. Concerning the varied length of the fingers, it has been remarked, that this disposition of them "is the best contrivance for holding the largest bodies, because the longest fingers are applied to the middle largest periphery of such substances as are of a spherical figure."

The bones of the thigh are the longest in the human body, and the largest and strongest of the cylindrical bones. Their position is somewhat oblique, their lower ends inclining to each other, so that the knees nearly meet, by which arrangement, more room is given for the lower parts of the trunk, and for the action of those large muscles which move the thigh inwards, while our progression is thereby rendered more quick, firm and straight, and is performed in less space. Had the direction of these bones been perpendicular, and the knees consequently at a considerable distance from each other, we must have described part of a circle with the body in making a long step, and, in raising the leg from the ground, we should have been in danger of falling backwards, the centre of gravity would have been too far from the base of the other, our steps therefore would neither have been straight nor firm, nor could we have walked in a narrow path.

The foot is composed of various bones, which is an important arrangement, preventing that shock to the whole frame which must have resulted in leaping, running, and walking, had the legs been terminated by a single bone: doubtless also diminishing the frequency and seriousness of fractures. Although there is considerable resemblance between the bones of the hands and those of the feet, yet we observe those differences, which the different uses of these limbs require: thus, the great toe is the largest and strongest, having to sustain the force with which our bodies are impelled forward at every step we take.

N. N.

Obituary and Recent Deaths.

To the Editor of the Baptist Magazine.

DEAR SIR,

Though the sentiment is but too evidently correct, that "not many wise, and not many noble are called," yet, blessed be God, it is the case with some of them. Lord Edward O'Brien lately died in this neighbourhood, and I was exceedingly pleased and edified with his dying expressions. If you think, as I do, that many of your readers will be gratified in reading some of the weighty sentiments which dropped *from his lips* in dying circumstances, you will do good by their insertion, and oblige,

Yours, sincerely,

B. H. D.

Southampton.

P.S. The extracts are taken from Memoranda, written by his excellent lady.

Interesting Sentiments uttered by the late Lord Edward O'Brien, when in dying Circumstances.

FEB. 1, 1824. I yesterday asked him the question, now continually in my mouth,—Are you happy? He

"O so happy, you cannot conceive my happiness; for I believe God will forgive me all my sins, for the sake of Jesus."

"Casting all your care on God, for he careth for you," was a text that seemed to afford him inexpressible pleasure. "*Careth*," said he, that is such a consolatory word to our weak nature."

"You read to me, my dear," said he, "this morning, a letter, praising me. O never do that again." (The letter was one in which the writer adverted to the consolation I possessed, since my dear husband was evidently so ripe for glory.) I promised that I would not, but added, that it was no praise of him, but of the grace of God. "O," he replied, "if it should lead me to think, in any way, improperly of myself, how dreadful it would be! O do not expose me to so awful a temptation—it quite frightens me to think of such a thing,—I am such a sinner."

As he saw I was uneasy about him, tears came into his eyes; but he wiped them away, and said, with composure, "My dear, must we not bow to the will of God? He will do what seemeth to him best. Look to Jesus,—he is the way, the truth, and the life,—in him we must trust,—he is the road to heaven." The next day, he told me, he feared that I did not bow with the child-like submission I ought to the will of God. "If it please God," said he, "I shall recover; but if it please him I should be removed hence, we know it will be at the best possible time it could happen, and what a blessing is that persuasion." I repeated to him several hymns that evening, — he was particularly pleased with that of Cowper's, beginning,

"O Lord! my best desires fulfil,
And help me to resign,
Life, health, and comfort to thy will,
And make thy pleasure mine."

Thursday, Feb. 9. He was weaker in body, but his mind appeared to be in a more lively frame of devotion. He had much conversation with my sister, in which he expressed his *willingness to leave* all, and go to Christ. His only desire was to wish it more ardently. He said, "What a privilege it is to be allowed to say, 'Come, Lord Jesus! come quickly!'"

"Jesus," said he, "must be the first idol of the heart,—then the affections may go downwards." I repeated several hymns to him,—he seemed particularly pleased with that one of Dr. Watts, beginning,

"O for an overcoming faith,
To cheer my dying hours;
To triumph o'er the monster Death,
And all his frightful pow'rs."

I said to him, What a comfort it is to see you so well prepared for your great change. "O," said he, "do not flatter me! Do not let me think well of myself." No, I said, it is God alone whom we must praise. I then told him the anecdote of the martyr, John Bradford, who seeing a malefactor going to execution, exclaimed, "There goes John Bradford, but for the grace of God." "Yes," he answered, "he alone maketh us to differ."

This day week I read to him a letter from one of my sisters, in which she mentioned visiting a sick man, who had but few comforts in his affliction. "O what a lesson," said he, "is that to me,—I am surrounded with many blessings." His mind was so occupied with the thoughts of this poor man, that I could scarcely prevail on him to take any breakfast; and he desired me to write immediately, to procure for him every comfort he could desire during his illness. If any sick person was mentioned, he would say, "What a lesson should that be to me! How much more they suffer than I do; yet I am so impatient." Though I truly believe, that no murmuring, or fretful expression, or sentiment, ever dropped from his lips, during his protracted sufferings. He used sometimes to observe, that one use of affliction was, to make him feel much for others; yet, when in health, no individual was ever more alive to the wants of his fellow-creatures.

On Tuesday, Feb. 10, he expressed his entire resignation to the will of God. "I have not one

sure left," he said, "except to know that my sins are forgiven; and, Jesus! I trust that they are." On its being observed, that he had been better the past few days,—he said,—"As a taper flames up before it goes out." He said, that Law's Serious Call, Doddridge's Rise and Progress, and his Sermon on the One Thing Needful, had been very useful to him. "How dreary," said he, "would it be, if I had now to be awakened to a sense of my state." He had always a great dread of a merely formal religion, without the heart being renewed,—without being born again. Frequently, in health, he used to observe, "O, I hope I am not a mere formalist after all."

Yesterday evening, he remarked, "People may say what they choose in health, and call religion Methodism and enthusiasm, but nothing else will hold good at the last." I answered, What a blessing it is you have not to begin religion now. "O," he replied, "I should be the veriest wretch on earth, if that were the case. But I have not thought half enough of these things." No one does, my love, I answered, but you know where your trust is. "O yes," he quickly replied, his whole countenance illumined with joy, "in Jesus!—he is my trust, my comfort, my support,—to be with Jesus, how delightful!"—he then added, with his eyes uplifted, "We should be *ravenous*, ravenous to go to Jesus,—no lesser word will do,—we should be *ravenous* to be with Jesus." Observing my tears, he thought them tears of sorrow, and said, "O, my dear, you should not grieve,—these things should make you leap for joy." I said, Yes,—and with truth,—for wonderful as it may appear, I never in my life experienced such unutterable joy and happiness.

He wished to see little Gertrude; when she came, and said "How are you, dear Papa? I am so happy to see you again!"—he answered, "Pretty well, my little dear,—looking up to God for strength and protection, and so happy, because I hope my sins are forgiven. I trust in *my Saviour alone*, because he only can forgive my sins. Of ourselves we can do nothing. Remember what I say to you, my little darling, all your life. Pray to God, your Saviour, and love him,—so much,—so much more than we can express,—and read your Bible a great deal,—then we may hope, that God will give you grace to lead a new life, and that, through the merits of our Saviour, you will be taken to heaven when you die,—but it can only be if you put your trust in your Saviour; for he only is the way, the truth, and the life!" May the Lord, of his infinite mercy, grant, that her dear father's dying exhortation may be blessed to the eternal welfare of this darling child, and that all her life she may put her trust in her Saviour and Redeemer!

The preceding evening, he sent messages to several members of the family, whom he feared were still in an unawakened state. "Tell them," said he, "this from me, that, as a dying man, I aver, that the Bible is the only book which can support and comfort a person in my circumstances. It is my support, my hope, my trust, my joy. If they say, they do read it, tell them to read it more and more, with prayer,—to judge for themselves;—tell them to leave all other studies, all other pursuits, and turn to the Bible,—therein is peace and joy everlasting;—tell them, that religion is every thing,—that without it they will be miserable at the last;—they may be amiable, good-natured, good-tempered, but that will not save them,—Christ is the only Saviour. The grace of God alone can give a longing desire to enter into heaven, and to leave all that makes a man most happy in this world. To the grace of God I owe my present happiness; without it I should be miserable."

A very remarkable feature in his character has always been, a child-like submission to the will of the Almighty. I said to him, "I suppose, that at the beginning of your illness, you did not feel the same submission to the will of God, as you do now?" He paused a moment, and then said, "I think I was always convinced, that whatever

was the will of God, must be best. When my friends used to come and see me in London, and say, I hope to hear that you are better,—I used to beg them, instead of expressing hope of my recovery, to pray, that the grace of God might be given me to submit willingly to whatever the Almighty might see fit to order for me."

Many chapters were read, by his desire, from the Revelations, to which he listened with inexpressible delight. The eleventh chapter of John, likewise, gave him great joy. He expatiated at large on those two exquisite words, "Jesus wept!" which he thought very beautiful; and especially consolatory, as intimating, that the compassionate Saviour feels, at this moment, for all our sorrows, as he did for those of Martha and Mary,—

"Thou, Saviour, seest the tears I shed,
For thou didst weep o'er Lazarus dead."

Another evening, he said, he thought it very detrimental to all spirituality of mind and conduct, to live with those below us in spiritual knowledge. It is likely to make us vain. The heart is deceitful above all things: and if we think more of religion than those around us, and are more strict in our outward conduct, we shall be much inclined to fancy ourselves good; and, O how dreadful is that thought, when our only trust should be in the Saviour, —and when we should feel convinced that we are vile and sinful. This, of itself, should be sufficient to prevent our mingling more than can be avoided with the world.

After the children had left the room, and we were alone, he repeated several prayers, particularly one for the spiritual welfare of our children, ending, "Enable us to teach them Christ, and Christ crucified. Enable us to conduct them to the foot of the cross, and there to present them and ourselves." He then repeated several texts, ending with that one, "Him that cometh to me, I will in no wise cast out." He observed, "That is a blessed text, sent us, for our comfort,—and, blessed be *God, it has comforted* me." He thanked God for his mercies, and had a deep fear of ingratitude. Sometime since, he told me, that one bad symptom of his disorder was lessened: "What a blessing!" said I. "Indeed it is a blessing," he quickly replied, and added, "I did not think, till you had said that word, of thanking the Lord for it. What an ungrateful wretch I am!" Very frequently! after that did he complain of his ingratitude, and of his utter unworthiness of all God's mercies. He advised all his friends to give up the world, and to devote their talents and time to the service of the Lord.

He continued repeating, in a low tone of voice, "Our Saviour,—Our blessed Saviour,—I am the way, the truth, and the life;—though I walk through the valley of the shadow of death, I will fear no evil;"—the last words of the verse,—"thy rod, and thy staff, they comfort me,"—he repeated slowly, as if pondering on them, gave him inexpressible comfort. The tone of deep feeling with which he uttered the words, "*wretched sinner,*" penetrated my inmost soul. To see one who has been, and who is, so devoted a servant of the Lord, so abased, so completely laid in the dust, in his own eyes, was to me a most affecting proof, how entirely his mind was renewed by Divine grace.

Thursday, Feb. 26. I read to him 1 Cor. xiii; he said, "Charity and love will last to all eternity." Few exceeded him in charity, in the enlarged sense of the word. He always endeavoured to put the best construction on every one's actions. If any were blamed, he would try to discover some palliating circumstance; or else say, we did not know the motives which influenced them. If the actions were such that even charity could not hope that there were any circumstances to diminish their guilt, he would then say, "Who maketh us to differ? I might have done just the same."

I remarked, that one of his greatest mercies was, his being enabled to cast himself, for life or death, entirely into the hands of the Lord, and that all care and anxiety were

removed from his mind. "It is all of grace," was his answer: "of myself, I should be murmuring and impatient all the day long. I will rejoice in the Lord my God; he fills me with joy unspeakable;—he will deliver my soul from death, he will wipe away all tears from our eyes." All this was said with many pauses,—low,—as if he were thinking, and as if those thoughts filled him with inexpressible happiness. He said, he was convinced of the truth of the remark of a revered friend, That we should sing louder praise to the Lord, for our afflictions, than for our other mercies, when inhabitants of the New Jerusalem,

Some months since, he used to say to me, "I do not grieve for myself, my dear, I only grieve for what you suffer on my account." He does not now grieve, nor does he seem to have the shadow of doubt or anxiety remaining. He would sooner doubt of its being light at noon-day, than that the Almighty will not make good his promise of support and comfort to the afflicted in the hour of trouble.

March 1. Yesterday he saw all the dear children, and was pleased with little Henry's improvement in walking. He had much conversation with my mother on religious subjects. In the evening he listened with great pleasure to many hymns, which I repeated to him: he was particularly struck with that of Doddridge,

"When on the verge of life I stand,
And view the scene on either hand,
My spirit struggles with my clay,
And longs to wing its flight away."

When I came to the 3rd verse,

"Come, ye angelic envoys, come,
And lead the willing pilgrim home;
Ye know the way to Jesus' throne,
Source of our joys, and of your own;"

he lifted his eyes and hands to heaven, and said, that these were also his feelings. "In future times," I said, "when I am praising God, what a blessing it will be to think, that you are occupied, my dear, in raising hallelujahs in the presence of the Lamb of God." "O, delightful indeed!" he replied, "that such a wretched sinner should have such a hope; but 'the blood of Jesus Christ cleanseth from all sin.'" He then went on to say, "What a *blessed, blessed sickness this was to him*,—marked with so many, many mercies;"—he added, that from our affections being so wound up in each other, and from our living in such complete retirement, we were particularly in danger of becoming too fondly attached, and of forgetting the heavenly inheritance, which should have the first place in our hearts. Whether our minds are fixed on earthly objects, or completely engrossed by domestic affections, the sin must be equal in the sight of a jealous God.

March 15. He was the subject of painful spasm. I whispered, "The Lord is with you, my dear;" "God will bless us both," he quickly replied. He went to sleep, and when he awoke, I said to him, "You will soon be so happy." "What!" he asked, not appearing to understand me. "You will soon be so happy in heaven, my dear," I replied. His whole countenance was illumined with celestial joy, and he answered, "O, shall I? Come, Lord Jesus! come quickly? I long to be with thee! Come, Lord Jesus!" He then asked that the last chapter of the Revelations might be read to him.

Late in the evening, his medical attendant said, in reference to his food, "Is there any thing which you particularly desire?" "Nothing, thank God," he replied, "but that the blessing of God may be on us all, to lead us to the cross of Christ, that we may have forgiveness of our sins. Jesus is the only Saviour; through him alone can we get to heaven. Mr. M., he is the way, the truth, and the life; those who do not trust in him, will make shipwreck at the last."

I said to him, "I hope it may please God, that you shall have no more pain." "I hope so too, my dear," he replied, "but the will of the Lord be done." I asked him, after a severe fit of the spasm, whether he was happy. "O quite happy, quite comfortable, thank God for it," was his reply. Seeing

me in tears, he shook my hand, and said, in the most feeling manner, "My God! and thy God!" I then said, "How much happier you will soon be in heaven, my dear." "O yes," said he, "with my Saviour, and my God. I am now so happy, so very happy, you cannot conceive how happy; so are you, I hope, my darling L—." "O yes," I replied, "we do not grieve as those who have no hope." He then asked for his brother, and said, he hoped they should meet in heaven.

He turned to his medical attendant, and said, "Mr. M—— is very kind, but he can do nothing for me but with the blessing of God. God is over every thing."

He looked round on those who were in the room, and said, "My dear friends, I love you all very much; I thank you for all your kindness. I wish I could hold all your hands. I love you all much, and hope, through the mercy of God, we may meet in heaven."

He held my hand, but did not particularly address me. I said, "Do you know me, my dear?" "Know you!" he exclaimed, "my blessing! —my **! I hope I shall always know you, unless it should be the will of God that I should not, and then, you know, it will be the best I should not."

Sunday, March 7.—He saw little Henry that morning, and blessed God for allowing him to see the dear babe once more.

In the night, by the movement of his lips and eyes, we could perceive that he was in prayer continually. He took my hand, and lifted his eyes to heaven, as if in prayer. He repeated this several times.

Imagining, by his countenance, that he was suffering, I asked him if any thing was the matter. "Nothing but what is right, my dear," he answered. In a minute his countenance returned to its usually placid state. He went to sleep apparently about five in the afternoon; his pulse became feebler, till, about eleven o'clock, he sweetly fell asleep in Jesus, we humbly trust, to enjoy everlasting happiness in the bosom of the Saviour.

REV. JAMES PHILIPPS.

DIED, on Tuesday evening, May 14, at his house at Clapham, the Rev. James Philipps, who had presided over the Presbyterian Church in that village, upwards of twenty-four years.

Review.

A Father's Reasons for not baptizing his Children; with some Remarks on the Subject of Baptism, as affecting the State of Religious Parties, and the future Prospects of the Church. By a Lay Member of the Church of England. Westley, Stationers'-court, and Murray, Coventry-street. 1824. Pp. 97, 8vo.

THIS is a curious pamphlet, and we read it with great interest. The writer has paid great attention to the subject before him, and, even where, on some points, we differed from him, we felt it was a difference with a man who commanded our respect.

It seems, from his own statement, that he entertained scruples respecting the authority on which Infant Baptism was practised; he could not find any thing on the subject in his Bible; and, after examining the arguments usually adduced, he was satisfied they were all invalid. In the present pamphlet he presents his readers, not, perhaps, with the history of the process, but, at least, with the result, and shews us how he reasoned on the different arguments alleged for Infant Baptism, till, at last, he became satisfied that he ought not to have his children baptized.

From his habits of reading, as a "Lay Member of the Church of England," he appears to have been more used to the works of Churchmen than of Dissenters; this might, for a time, impede the progress of his thought; but it has given an air of originality to his reasonings, and, by this means, has made them more impressive, at least on those minds

who had been accustomed to hear them in a different form. We should feel a pleasure in analyzing our author's observations, were we not restrained by our limits; but we cannot help noticing, that he happily brings forward, on many occasions, a condensed view of his argument in a single sentence; and some of these sentences are very striking. For instance, speaking of the baptism of John, as designed to prepare the people for the dispensation of the Spirit, for which purpose it was the baptism of repentance, he asks, Is it probable that the Christian dispensation should retrograde in spirituality? and then concludes by the forcible, and, we believe, just remark, "*the divine dispensations have never retrograded.*" p. 6.

The common argument from circumcision could not fail to engage our author's attention, and he discusses it at some length. At the conclusion he observes, "Infant Baptism, like circumcision, has its effect in bringing professors of Christianity into a secular corporate capacity, and to mingle the church and the world, in direct contrariety to the solemn precepts and holy principles of the New Testament. *And, can that institution be from God, which indirectly tends to frustrate his own commands and solemnly revealed will?*" p. 23, 24.

He boldly meets the principle of the arguments from antiquity, and observes, "*there is enough in the early history of the Church to warn us, that the sentiments and practices of the early Christians ought not to be passed as safe examples, without bringing them to the test of Holy Scripture.*" p. 34. And, in reply to the common notion that infant baptism is a privilege, (and, consequently, that Baptists do very wrong to deprive infants of it,) he observes, "*it must be proved to be scriptural, before it can be claimed as a privilege.*" p. 41.

The author notices other bearings of the subject;—he observes, that with respect to the blessings supposed to be connected with Infant Baptism, the defenders of the practice "would not be thought to deny *that grace is* some way connected with baptism to infants, yet frequently make it evident that would rather escape from clos cussion." p. 43. This is very and we often see it.

In a Churchman's inquiry o point, *Sponsors* come in for an mination, as a matter of co Our author grants, that Spo give to Infant Baptism the a an actual contract, since the ostensible parties engaging fo child till he can enter into th gagement for himself. Thi pleaded for, to connect the with the Circumcision of the J Church; but, as the autho serves, this will not forward cause, unless the Abrahamic nant and the gospel covenan the same; and his opinion is, "*the aspect of the New Testa covenant is entirely against it.*"

The argument from househ also, comes under review, in t the cases he observes, the acc are too concise to render it co that, if there were infants in family, they were baptized; b other two, he thinks, inevitably to the conclusion that infants *not* baptized. After noticing other parts of the New Testa in which, if infants were tized, he thinks it impossibl subject would have been p over, he comes to the conclu "*that, in fact,—it is manifest the Apostles must have been i ignorant of the practice.*" p. 55.

He observes, that there is a dent connexion between I Baptism and a *national church* hence he justly expresses his prise, that Pædobaptist Diss should plead for it; for, in his ion, it is in "diametrical oppo to the principle on which formed their opposition to the lished church." p. 69.

Yet still this author does n the full length of our system. thinks the Baptists lay too stress on the *mode* of baptism though he agrees with them in points, still he is "a Lay M of the Church of England." B less he thinks his conduct is sistent with his principles, h confess we are unable to pe

how he can establish that consistency. He acknowledges the extensive and important exertions of the Baptists in the cause of evangelical truth; but he mentions, with disapprobation, the conduct of the Missionaries at Serampore, in their acting on the principle of strict communion. (p. 76, 77, notes.) He seems to consider this as an effect of attachment to immersion as the mode of baptism. He probably did not advert to the manner in which they reasoned. On his own principles, they concluded that baptism should take place on the profession of faith in Christ, and, taking the New Testament for their rule, it appeared to them evident, that none, except those baptized on such a profession, were originally members of the church, or admitted to communion; and their conviction that immersion was the appointed mode of baptism, would also add to the weight of the argument against admitting those whom they must consider as not baptized.—This view of the case the author may not have considered. But, passing this, we do not see how he is to defend the theory he has laid down respecting the proper line of conduct which, in the present divided state of opinion, men ought to pursue. He seems to think we ought to wait till the members of the Establishment become Baptists, one by one, as he has done. But, when will this take place? A similar mode of reasoning in the primitive age would, if adopted, have prevented the Apostles from forming Christian churches. They would have said, Let us wait, till by the progress of truth, the synagogue shall, in a body, declare itself Christian. But this they did not expect. They went on in the straight-forward direction. They acted on their principles without reserve. When the Baptists came forth to notice, after the Reformation, they were compelled to act the same part; and we are somewhat surprised, that so sensible a man, as our author manifestly is, does not feel the necessity of following the same example. As the *case now stands, he unites with those who, in his view, both ministers and people,* are not baptized; and who, though they admit him among them, must consider him as not a sound member of the Establishment. Now, we would put it to his own judgment, does he find any thing in the New Testament that favours such a theory as this? Besides, is he aware that his own sentiments and practice are inconsistent with the existence of the Establishment itself? If his sentiments should spread, as he hopes they will, what becomes of his own church? He appears to us like a man who pulls down one side of his house, and, while enjoying a large increase of air and light, wonders that the whole family do not admire the improvement. But he forgets that the consequence must be, that the building itself, in time, will fall, for it cannot stand, if the side that is removed, is not built up again. To him it appears easy for the rulers of the church to conform to the will of Christ, for all that is needed is, "to put baptism in the place of confirmation." p. 89. But then, who are to be baptized? Are *all* to be accepted as the subjects of baptism, who can repeat the Catechism, and who have received the very general instruction now given previous to confirmation? Or, those only who are embued with our author's serious views and serious feelings? In the next place, how are the powers that be, civil and ecclesiastical, to be induced to make such an alteration? If our worthy friend thinks on these points extensively, he will see such difficulties arise, as will, at least, bring him nearer to our opinion than he is at present.

But it is time to conclude our observations. Although we cannot coincide throughout with the work under review, there is much that is excellent, and which has our full approbation: and we wish the pamphlet may be read, particularly by serious Churchmen, who will see how the general subject is handled by one of their own body, whose inquiries were not directed by educational prejudices, but who would have rejoiced could he have come to a conclusion directly opposite to that which forced itself upon him.

Baptism the scriptural and indispensable Qualification for Communion at the Lord's-table: or, Considerations designed to expose the erroneous Practice of departing from the original Constitution of the Christian Church, by founding open Communion Baptist Churches, especially in those Neighbourhoods where Evangelical Congregational Churches already exist. Including Animadversions on the Preface, &c. of the Rev. Robert Hall's Reply to the Rev. Joseph Kinghorn's Work on "Baptism a Term of Communion." By Joseph Ivimey. Price Three Shillings. Offor, 44, Newgate-street.

THE ordinance of baptism has been neglected, despised, abused, and opposed, at different times, in every form that opposition could assume. The question of mixt communion is not a question of courtesy, candour, and charity, as it is often represented, but of divine law. For, if there be a king in Zion, who has divine attributes, his authority, which clothes all his laws, must be divine too. Unbaptized Christians, either have, or have not, a right to membership and communion, *jure divino;* and the ministers of Christ must be, by their commission, either required, or forbidden, to admit such persons to all the privileges of the church.

Mr. Ivimey is entitled to the thanks of *all* the Baptist Churches for the pains he has taken to diffuse information on this interesting topic, which has been so little understood, even by the most enlightened members of our churches. He blows the trumpet of alarm with the intrepidity of John Knox; and, if things proceed as they have done recently, he will, no doubt, like the Scottish Reformer, give us another blast!

Without attempting to give, just now, the history of this controversy, in our churches, we may remark, that the experiment of mixing communion has never been tried in this country, nor in *any other*, on a very large scale. *What we have* heard respecting its *first results is not* very promising, as *our readers may* see in the following *extract from Mr.* Grantham Killingworth,* who had replied to Dr. James Foster on Catholic Communion, as it was then called, and afterwards printed a Reply to Philo-Catholicus, who had written in the Doctor's defence.

"As to the pretence, with which Philo-Catholicus concludes his performances, 'that if promiscuous communion were to be universally put in practice, the Baptists would have the best opportunities for recommending and supporting their sentiments,—and, consequently, instead of being diminished, they would be in a fair way of becoming exceedingly more numerous,' it is entirely without foundation. The congregation meeting in Bridewell-alley, near St. George's Church, in Southwark; to which, some time after, they had chosen Mr. Dawkes the elder, for their pastor, several Pædobaptists offered to join in their communion, under his ministry; and meetings of the church were held, to consider of the proposal, which Mr. Dawkes himself approved; and, under his influence, a majority of the church being gained over to side with him, it was at last agreed to accept the offer, and to receive the Pædobaptists to membership and communion with them; and, accordingly, they were admitted. Upon which, several of the members, who disapproved such unwarrantable, unscriptural communion, went off, and joined themselves to other churches. What worldly advantages Mr. Dawkes himself gained by this procedure, or how largely the subscriptions for him were thereby increased, I do not know; but so many Pædobaptists were received by him, that, after his death, according to the information given me, there was much confusion or disharmony in the church, and Mr. Philips, a Baptist, preached to them for some time; but, as he could not be easy, he left them, and they chose Mr. Stevens, an Independent, for their minister; upon which, many of the Baptists, seeing the fatal consequence of the error they had committed, under Mr. Dawkes, went off to Dr. Gill; so that the church is now a Pædobaptist congregation of the Independent denomination, under the pastoral care of Mr. Rogers."—*Answer to the Defence*

* It appears that he was a General Baptist, and a physician at Norwich. Some valuable extracts from his writings may be seen in Mr. Ivimey's History of the English Baptists, Vol. 3, pp. 210—214.

of the Rev. Dr. Foster's Sermon of Catholic Communion, pp. 34, 35.

In the same page, Mr. Killingworth proceeds to say,

"And what higher and greater, or rather, what little or even no regard, is ever likely to be paid to that solemn institution, which our blessed Lord commanded to be administered, in the name of the Father, and of the Son, and of the Holy Ghost, unto disciples of all nations instructed in the Christian principles, even unto the end of the world, if the Baptists should ever make trial of our author's sham expedient, and universally put it in practice, is further manifest from Dr. Foster's joining with Pædobaptists, upon his deserting the church at Barbican; appears in the appeal made to him, in my Examination; and is confirmed by the conversation I had with him upon the point: when he could not pretend to say, that one single person, who was in communion at Pinners'-hall, before his going over to them, had since submitted to that institution, or shewn the least inclination to be baptized."

The author informs us, in a note, p. 47, that having inquired of an American Professor the present state of the American Baptist Churches, in relation to this controversy, he received the following reply:

"The very high opinion we had entertained of the talents and piety of Mr. Hall, had prepared us for giving his statements a very impartial and favourable regard. His books were read with calm and dispassionate investigation: so that his opinions may be said to have received an impartial and unbiassed hearing. The result has been, a general opinion that, in support of his theses, as a logician, he has entirely failed; and that his arguments are totally inconclusive. In some few instances, Pædobaptists have been admitted to communion; but the churches which have done so have not been at all improved by the alliance; while it has tended to interrupt the previous harmony which subsisted between them and the ministers, and churches of other denominations."

Mr. Ivimey has made several verbal mistakes, which it is scarcely worth while to point out. We shall be glad to hear soon that he is called to give it a careful revision, in a new edition, which, we hope, will not be a *disgrace to the printer, nor to the author.*

Scriptural Supports for the Timorous Christian, in the Prospect of Death, &c.; to which are subjoined, some brief Reflections on the Resurrection, General Judgment, Heaven and Hell, by Reynold Hogg; with Cennick's beautiful Lines on Death. Pp. 213. Baynes.

This volume of piety is so justly entitled to our commendation, that we are unwilling to inquire whether it might not have admitted of greater compression. And, indeed, the ingenuous author has made such an inquiry unnecessary, by becoming his own apologist:

"On looking," says he, "over these occasional reflections, on subjects, indeed, the most serious and interesting, I find, what was scarcely possible to be avoided, a repetition of the same scriptures at different times; and, I suppose, many times nearly the same ideas; and, therefore, I wish to put a close to these remarks. If an apology, on the ground of sameness is requisite, I will adopt that of the Apostle Paul to the Philippians iii. 1. 'To write the same things to me, is not grievous.' No, no, surely my heart has greatly dictated what I have written; and it may be safe and profitable, to hear the solemn truths of God repeated to us from time to time; that they may not slip through our minds; and surely those truths are so interesting and so sweet, that they still appear NEW, and never tire, to those who can enter into the spirit of them." p. 106.

Even thus much, to the more spiritually minded, may be a work of supererogation; as, on such a theme, they are prepared not merely to tolerate, but cordially to approve, "Precept upon precept, precept upon precept; line upon line, line upon line."

We have no doubt but this book will be exceedingly helpful to many of "Zion's travellers." If our limits would admit, we could easily verify this judgment by interesting extracts; but, circumstanced as we are, we must content ourselves with thanking the pious author for presenting us with a work so well adapted, in connection with the Divine blessing, to animate the hopes of believers in prospect of the dying hour, and by recommending our readers to procure it for their own perusal.

Intelligence, &c.

Collecting for Meeting-houses in London.

To the Editor of the Baptist Magazine.

Sir,

The Lord has not forsaken the earth, but is still executing the purpose of his grace. Many of his churches are obliged, by their numbers, to lengthen their cords, and new churches are founded in various parts of the island. But, in most cases, the poor receive the gospel, and, in providing necessary places of worship, they are obliged to apply to the religious public for pecuniary assistance. These applications, however numerous, are not to be regretted, but considered as grounds of gratitude to God, as they prove that God has heard our prayers, and blessed the preaching of his gospel. But the mode of application, in collecting upon cases, which has long been practised, is attended with many very serious evils, the mere enumeration of which would be a trespass upon your columns. Many complaints have been made respecting the plan at present pursued, and many wishes expressed, that some other mode, less objectionable, could be devised. Several friends, who have no other interest to serve than the glory of God, and the good of his people, have repeatedly met and consulted together upon the subject, and have, they hope, elicited the outlines of a plan calculated to give general satisfaction both to contributors and receivers.

To prevent the necessity of personal application in London, and its vicinity, and the expense and evils attending that mode, it is proposed, that a Society be formed, to be called "*The Baptist Building Fund.*" Rules and regulations for the management of the affairs of the Society have been formed, and submitted to the opinion of those deemed best able to judge, and have met with decided approbation. A gentleman of the highest respectability and benevolence, whose name has peculiar weight wherever it is known, has kindly condescended to become the Treasurer of the Society. All the difficulties and objections that could be anticipated, have been minutely examined, and they have, at least, been deemed insufficient to forbid the plan being put to the test of actual experience.

The practicability of the proposed system has been amply demonstrated by the Wesleyan Methodists, who have had a similar one in active operation for five years past; and from which, according to their Annual Reports, they have experienced the most beneficial results.

It is confidently hoped, that if benevolent persons, who are accustomed to give to cases on personal applications, will take the subject into serious consideration; they will then be convinced of the necessity, propriety, and utility of adopting the mode of contribution now in contemplation. Besides a saving of (upon an average,) 25 per cent. upon the monies collected, the Society, it is hoped, will be able to adopt measures which may tend to prevent any waste of public money in the erection of new places, which, it is supposed, has, in some instances, occurred, equal in amount to the sum collected in London, on behalf of the place The general adoption of this mode by contributors, will afford them a guarantee against imposition; as also the pleasure they may have of giving any *particular case* the whole weight of their influence in the Committee, in the distribution of the money collected. By becoming members of this Society, the friends of religion will be furnished with a ready answer to every applicant, which will prevent the loss of valuable time, the pain of denying, or even of investigating the merits of the case.

This plan, generally adopted, would tend, if not to annihilate, yet greatly to diminish, a kind of *religious mendicity* in the streets of London. So long as some ministers can prevail by the dint of importunity, they will, it is to be feared, continue to disgrace their sacred profession; but, if generally discountenanced, and informed that they may be relieved without the expensive, irksome, painful, degrading task of personal application, they will, it is hoped, prefer sending their case to the "Baptist Building Fund."

When the proposed Society is formed, and regularly organized, it is anticipated, that those who pray for the extension of Messiah's kingdom, and who wish to honour the Lord with their substance, will not only liberally support it; but, at their death, bequeath property to form a steady growing permanent fund, which, in the course of a few years, might render large annual subscriptions less necessary. In the present state of things, these will be absolutely necessary.

I have but just glanced at this subject, Mr. Editor, for want of room. If you would give me the use of a whole Magazine, I would attempt to state all the evils of the present system; the advantages of the one proposed; and reply to the objections that might be brought against it. Surely all our churches and ministers in London, and its vicinity, will cordially unite in the formation of the "Baptist Building Fund!" But, if there should be some who disapprove, it ought not to be a matter of surprise. Sunday Schools, Bible Societies, and Missionary undertakings, had, in their commencement, indifferent observers, and even opponents, in those whom they might have expected as friends; they have, however, succeeded, and are now public blessings, not only to Britain, but to the world! If nothing must be attempted till every one's opinion be consulted and gratified, and every pretended obstacle removed, and every supposed objection answered, we may bid farewell to all improvement.

The friends of the Redeemer, who desire to promote the formation of the Baptist Building Fund," having maturely considered the subject, are persuaded that, while it would give general satisfaction to individuals concerned, it would tend materially to promote the union, reputation, and respectability of our churches, both in town and country; they, therefore, warmly, and respectfully, invite the cordial and efficient co-operation of all who "love our Lord Jesus Christ in sincerity."

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Secretary *pro tem.*

London, May 5, 1824.

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Henry Moore, and James Wood, Esq. of Manchester.

The attendance at all the services and Meetings was numerous and respectable; and the various collections made upon the occasion, added to donations announced at the Anniversary, exceeded, by about £150, those of the former year.

The following Extract is from the EIGHTEENTH REPORT *of the* LONDON HIBERNIAN SOCIETY, *read at the Annual Meeting held on the 8th ult.*

A SUMMARY of the foregoing transactions will present the number of 1,072 schools, and 88,699 scholars, giving an increase of no fewer than 21,826 scholars upon the attendance of the former year. From this number, however, it will be necessary to subtract the children in Sunday-schools, which, generally speaking, may be regarded as duplicate attendance. This will leave the number of 71,554; three-fourths of this number are children of Roman Catholic parents. Sixteen thousand three hundred and two copies of the scriptures have been given out of the Depository within the year, making the total distribution amount to 108,902 since the foundation of the Society. Thirty-eight Readers have been added to the list of last year, presenting the number of sixty in the present employment of the Society. One Principal Inspector has been added, which makes up the number of nine now in connexion with the Institution.

British and Foreign School Society.

THE Annual Meeting of this Society was held at Freemasons'-hall, on Monday, May 10th, and was very numerously and respectably attended. His Royal Highness the Duke of Sussex presided.

The Report contained encouraging statements of the progress of education, both at home and abroad. No fewer than 22,680 children have received instruction in the Central Schools, Borough-road, since their *first establishment*. It is supposed *that there are about* 400 schools on this system in Great Britain; they are generally in a prosperous state.

The Scripture Lessons are about to be published in Modern Greek, having been before printed in the French, Italian, Spanish, Russian, and Portuguese languages.

In Ireland there are upwards of 1000 schools on the British system, containing more than 70,000 scholars.

From the Continent of Europe the intelligence is generally favourable, with the exception of France and Spain. In the Netherlands, Denmark, Sweden, Russia, and Tuscany, much good is doing. It is in contemplation to send a master shortly to Greece. The schools in the Ionian Islands, in Malta, and in Madeira, are flourishing.

The British system is making rapid progress in the Colonial possessions of this country, particularly in the Isle of France, the Cape of Good Hope, Nova Scotia, and Canada. It is also spreading in the United States of North America; and in several of the South American Provinces it is established, under the patronage, and at the expense of their respective Governments.

"Thirty years," it was remarked, "have not yet elapsed since the System of Mutual Instruction was first promulgated by Joseph Lancaster. Within that period, it is supposed that *several millions* of children have received the benefits of a scriptural education. Who can calculate the results? Some of the seed may fall by the way-side, and some on rocky places; but, doubtless, much will vegetate and grow and fruit will be produced, thirty, sixty, and even an hundred fold."

The resolutions were moved and seconded by the Right Honourable Lord John Russel, Lord Milton, T. F. Buxton, Esq. M.P. W. Evans, Esq. M.P. T. S. Rice, Esq. M.P. Dr. Morrison, from China, J. J. Gurney, Esq. E. Phillips, Esq. W. Allen, Esq. the Treasurer, the Rev. G. Clayton, and several other gentlemen.

The collection at the door amounted to £56 17*s.* 9*d.* Several handsome donations were also received.

The London Missionary Society.

MAY the 13th, the 30th Annual Meeting of the above Society took place, at the Chapel in Great Queen-street, Lincoln's-inn-fields. At an

early hour the place was crowded to excess.

Owing to the indisposition of Mr. Hankey, Robert H. Marten, Esq. upon the suggestion of the Rev. G. Burder, took the Chair.

The Chairman read a letter from Lord Rocksavage, who, he stated, although young, was a good and religious man, in which his Lordship regretted that a prior engagement of a religious nature prevented his attending the present meeting, and who personally testified the respect in which he held the Society.

The Rev. G. Burder then proceeded to read an abstract of the Report of the proceedings of the Missionaries in almost every part of the globe, and the result of their exertions in the cause of propagating a knowledge of the scriptures in the most remote regions of the world, and amongst the most ignorant of mankind.

During the reading of this Report the most profound attention was paid.

The Secretary, Mr. Arundel, in the absence of the Treasurer, then read a Report of the receipts and expenditure of the Society during the last year, by which it appeared that the former were £34,002 13s. 11d. and the latter, £33,005 6s. 8d.

Upon the motion of the Rev. Dr. Bogue, the two Reports were approved.

The Rev. Gentleman then addressed the Meeting at considerable length, pointing out the benefits which had resulted from the exertions of the Missionaries, and adduced as a proof of the general approval of their proceedings, the great increase of similar Societies. The Baptist Missionary Society was among the earliest. Missionary Societies were now to be found in almost every country, more particularly in Germany, Holland, and Switzerland; and even in France they had lately been created. It was not until the establishment of the present Society that the public feeling was roused; and they had now, in addition similar Societies, established by parties differing only slightly in their religious sentiments, but who all had the same good object in view. There were now the Church Missionary Society, the Methodist Missionary Society, the Scotch Missionary Society, &c. It was from the exertions of the present society, that the language of the Heathen had been acquired for the purpose of instilling the scriptures. He *mentioned it* with regret, that 1800 years had elapsed before a translation of the scriptures could be found for the instruction of the most numerous nation in the world. That task had now been accomplished, and by one of their Missionaries. Dr. Morrison would that day lay before them a Chinese Dictionary and Grammar, as also a translation of the scriptures into that difficult language. He concluded, by alluding to the feeling existing in the West Indies, and which had existed for many years against the members of the society; and proposed a resolution expressing the sense of the meeting upon the indefatigable exertions of Dr. Morrison, in conjunction with Dr. Milne.

J. Butterworth, Esq. M.P. rose to second the resolution; he said, he could not refrain from relating an anecdote which occurred to his memory on the present occasion. Walking, in company with a friend, through one of the rooms in the British Museum, some years ago, his notice was attracted by the sight of a young man busily employed in deciphering a Chinese manuscript; he inquired the object of such an undertaking, and was informed that the person was about going out to China for the purpose of acquiring a knowledge of the language, in order to translate the scriptures into that tongue, and thus sow the seeds of Christian knowledge. That young person proved to be Dr. Morrison; and, although he (Mr. B.) at the time, treated the undertaking with slight attention, from what he considered its hopelessness; yet the present instance would afford an additional proof of what may be done by perseverance under the Divine Will. He wished to add, that Dr. Morrison had collected 10,000 volumes of the history and literature of that imperfectly known country, and which were now in this city. He would allude but slightly to the late event in Demerara, and pass no opinion, as he might have to give his judgment in another place.—*(Hear.)*—He concluded by reading a letter from an esteemed friend to whom he had sent a copy of the trial, in which, after expressing surprise at the verdict, his friend says, "I opened my Will and immediately inserted £100 for the benefit of the widow."—(Applause.)—Of course he (Mr. B.) could not mention the name of the party, but he would state that he was a highly respectable member of the Church of England.—(Applause.)

Dr. Morrison then came forward amidst loud applause. He stated that he that day presented the Meeting with the fruits of seventeen years residence in China—a Dictionary of the Chinese language in six quarto volumes, and a translation of the scriptures.

The Hon. B. Noel, in a speech delivered with considerable animation and eloquence, went into a detail of the circumstances relating to the arrest of Mr. Smith, and quoted several passages from *The New Times*, to shew that, at the date of the transactions, in which Mr. Smith was alleged to have been implicated, Martial Law did not exist, and therefore it was a violation of the first principles of justice to try him by that law, *ex post facto*, for any part he might have been supposed to have taken in those transactions. The Honourable Gentleman strongly urged that there was clear proof of Mr. Smith's entire innocence; and after a speech of great force and argument, he concluded by moving, as a Resolution—

"That while this Meeting feels grateful satisfaction in reference to the general state of the society's affairs, it cannot but express its unfeigned sorrow at the affecting events which have recently taken place in the Colony of Demerara; its deep regret that intolerance and persecution should have been so awfully manifested; its solemn conviction, that notwithstanding all the efforts of calumny and injustice, the legal and moral innocence of their esteemed Missionary, the late Rev. John Smith, has been established on the ground of unequivocal evidence; its affectionate sympathy with his widowed relict and mourning friends, relieved by the consolatory remembrance that, while the honour of a martyr's name invests his memory, 'the Spirit of Glory and of God' rested upon him in the scenes of arduous and faithful exertion, in the hour of trial, and in the prospect of immortality; and, above all, the society cannot but express its hope, that from the justice and liberality of the British Legislature a reversal of the fatal sentence may be obtained."

This resolution, as well as several others relating to the proceedings of the society having been unanimously carried, thanks were voted to the Chairman, and the Meeting broke up at three o'clock in the afternoon.

EXTRACTS

FROM THE

TWENTY-FIFTH REPORT

OF THE

Religious Tract Society.

MAY 14, 1824.

THE communications respecting China are particularly gratifying. Dr. Morrison, and the Missionaries at Malacca, have endeavoured to supply the loss sustained by the decease of the late Dr. Milne; and, from a letter received a short time since, it appears, that during the three years preceding May 1823, one hundred and two thousand one hundred and fifty Tracts in the Chinese language, and three thousand five hundred in the Malay, had been printed and circulated at the expense of your society.

The *Religious Tract and Book Society for Ireland*, has issued four hundred and sixteen thousand two hundred and seventy-seven Tracts and Books during the past year. The present state of Ireland renders the labours of that Institution of great importance. Education has rapidly increased, notwithstanding the opposition of those who love darkness rather than light, and every exertion must be used to supply the thirst for information, thus excited, with publications whose contents are calculated to produce beneficial results. This is the more necessary, as many thousands of small works are now industriously circulated, which oppose the cause of truth, by every form of argument, from the most ingenious sophistry, to unblushing and positive assertion, in behalf of downright imposture.

The Metropolis, as the centre of commerce, and exhibiting, in every direction, a dense and busy population, claims much attention from your Committee, in various ways.

The River and Marine Distributors have been supplied, during the past year, with thirteen thousand four hundred Tracts, and further quantities have been granted for the Outports, by the Parent Society, and several of the Auxiliaries. The grants for Marine Distribution have, for several years, been very considerable; but the beneficial effects from this branch of your labours, have presented an ample return; the instances of the usefulness of Tracts among seamen, in a moral and religious point of view, are numerous and encouraging; and

the pleasing change which is now so often observed among those who "do their business in great waters," has been, under divine influence, mainly effected by your Publications. Tracts are great favourites with seamen; the eagerness with which they are received, and the care with which they are preserved, can hardly be imagined by those who have not personally witnessed some of the many interesting facts communicated to your Committee.

Eleven thousand six hundred Tracts have been distributed among the Prisons and Hospitals; various Penitentiaries and Asylums have also been supplied. Sixty-eight thousand three hundred have been distributed at the Fairs in and near the Metropolis. Some testimonies have been received of benefits resulting from these distributions; but none more pleasing than a letter from the Superintendant of the Fitzroy Schools; as the prevention of evil must ever be more gratifying than its cure. The Tract called THE FAIR, was distributed among the six hundred children in these schools, previous to the last Bartholomew Fair. On inquiry, at the close of the week, it was found, that no more than three girls and five boys had been to the Fair, and that these would not have gone, had not their parents taken them. Others had intreated their parents to be left at home, saying, that their teachers would be sorry if they went, and *that they were sure no good could be got by going*.

Eighty-seven thousand small Tracts and Hand-bills have been distributed in the outskirts of the Metropolis, on the Lord's-day. Every member or friend of your Institution whose family engagements, or avocations in the cause of his Divine Master, have led him to traverse the environs of London, on the day appointed for sacred rest, will bear testimony to the importance of this proceeding. Several friends, who have personally witnessed the value of these labours, have aided this work, and it is to be hoped that many more will follow their example.

Ten thousand Tracts have been distributed among the Pensioners, who attend at Greenwich to receive their respective allowances, and have been thus carried by them to the remotest parts of the kingdom.

The number of Tracts issued from your Depository, during the past year, is *ten millions twelve thousand seven hundred and sixty*; being *four millions three hundred and one thousand seven hundred and sixty*, more than the year preceding. Those printed in other countries at your expense are not included.

NOTICES.

Baptist Home Missionary Society.

THE Annual Meeting of this society will be held at the City of London Tavern, on Tuesday Evening, June 22, 1824. *Chair to be taken at six o'clock precisely.*

In the near prospect of another Annual Meeting, the Committee of this Institution is under the necessity of stating, that the applications for assistance to this society have very far exceeded those of any former year, whilst the income has not increased in the same proportion. During the last year, *Eighteen* Missionaries have been employed under the patronage of this society; and although not altogether supported by its funds, yet so far dependent, that, without its aid, they must have relinquished many stations which, but for their labours, would have been lamentably destitute of evangelical instruction. Besides the above Missionaries, who are entirely devoted to the work, upwards of *Eighty* stated and occasional preachers of the gospel are assisted in defraying the expenses of their labours in distant and destitute villages.

The Committee cannot but deeply regret that, notwithstanding the funds of this society are increasing every year, they have been under the painful necessity of delaying the aid usually afforded to many diligent labourers; and that upwards of *Twenty new applications*, on behalf of, at least, *one hundred* villages, have, as yet, received no assistance, *entirely for want of funds!*

CHRISTIAN FRIENDS AND FELLOW-COUNTRYMEN,

This cause and the Committee again appeal to you! Relying upon your liberality, the expenditure has been allowed to exceed the income, by *several hundred pounds*, during the last year.

Confident that, as you feel the claims of home and of kindred, as you pity souls that are perishing in their sins, and destitute of a preached gospel;—and, above all, as you love the Saviour who shed his blood for you—

this society will not be suffered to languish for want of funds, but that, at the approaching Anniversary, you will afford that prompt and seasonable aid which other societies have experienced when under similar embarrassments.

(Signed on Behalf of the Committee)
J. EDWARDS, F. A. COX, } Secretaries.

P.S. It is particularly requested that Auxiliary Societies and active friends, who have received contributions for the society by "Collecting Books," or "Missionary Boxes," will be so kind as to remit the amount by some friend, to the Secretaries, at the Annual Meeting, or to the Treasurer, as above; which sums, together with those which have been recently received, will be acknowledged in the "QUARTERLY REGISTER" for July next.

TENT PREACHING.

IT is in contemplation to erect a *Tent* in the vicinity of the *Regency Park*, or *Hampstead Heath*, with a view to the instruction of the multitude of sabbath-breakers that usually frequent those places during the summer season. It is intended to have three services every Lord's-day, towards which the neighbouring ministers have kindly engaged to afford their *gratuitous* services. It has been ascertained that the Tent itself will cost nearly forty pounds, besides other expenses; it is therefore earnestly requested, that such friends as are favourable to the undertaking, will forward their names; and, at the same time, state the sums that they are willing to contribute to the object, to either of the following ministers and gentlemen:—Rev. J. H. Evans, *Hampstead Heath*; Rev. E. Lewis, *Highgate*; Rev. J. Edwards, *Kentish Town*; Rev. J. Rees, *Osnaburgh-street, Great Portland-road*; Mr. Hanson, 99, *Newgate-street*; Mr. Hill, 8, *Great Coram-street, Russel-square*; Messrs. Marshall and Son, 181, *High Holborn*.

THE Baptist Association, comprehending the Upper District of the late WESTERN ASSOCIATION, will hold their Annual Meeting in Whitsun-week, at the Rev. W. H. Murch's Meeting-house in Frome. The Rev. Dr. Ryland has engaged to draw up the Circular Letter, and sermons will be preached by the Rev. Messrs. Crisp, Winterbotham, and Saffery.—On the same week will be held the Annual Meeting of the Frome Society in Aid of the Baptist Mission. On Tuesday Evening, the Rev. Mr. Davis of Bath is expected to preach in behalf of the Mission, and the Meeting for business will be held on Wednesday Evening, when Robert Haynes, Esq. of Westbury, has kindly consented to take the Chair; and it is hoped that several of the ministers, belonging to the Association, will advocate the Missionary cause.

List of the Annual Meetings of the Baptist Denomination, 1824.*

TUESDAY, JUNE 22. EVENING, 6.—Annual Meeting of the Baptist Home Missionary Society, at the City of London Tavern, Bishopsgate-street.

WEDNESDAY, JUNE 23. MORNING, 8.—General (Union) Meeting of the Ministers and Messengers of the Baptist Churches in Town and Country, at Dr. Rippon's Meeting House, Carter-lane, Tooley-street.

THURSDAY, JUNE 24.—EVENING, 6½.—Annual Sermon for the Stepney Academical Institution, at Rev. Mr. Hoppus's Meeting House, Carter Lane, Doctors' Commons, by the Rev. W. H. Murch of Frome.

FRIDAY, JUNE 25, MORNING 6.—Annual Meeting of the Baptist Irish Society, at the City of London Tavern, Bishopsgate-street; J. Butterworth, Esq. M.P. in the Chair.

* *See also Missionary Herald, p.* 265.

Calendar for June.

3. Mercury (as to longitude) between the Earth and the Sun, X. morn.
5. Moon passes Mars I. 12 aft.
6. Whit-Sunday.
11. Full Moon II. 38 aft. Too far south to pass through the Earth's shadow.
15. Ceres south I. 9 aft. Altitude 61°. 51'.
22. Herschel south I. morn. Altitude 15°. 23'.
24. Moon passes Saturn III. 30 aft.
25. Moon passes Mercury IX. morn.
26. Moon passes Venus VII. 45 morn.
26. New Moon XI. 39 aft. Her shadow will fall upon part of the Earth, but not upon London.
27. Moon passes Jupiter X. aft.

ERRATA in our last:—P. 206, l. 35, for "solemnness," read "solemness."
P. 208, l. 50, for juro, read jure.

Irish Chronicle.

THE near approach of another Annual Meeting of the Baptist Irish Society will, no doubt, be regarded by its friends with that peculiar interest which, on former occasions, they have so cheerfully discovered. The indispensable necessity of zealous, benevolent, and persevering exertions on behalf of the sister country, are but beginning to be felt and acknowledged. The field of exertion is extended indeed, and, though the labourers, we rejoice to say, are multiplying, yet the moral and spiritual results, compared with the direful influence of ignorance and superstition, which their benignant services are, under God, adapted to counteract and remove, remain affectingly considerable. In conducting, therefore, the operations of this Institution, and in looking forward to its returning Anniversary, with what devout diligence should the spirit and feeling suggested by the impressive language of the prophet be cultivated: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts: Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying Grace, grace unto it."

The readers of the Irish Chronicle will be much gratified by the manly and able reply which the Rev. Mr. Page of Worcester has made in the Worcester Journal, to a singular communication from a Mr. Langley of Bromsgrove, and which also appeared in that paper.

TO THE REV. HENRY PAGE,

Rose Hill, near Worcester.

REV. SIR,—I perceive, by an advertisement in the Worcester Journal, that we are requested, by the Society for promoting Knowledge and Christian Education among the poor and neglected Irish, to forward our subscriptions to you, so as to enable the Society to diffuse the knowledge of the gospel of Christ Jesus among that gross, ignorant, and unhappy people. There may appear, perhaps, to some people, something praiseworthy and truly Christian in the undertaking; but I must acknowledge that to me, at present, it appears quite the reverse. Therefore, *I take the liberty of addressing you upon the subject, before I forward you my mite; which I most certainly will do, provided you will condescend to* answer me a few questions; but your answer must satisfactorily prove the utility of the scheme the Society have in view.

First.—Is the gospel which the Society wishes to be preached among them, the same gospel that St. Patrick preached to them, when he converted the Irish nation from Paganism to the Roman Catholic Christian faith?

Second.—Do the Irish Catholic Clergy teach the same gospel the Society preach from?

Third.—Is there any remissness or neglect among the Catholic Clergy, in respect to their duty as preachers of the gospel? Are the poor neglected, and the rich only attended to?

Fourth.—Are there a sufficient number of Catholic Priests in Ireland, to attend to the education and Christian instruction of the Catholic population of that kingdom? The number of Catholic Priests in Ireland, I believe, is about 3,000.

Fifth.—If the gospel the Society wishes to be promulgated be the same as St. Patrick preached, why disturb the Irish, with any new method of delivering the same? If it is not, wherein does it differ? Whether in essentials, or non-essentials, and in what those consist?

Sixth.—If the Catholic Priest is employed in preaching the same gospel the Society wishes to be taught, why send itinerant preachers amongst them? Will it not have a tendency to irritate rather than soothe the passions? If they do not preach the same gospel, what is the difference?

Seventh.—Are the Catholic Clergy, in any respect, averse to the lower class being educated? Are there not thousands and tens of thousands gratuitously educated by the Catholic Clergy and Gentry of Ireland? Are not the Catholic Priests of Ireland all, and almost always, incessantly employed, in administering to the spiritual and temporal wants of six millions of people? Are they not the peace-makers throughout every district? Are they not almost continually employed in confirming the good, and reclaiming the sinful? Are not their labours incessant, and their very existence a state of continual self-denial? Do not the Catholic Priests fly to the bed of sickness at a moment's call? Does any dread of contagion, or any other temporal obstacle, deter them?

Eighth and Lastly.—Will the gospel, and the method the Society take to

diffuse the same, have a tendency to make the peasantry of Ireland better husbands, or more faithful wives? Better fathers, or more affectionate mothers? More dutiful and obedient children? More faithful and loyal subjects? In short, will it have, in the remotest degree, a tendency to make them better men and women, better Christians, than the method taken by the Catholic Clergy? If not, why be at the expense of sending?

These, Rev. Sir, are the only questions I shall at present propose for your consideration. If these are satisfactorily answered, by you or any of the Society, so as to prove the utility of sending itinerant preachers out of England into Ireland, or employing Irish preachers, in opposition to the Irish Catholic Clergy, I will immediately forward you my subscription, which shall not be less than £10.

You may, if you please, reply to this through the medium of this Paper, or in any other way which will be more agreeable to you, and I will, on the receipt thereof, return you my answer. I am, Rev. Sir,

Yours respectfully,
WILLIAM LANGLEY,
A Member of the Old Church.
Bromsgrove, March 29, 1824.

To Mr. William Langley.

SIR,—So difficult is it to enter into the feelings of others, or even to mention what we account their errors, without offending instead of benefitting them, that I have long preferred the peaceable and zealous inculcation of what I conceive to be right principles to any direct attack on those who differ. The best way of keeping down error, is to declare the truth; and if, on the present occasion, I am led to adopt a different course, I hope that persons of your communion will bear in mind, that you have compelled me.

Let me not, while avowing my zeal for Protestantism, and my objections to the Roman Catholic religion, be suspected of approving, in the slightest degree, the employment of any other means in the support of truth, than those of persuasion and prayer. Nor let it be supposed, that, from an inability to distinguish between men's persons and their errors, I would condemn all those who profess a faith which I regard as fundamentally erroneous. *I have lived to learn, that true religion is confined to no sect, that it is often found in combination with much speculative error, and that there are, in almost every religious community, men who are better than the system they espouse, who sincerely rely on the merits of our Lord Jesus Christ alone for salvation, and who prove, by the purity of their conduct, and the benevolence of their spirit, that their supreme object is to please God.*

It would be difficult to reply to all your questions without re-printing them; and fully to answer them all would occupy the whole of the newspaper, instead of that small portion of it that can be spared to me. But I think that no injustice will be done to you, if all your questions are reduced to four.

1.—Are the Preachers of the Baptist Irish Society Protestants or Roman Catholics?

2.—If not Roman Catholics, wherein do they differ from them?

3.—If the Preachers of the Society are Protestants, why do we send them among Roman Catholics?

4.—Why do we not leave the education of the lower classes in Ireland, entirely in the hands of the Roman Catholic priesthood?

1.—Are the Preachers employed by the Baptist Irish Society, Protestants or Roman Catholics; and do they preach the doctrine that St. Patrick preached?—You know, Sir, that they are Protestants. With regard to St. Patrick, some persons doubt whether such a man ever existed; and most persons are agreed, that the Irish, whether they received the Gospel from him or from any other source, belonged generally to the sect of the Culdees, and did not acknowledge the Roman Pontiff, till the time of Pope Adrian, in 1151. They were not Roman Catholics. But really, Sir, who St. Patrick was, or what was his doctrine, is to me a matter of very little importance. No saint, no father, no martyr, no doctor, no reformer, no council, no confession or creed, is to any consistent Protestant the standard or rule of his faith. He may adopt the language of others as expressive of his own sentiments, but *the Bible, and the Bible alone, is the religion of Protestants.*

2.—You desire, secondly, to be informed wherein our preachers differ from the Roman Catholics?—Upon this subject you cannot surely want information; and your object, I presume, must be to provoke a controversy, from which, could I anticipate any results, upon the whole, beneficial, I would not shrink, but into which I

y do not intend to be drawn. ne sentiments of our preachers, t prominent is the grand article ch the early Reformers con- in opposition to the Church of that we are justified in the f God by faith in the all-suffi- crifice which Christ once offer- in, without any works or merits part of man. The idea of merit nful creature we utterly re- , and rely solely on the merits Redeemer. We teach men that is a personal thing; that it seat in the heart; that no rites monies, even those of divine ment, have any inherent effi- secure the divine favour, nor eir absence exclude from it; at their utility depends on the ne repentance, and the spirit of o observes them; that it is not mmunity to which we belong, sentiments we adopt, nor the we observe, that can constitute sons of God; but our possessing ne spirit of faith, which purifies rt"; conforms us to the image of riour, and influences us to keep commandments of God; and to sincerely believe in the Son of e announce the glad tidings of ness and salvation.

such being our system of doc- it is easy to perceive wherein er from the Church of Rome. ny your doctrine of human me- d the efficacy of pilgrimages, es, and alms; we condemn orshipping of images, and your tion of saints and angels; we rove of your confession of the your hearts and lives to a ful- eature, and the power he thereby s of guiding your consciences, gulating your conduct; we do lieve that, in the ordinance figuratively represents the sa- of Christ, by the prayer of con- ion, a wafer is converted into dy and blood, the life, soul, and ty of our blessed Lord; nor that ffered up afresh in what you call crifice of the Mass, every time charist is celebrated; but we e that his offering of himself upon the cross, for ever takes all the sins of those who sin- believe in him. Your denying ion to any without the pale of wn communion; your withhold- ie scriptures from the common ; unless accompanied by a com- of your own; your maintaining resy is cognizable by the civil rate, and that heretics, if ob- stinate, may be punished with the sword; your doctrine of indulgences, and your conducting public worship in an unknown tongue: these and many others are points on which we differ. You will not say that the opinions of Roman Catholics are some- what modified; for though there are a few topics on which I believe some of her sons would hesitate to defend her, and which, from respect to their feelings, I abstain from mentioning; the Church of Rome is infallible and immutable, *semper eadem* is her motto, and on the points adduced, but little alteration of sentiment is observable. In offering this reply to your question I have endeavoured carefully to ab- stain from defending our own senti- ments, and from controverting yours; for in controvery, if possible, I will not engage.

3.—I proceed to inform you, thirdly, Why we send Protestant preachers among Roman Catholics?—Now, Sir, can you propose this question serious- ly? Do you imagine that we attach no importance to our sentiments? That our fathers, throughout Europe, died by thousands and tens of thou- sands, for that which after all is not worth propagating? That Catholics are to be unremitting in their zeal, in England as well as in Ireland, to gain proselytes to their views, but that we are to be listless and inactive? But will it not, say you, *have a tendency to irritate?* What an idea would you give us of the Catholic priesthood! What! is there no being at peace with them, unless we consent to be silent? No possibility of satisfying them without quitting the field? To be irri- tated at political disabilities, or at unequal laws, or at violence done to our consciences, where these evils exist, is natural; but in this happy land, where every man may securely profess, and peaceably propagate, any religious sentiments that appear to him correct, to be irritated because half a dozen plain men quietly teach the Protestant doctrine, savours but too much of that exclusive spirit with which you are often charged.

4.—I come now to the fourth and principal inquiry. Why not leave the education of the poor in Ireland to the Catholic priests?—For this plain rea- son.—Whatever attention might be paid to the education of the poor in other parts of Ireland, of the *fifteen hundred thousand* in the provinces of Connaught and Munster, who con- verse principally, and in some places entirely, in the Irish language, none

were receiving instruction in their native tongue! It has been well observed, by Lord Harrowby, "that if any thing can be found to allay the terrors, and heal the wounds, of that unhappy country, it is the dissemination of the gospel of peace; and that the best mode in which that gospel can be distributed, and the most likely to overcome the prejudices of the people, is to present it to them in their own tongue." But before the institution of this Society, there was not, I believe, a single school in which the Irish language was taught: till the Hibernian Society published one, there was not even a Primer in that tongue; and though the Irish Bible had lately been printed, but for these and similar exertions, it would not have found readers. That a happier day is dawning on Ireland than she has for a long time seen, is, I believe, the general expectation; but the warmest hopes of her friends arise from contemplating that elevation of character which will result from the education of her peasantry, and that enlargement of mind, and correctness of demeanour, which are the natural results of an acquaintance with the Holy Scriptures. For myself, I have but little confidence in any education of which the Bible is not the foundation; but I should be sorry if the cause of education, or the circulation of the Scriptures were impeded, by connecting with the Bible the peculiar sentiments of any sect. On these principles the Baptist Irish Society act. Spelling-books with Scripture lessons, and the New Testament without note or comment, are the only school books; and no catechism is allowed to be taught in the schools. In this manner about 6,000 poor children are at present receiving instruction; there are *ninety-two day-schools* in various parts of the country; *fifteen* of which are exclusively for *females;* and during the *nine* years the Society has existed, 30,000 children and adults have been taught to read, who had before received *no instruction in their native tongue.** Many persons, it is hoped, have been brought to form their sentiments, and to regulate their conduct, by the principles of the Holy Scriptures, a book which they had never seen till given them by the Society's agents; some notorious rebels against the Government have become loyal and peaceable subjects; and a manifest improvement is observable in those parts of the country to which the labours of the Society have been chiefly directed. With regard to your inquiries concerning the influence of Protestantism on the happiness of social life, far be it from me to be blind to excellence, wherever it exists, or to be niggard in its praise. There have been, and there are, no doubt, very many members of your communion, as distinguished for every thing amiable and benevolent as any Protestant can be; but to ascertain the general influence of the system, let any man acquainted with the state of society, compare Spain, Portugal, Italy, Austria, and France, with Britain, Holland, Germany, the Northern States of Europe, and the United States of America, and let him judge whether the influence of the Reformation on the interests of liberty and morality, and the happiness of mankind, has not been beneficial in all the countries where it has prevailed.

Thus, Sir, I have endeavoured to answer your inquiries. If any thing has escaped me calculated to wound the feelings of a candid mind, I shall be disappointed. It were easy to write volumes on the controversy between Protestants and the Church of Rome, but I am resolved not to engage in any dispute on the subject. The only question in which I have any concern, is this,—Are the Irish peasantry, particularly the native Irish, in want of education?—The answer is too plain to require any further discussion; and whatever line of conduct you may think proper to adopt, I can anticipate no benefit from the continuance of the correspondence, and am content to leave it, in its present state, to the judgment of the public.

I have only to add, that absence from home, and indisposition, have prevented my taking earlier notice of your letter.—I am, Sir,

Yours, respectfully,
HENRY PAGE.

Rose Hill, April 10, 1824.

* It must not be understood that *all* these have been taught to read the *Irish* language; the chief part have learned the English. By the labours of the Readers of the Irish Scriptures, many persons have heard of the gospel, who *could not otherwise* have understood *it; and some* adults, as well as children, *have been* taught to read the Bible *in their native* tongue.—*Secreteries.*

*** The Treasurer acknowledges the handsome Donation of another £50 from Mrs. Holland of Bristol.

Missionary Herald.

BAPTIST MISSION.

ends to this Mission are respectfully informed, that the ANNUAL GS of the SOCIETY will be held in LONDON, in the course of the onth, according to the following arrangement:

TUESDAY, JUNE 22.

11.—An open Meeting of the Committee of the Baptist Missionary Society, at the Missionary Rooms, 6, Fen-court, Fenchurch-street, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

WEDNESDAY, JUNE 23.

11.—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. CHRISTOPHER ANDERSON of Edinburgh.

6.—Sermon for the Baptist Missionary Society, at Surry Chapel, Blackfriars-road, by the Rev. THOMAS MORGAN of Birmingham.

THURSDAY, JUNE 24.

9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the Country is expected to deliver an Address.

11.—Annual Meeting of the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields; Benjamin Shaw, Esq. in the Chair.

ıe Proceedings.

KENT.

ınual Meeting of the Kent Baptist Missionary Society on Tuesday and Wednesday, ınd 21st of April, at Cran- ıcellent sermons were preach- occasion, by the Rev. J. M. London, and the Rev. J. of Chatham; the latter of dly presided on the Wednes- ıg, when the public business *ıety was transacted.* The Treasurer, Thomas Brindley, Esq. of Frindsbury, and the Secretaries, the Rev. Messrs. Giles of Chatham, and Groser of Maidstone, were re-chosen to their respective offices. Mr. Cramp gave a very lucid and interesting view of the operations of our brethren in the East, and animating addresses were delivered by Messrs. Shirley, Exall, Bentlif, Giles, and Groser. It was determined that the next meeting should be held at Maidstone, the Wednesday before the full moon in April, 1825, and that the Rev. John Dyer, Secretary of the Parent Society, should be invited to preach on the occasion.

Maidstone. W. G.

P.S. A Female Association in aid of the Baptist Missionary Society, was formed, March 17, 1824, at Dover. The Rev. W. Groser of Maidstone preached, and the Rev. Messrs. Giles of Chatham, Pethebridge of Dover, and Clark and Belcher of Folkstone, delivered suitable addresses to an attentive audience. The spirit evinced by both minister and people, authorizes us to hope that this infant institution will grow and prosper.

WESTERN DISTRICT.

The Fourth Anniversary of the Auxiliary Society, for Part of the Western District, was held on Wednesday, the 21st of April, at Yeovil. On the preceding evening a very impressive sermon was delivered by the Rev. J. Baynes of Wellington, from John x. 16. *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.* From this appropriate passage the preacher strikingly exhibited the boundless compassion of the benevolent Saviour—the certain accomplishment of his merciful plans—the happy results of his victorious grace—and the blissful issue of his unparalleled love—in a strain of manly and pious eloquence, that deeply interested the feelings of his audience in favour of Missionary exertions. The introductory prayer was offered by Mr. Wayland of Lyme.

On the following morning the services were commenced with reading the scriptures and prayer by Mr. Singleton, when the Rev. S. Saunders of Frome preached a very superior sermon from Psalm xliii. 3. *O send out thy light and thy truth.* The beautiful propriety of this prayer, so admirably adapted to the circumstances of the persons, whose moral degradation engaged the enlightened sympathy of its pious author, was urged with great strength of argument, as still necessary, from the total inadequacy of every system, but the one embodied in the gospel, to lessen the misery, and improve the condition of man. The Rev. Mr. Durant, Independent, concluded with prayer.

Mr. Elliott, Home Missionary, occupying an important station in the vicinity of Minehead, preached in the *afternoon.*

In the evening, a Public Meeting was held in the Independent chapel, which was kindly lent on the occasion. The Rev. S. Saunders, who presided, explained the object of the meeting, after which the Secretary read the report. Several resolutions were proposed and seconded by Messrs. Viney, Jukes (Independent minister in the town), Wayland, Price, Chapman, Elliott, Humphrey, Clarke, Gabriel, Baynes, and Crook. The service was commenced by the Rev. Mr. Jukes, and closed by the Rev. R. Horsey with prayer. Thus terminated these interesting solemnities, which may be justly regarded as a delightful pledge of the happy period when there shall be one fold, and one shepherd. The impressive appeals made on the behalf of the dark places of the earth, full of the habitations of cruelty, excited a deep feeling of commiseration, which we hope will not be permitted to subside until the general diffusion of the everlasting gospel harmonizes with the extended commission of the compassionate Redeemer, who required that it should be published to every creature.

Tiverton. J. S.

Designation of a Missionary.

On Thursday evening, May 6, Mr. John Fleming was set apart to Missionary service, at Mr. Upton's meeting house, Church-street, Blackfriars. The service commenced with reading the scriptures and prayer, by Mr. Dyer; the introductory discourse was delivered by Mr. Copley of Watford; Mr. Ivimey offered the ordination prayer, and a charge was addressed to the Missionary by Mr. Griffin of Prescot-street, who also closed the meeting in prayer.

It has already been stated, that Mr. Fleming was destined to commence a Mission at the Mosquito shore, in connexion with that which has already been established at Belize, in the Bay of Honduras. For this last named port he set sail on the 12th instant, with Mrs. F. and their infant child, having embarked on the Ocean, Capt. Whittle, the vessel by which several other of the Society's Missionaries have previously been granted a free passage. We trust the time is not far distant, when owners of a like spirit shall be found in other directions, and ambassadors to the heathen be conveyed, free of charge, to every region of the globe!

Foreign Intelligence.

HOWRAH *(near Calcutta.)*

THE following Letters from Mr. Statham, the active Missionary at this station, dated in November last, contain pleasing evidence of the gradual progress of Christian dispositions and exertions on the one hand, and affecting proof on the other, of the fatal tendency of idolatry to harden the heart, and extinguish every social and benevolent feeling.

I AM happy to say, that since I wrote last our venerable brother Dr. Carey has been recovering health; although it is feared his fall and subsequent fever have so reduced him that he will no longer be able to perform his various duties as heretofore—but we rejoice that he is spared a little longer. On Friday last the Bethel lodging house for seamen was opened under very pleasing circumstances. Many seamen had expressed their willingness to avail themselves of the opportunity of retiring from the scenes of dissipation and wretchedness that the houses open for their reception in Calcutta continually presented; and it was truly gratifying on the night before mentioned, to behold a goodly number assembled to join in the devotional services with which the house was opened. Several captains of ships were present, who expressed their hearty concurrence in the measure; and most of the brethren of the different denominations were also there. I gave out a hymn; brother Warden prayed; brother Mack, in a very suitable address, explained the origin of Bethel meetings, and the necessity of not only having a place of prayer for seamen, but also suitable lodgings, where the impressions gained by attendance on public means might be strengthened by religious conversation, family worship, &c.; brother Brawin then prayed, and I endeavoured, in a final address, to promote the same feelings. It was a delightful season, and all seemed to gain strength and courage.

It is very encouraging to the friends of Missions, to observe many impediments to the reception of the gospel daily removed. Some little time ago a *native of rank would hear of* tuition to the female part of his household; but in many instances this prejudice is removed, as several baboos (native gentlemen) are now employing young women, who have been educated in the schools established by the various Missionary Societies, to teach their wives and daughters. Who can tell how this little leaven may spread? The day of small things is not to be despised. I am happy to say, that amongst nominal Christians in this place, there seems to be a great concern about religious things. When I first came to Howrah, three years ago, I preached in a small bungalow to a few friends; then a puckah house was rented; this became too small: it was proposed to build a chapel—by the blessing of God it was built: it contains with ease one hundred and eighty persons: last Sabbath night it was too small to contain the congregation assembled. This station is most admirably calculated for Missionary exertions, as natives from all parts of this vast empire are continually passing and repassing. I have endeavoured, amidst the many and important duties which are devolved upon me since the decease of brother Harle, to neglect none if possible. Tracts I give to all (who can read them). I preach four sermons a week in English; attend the native schools, which are on the increase rapidly—but want help.

You, who have never witnessed scenes such as I am daily called to see, cannot form an adequate idea of the extreme apathy of the Hindoos to the misfortunes of their fellow-creatures. Some writers have called them mild, inoffensive, and peaceable: but, alas! if ever there was a nation which needed the influences of the gospel to establish *peace* and *mildness* among them, it is the Hindoo nation. Love either to their gods or to man they know nothing of. I will relate a scene I was called to witness the other evening, which I am sure will fully corroborate these remarks. A small native hut had taken fire about half a mile from where I live, and as it was to windward of the village, consisting of about twenty thatched huts, they were in great danger of being all burnt. The fire was very brilliant from the nature of the materials, bamboos, straw, and mats. I perceived it from the virandah where I was sitting, mounted my horse and rode down immediately. Before I got there

about five dwellings were totally consumed, and two others were on fire. It was astonishing to see the apparent and total want of sympathy in the minds of the natives present. Though above a thousand of them were assembled from the neighbouring large village of Sulkea, not one would assist in extinguishing the flames, but seemed to enjoy the bonfire. No means were adopted to stay the flames except by those poor wretched creatures whose huts were on fire. On my remonstrating with them and entreating them to lend a helping hand to their neighbours, these were the answers: My house is not on fire—Who will give me pay?—What power have I over fire?—To be burnt will be worse than to see fire. Thus they suffered the flames to spread, until they had now consumed nearly half the place, and from one of the huts which had just taken fire a dreadful screaming and lamentation issued. On inquiry, I found it was from a poor old decrepit woman: I urged them to fly to her rescue. Oh the horrid feelings they evinced: She is not my mother—She is too old to gain salt—Her time is come—We shall see a suttee. I offered them *bukshees* (gifts) if they would go into the house with me and bring her out. The name of rupees has something of an electric charm upon them, for no sooner was this heard than so many ran to her relief, that they could not all touch even the cot on which she lay. However the poor creature was saved (for that time); but none but those of the lowest caste dared, even for *hucre*'s sake, to carry a sick person. The lofty Brahmins stood unconcerned spectators, and reprobated the conduct of some Lascars from the ships whom I had prevailed on to endeavour to extinguish the flames, which was soon effected by pulling down a small hut that was in the line of communication to the others. With regard to the poor woman thus saved, she had been so terrified that her illness was increased, and the merciless sons she had borne conveyed her to the river side to die. There I found her, three days after, just able to speak once, but no more: she died in about half an hour—it was evident that mud had been put into her mouth. Oh, when, when shall we behold the glorious day of deliverance approach! Nothing but the gospel's rays can dispel such horrid *clouds of superstition*! The other *day I sent* a poor man, who had met with a sad accident, over to Calcutta to the native hospital: I sent one of my native Christian servants with him. In a short time the man returned, saying, no boatman would carry him over because he was sick. I went immediately and found the poor man lying at the ghaut (or landing place), surrounded by a multitude who laughed and joked at his groans. I took him in my arms and placed him in the first boat I came to, and got in myself; but no promises or threats would induce the men to come in to row, till I fortunately remembered the poor sick man was a Brahmin of their caste. I told them this, and at length they rowed us over, as it is lawful to attend on a sick Brahmin. When we got over the water we were just in the same dilemma with the palanquin bearers; however, by the powerful assistance of an extra rupee, they carried him.

CALCUTTA.

Extract from the Journal of one of the Junior brethren at this Station.

On the 5th of May, being Lord's day, I took a ride early in the morning towards Govindpore, a village lying to the east side of Rada'antopore, taking with me a small parcel of Bengalee Tracts, which I distributed among the heathens, who gladly received them, and requested that I should read to them a chapter from the Bengalee Testament which I had with me; and being happy to gratify their request, I expounded to them a chapter as well as I could. Some of them, during the whole time, paid great attention, and asked several questions, which, by the assistance of God, I endeavoured to answer. After I had concluded, they entreated me to call on them again at some convenient time. I now took my leave of them, and returned home.

On the following day, I took another ride towards an open meadow, about the distance of five or six miles from my dwelling. Through this open and extensive meadow runs a delightful rivulet, upon whose banks stand an ancient Hindoo temple, which is partly built of stone, and partly of brick; but it is in a ruinous state, through age and neglect. Near this place is a statue, respecting which I made inquiries, that I might learn something of this ancient temple. Here is a workshop adjoining the temple, where idols are carved, and frames are made. One of

priests informed me that the statue
s Moha Dabe, (great or sovereign
y), and was erected nearly two cen-
ies ago by one of the celebrated Ra-
a of that time, whose name he did
know. Having heard these par-
ulars, I entered the temple while
body was within. Some part of the
r and of the roof was ingeniously
rked with marble; amidst which
od this monstrous statue, made of
ck polished stone, having five heads
d four hands; and on the forehead
the principal head is engraved the
lowing inscription in Bengalee,
ree Sree Moha Dabe." I could not
amine the image so closely as I wish-
; for, on seeing three brahmins ap-
oaching I retired. They were about
pay their devotions to the idol; and
ch of them had an earthen plate con-
ining mollified rice, peeled plantains,
d various sorts of odoriferous flowers.
n seeing me, they politely saluted me
ith Salams, and enquired from whence
came and whither I was going.—I
ld them that I came from Calcutta;
d as I had heard much talk of their
mple from some of the villagers, I
shed to satisfy my curiosity by com-
g to see it. I told them that I was
eirous to learn from them the reason
f their making this offering to the
ol, and what benefit they were led
expect from such worship. They re-
lied, that it was a general custom,
escended to them from their fore-
athers, and strictly to follow which,
hey would reap great holiness. I did
ot stop here, for whilst they were
onversing with me on these subjects,
felt an irresistible impulse to speak
o them something respecting the Gos-
el of our Saviour. I was extremely
appy in not losing this opportunity of
peaking to them; for I perceived that
gradually gained upon their atten-
ion, and for the basis of my subject
selected that passage from Heb. x.
. *For it is not possible that the blood*
f bulls and of goats should take away
ins, with the view of shewing the
nsufficiency of any offering to make
xpiation for sins, except the blood of
hrist, whose mission to the world I
riefly explained. After declaring the
leath of Christ as the only atonement
or sin, they objected by saying, "Sir,
f we forsake our Hindoo religion, and
ollow the Christian religion, what
hall we gain by it?" I replied by
aying, Sirs, if you follow Christ, you
will enjoy the highest felicity in this
world and in the world to come, by re-
eiving a crown of glory which never
fadeth away; and not only this, but if
you repent, and believe in the Lord
Jesus Christ, he is able to pardon your
sins; for he is now highly exalted, and
he is seated at the right hand of God.
I then spoke of the vanity of the world,
by saying, "What profit hath a man if
he gain the whole world, and at last
lose his own immortal soul?" They re-
plied, "Nothing." I added, No-
thing can profit your souls which is
of a worldly nature; and again, "He
that names the name of Jesus, must
depart from iniquity." By hearing me,
I have every reason to believe that they
were affected at my message, for a
long pause ensued before any one
spoke. At last one of them confessed,
that "What master says is true and
right words of 'Dhurmo Poostuk, the
Bible.'" When about to leave them, I
entreated them to walk in the light,
and to forsake their idols, the works of
men's hands, and the works and ways
of darkness.

HONDURAS.

Letters have been received from Mr. Bourne, dated January 19 and February 24, which contain an encouraging account of his progress. After various difficulties, he had succeeded in purchasing an eligible plot of ground for the erection of a chapel and dwelling house, towards the expense of which he expected considerable help from the inhabitants of the settlement. His congregations are at all times good; and occasionally crowded. Four persons had come forward as candidates for baptism, and about ten others, by their steady attendance and consistent conduct, encourage Mr. Bourne to hope that they have not heard in vain. Of the Sunday school attached to his place of worship, Mr. Bourne writes: "Our school goes on well; it has gradually increased, and there appears considerable interest excited, on the part both of the children and adults. Last Sabbath there were above sixty present, and about the same number the Sabbath before. The improvement made by some of the pupils is truly encouraging. One girl who, not twelve months ago, was spelling words of three and four letters, can now read pretty correctly in the Testament. We have about twenty adults in the school, six of whom read in the Testament. The greatest difficulty we find at present is to maintain proper order.

This arises chiefly from the habits and dulness of the materials we have to work upon; but we must go forward with patience and perseverance, and that, in due time, will be accomplished.

BURMAH.

By the kindness of an esteemed correspondent in the United States, we are enabled to present our readers with the following, comparatively recent, letter from Dr. (late Mr.) Judson, to President Chaplin, of Waterville College.

Rangoon, August 4, 1823.

About two months ago I finished the New Testament, a work which had occupied me closely for eighteen months, not including five or six months spent in the last journey to Ava: and not being able, in view of my speedy removal thither, to go on with the Old Testament at present; I concluded to give the Burmans an epitome, as introductory to an illustration of the New Testament. This is now done in twelve sections, entitled thus: "Adam, Noah, Abraham, Moses, David, Psalms, consisting of prophecies concerning the Messiah, Kings, Isaiah, consisting of extracts from Isaiah and contemporary prophets, Jonah, Babylonish captivity; Daniel, consisting of the whole of the eight first chapters, and extracts from the four last; after the captivity, including extracts from the three prophets of that period; and an appendix, containing a sketch of Palestine, the government and religious sects at the time of Christ, and closing with a word concerning the destruction of Jerusalem, the present state of the Jews, and the final restoration." The whole epitome would make a small pamphlet only; and yet it has cost me more labour than any part of the preceding work. But I am amply rewarded in perceiving that the converts receive it with eagerness, and find it peculiarly interesting and instructive.

One Burman only has been brought in since my return from Ava. He has not yet professed religion, but I hope he has received the grace of Christ. Two or three others might be mentioned, but they are still at a distance.

I sincerely wish that two or three *good young men* would come out *immediately.* The fate of Wheelock and Colman ought not to discourage any. Wheelock died of a consumption which was seated in his constitution before he left America; and Colman lost his life in attempting to remain at Cox's Bazar during the rainy season, contrary to the advice of all his friends, and his own deliberate judgment and previous intention—a measure which has proved fatal to every European who has attempted it. Burmah is certainly a healthy part of the east The liver complaint, that scourge of India, which has swept away I know not how many missionaries, men and women, is almost unknown in Burmah. Mrs. Judson is the only case that I have heard of among the foreigners who have settled here. And since our last journey to Ava, there is considerable prospect of toleration. On the whole, I do not know a spot on the globe where a young man can devote his life with a fairer prospect of essential service for his Saviour.

I am now getting ready to leave this as soon as Mrs. J. arrives, whom I am daily expecting, though I have not yet heard of her leaving America. I entreat you to pray for me, that a wide door may be opened; that utterance may be given; and that in the time of trial I may not fail, but by the prospect of the crown, may be enabled to say I have fought the good fight, &c.

AMERICA.

We do not remember noticing the subjoined account in any publication in this country, and feel persuaded it will highly gratify all who rejoice to hear of the enlargement of Zion's kingdom. We copy it from 'The Auxiliary Missionary Herald,' published by our brethren in Calcutta.

Extract of a Letter from the Rev. William Allen, President of Brunswick College, in the State of Maine (North America), dated Oct. 27, 1821.

My only remaining brother, Jonathan Allen, Esq. of Pittsfield, was a few weeks ago received as a member of the church in that dear place of my nativity. I had the happiness, through the divine favour, of being present on that occasion, though Pittsfield is distant from Brunswick nearly 300 miles; and I then witnessed a scene more so-

lemn, more joyful, and more heavenly, than any which I have ever witnessed on the earth. It was the admission, on the same day, of eighty new converts to the religion of our Lord and Saviour Jesus Christ. This accession to the church was the fruit of one of those remarkable revivals of religion which of late years have shed holiness and joy over many portions of this country. During the last year, it pleased God to send down his Spirit to impart heavenly blessings to the inhabitants of Pittsfield. I believe that fifty or sixty were in the course of the year added to the church. But in the present year there have been still more wonderful displays of the power and mercy of God. In the spring and summer, there was a gradual but steady progress of triumphant grace, till in September, eighty were registered as, in the judgment of charity, trophies of redeeming mercy, and were numbered with the followers of Jesus Christ. It is probable that before the end of the present year, forty or fifty more will publicly profess their faith in the Redeemer. I will attempt to give some description of the scene, which, in the last month, was to me so joyful and so wonderful. The large meeting house in which my dear father had long ministered in holy things, and in which I also had preached six or seven years, was filled to overflowing.—In the broad aisle were two rows of seats occupied by the new converts, the men on the one side, and the women on the other. Here was an aged sinner, recently abandoned to all wickedness, but now reformed, and amazed at that distinguishing mercy which had snatched him as a brand from the burning. Here was a young man of good education and fine talents, recently a slave to the inebriating cup, but now temperate, and exulting in that grace which had turned away from him the cup of indignation. Here was a man of influence, lately a profane swearer, and an enemy of the gospel, now reverencing the name of Jehovah. Here were those, who were lately habitual gamesters, but now detesting all methods of unjust gain, and wishing to imitate the God of uprightness. Here were those whom I had known to be bitter enemies, now reconciled through the influence of the blood of atonement. Here were many heads of families, who until recently, did not worship God in their houses, but now call upon Him who *blesseth the habitations of the just.*—*Here were the principal men of the town; the high sheriff of the county,* the chief physician, a lawyer, traders, farmers. On them how many eyes were turned! the eyes of kindred beaming with inexpressible gratitude and joy; and the eyes of angels, "for there is joy in the presence of the angels of God over one sinner that repenteth." When they stood up together, after giving their assent to the confession of faith and covenant, and lifted up their voices together in an appropriate hymn, it seemed as though it was an assembly of penitent sinners shouting in heaven the praises of Redeeming love. It is possible that the interesting associations of the place may have given me a deeper feeling than was possessed by many others: but I noticed some older than myself, and not inhabitants of Pittsfield, whose eyes were beaming in tears. Surely not to be melted and delighted at such a scene would indicate a feeble impression of the worth of the soul, and insensibility to that divine love which was displayed upon the cross, and a disregard to the glory of God, which is in the highest degree promoted by the salvation of sinners.

In respect to the means employed in advancing this great work at Pittsfield, there was first, the faithful preaching of the great doctrines of the Gospel. The terrors of the law were displayed to sinners, who were taught, with the greatest plainness and pungency, that they were lost and perishing by nature, and that no arm could save them but the arm of the Almighty; at the same time they were instructed, that the only impediment to their becoming truly pious was to be found in their own hostility to religion, since "they would not come unto Christ, that they might have life." Awakened sinners, the inquiring, the anxious, were invited once a week to a private meeting, opened and closed by prayer, at which there was a solemn silence, the minister conversing with each one successively in a whisper, all the others being left to their meditations. These meetings seemed to produce a vast effect. They were necessary, for it was impossible for the minister to visit 60 or 100 at their houses every few days. There were also weekly meetings for the converts, for those who were rejoicing in the hope of eternal life. There was much preaching. And the whole revival was preceded and accompanied in every stage of it by the fervent prayers of the church.

This is only one instance of the mercy of God to the American Zion. Many towns have been visited in a manner equally wonderful.

be, a greater crime, nor any thing more contrary to the doctrine of the gospel, or more odious and abominable in the sight of Jesus Christ, than to ruin and destroy the souls of men, by depriving them of the spiritual aid and ministry of their pastors. This crime is committed by those who command the benefices intended for the support of able pastors to be bestowed on those who are incapable of performing the pastoral office. It is impossible, therefore, that the holy apostolic see, which received its authority from the Lord Jesus Christ, for edification, and not for destruction, can be guilty of such a crime, or any thing approaching to such a crime, so hateful to God, and so hurtful to men. For this would be a most manifest corruption and abuse of its authority, which would forfeit all its glory, and plunge it into the pains of hell."

Upon reading this letter, his holiness became frantic with rage, and threatened to make the Bishop an object of terror and astonishment to the whole world. "How dare," said he, "this old, deaf, doating fool, disobey my commands? Is not his master, the King of England, my subject, or rather my slave? Cannot he cast into prison, and crush him in a moment?" But the cardinals brought the pope to think more calmly, and to take no notice of this letter. "Let us not (said they) raise a tumult in the church without necessity, and precipitate that revolt and separation from us, which we know must one day take place." Remarkable words, when we reflect when, and by whom, they were spoken! The Bishop did not long survive *this noble* stand against the gross *corruptions* and tyranny of the church of Rome. He fell sick at his castle of Rugden that same year; and, sensible that his death was drawing near, he called his clergy into his apartment, and made a long discourse to them, to prove that the reigning pope Innocent IV. was Antichrist. With this exertion, his strength was so much exhausted, that he expired soon after, October 9, 1253.

A contemporary historian says, "He was a free and bold reprimander of the pope and the king; an admonisher of the prelates; a corrector of the monks; an instructor of the clergy; a supporter of the studious; a censurer of the incontinent; a scourge and terror to the court of Rome; a diligent searcher of the scriptures; and a frequent preacher to the people. At his table he was hospitable, polite, and cheerful. In the church he was contrite, devout, and solemn; and, in performing all the duties of his office, he was venerable, active, and indefatigable." The illustrious Roger Bacon, who had the best opportunity of forming a true judgment of the extent of his learning, by perusing his works, and by frequently conversing with him, hath given this testimony in his favour. "Robert Grouthead, Bishop of Lincoln, and his friend, friar Adam de Marisco, are the two most learned men in the world, and excel all the rest of mankind both in divine and human knowledge." This excellent prelate was a very voluminous writer, and composed a prodigious number of treatises on a great variety of subjects in philosophy and divinity, a catalogue of which is given by Bale.

T. C.

Lyndhurst Green, Hants.

CHURCH AT SARDIS.

No. V. *Rev.* iii. 1—6.

SARDIS, at the time when this Epistle was sent, was the metropolis of Lydia. Here Crœsus, renowned for his immense wealth, resided. It was situated 33 miles from Thyatira: it is at present reduced to an obscure village. By whom the church was founded, history gives us no information. In the second century, MELITO was its pastor. He wrote an exposition of the book of the *Revelations;* and presented an apology for the Christians to the Emperor ANTONINUS VERUS. It is not impossible but he might have been the "Angel," who is here addressed; if so, we are warranted in concluding, from the state to which the church was reduced, that he was neither a successful nor happy pastor. What godly minister could be happy in presiding over a church so unfruitful as was that at Sardis; which, although its "name" continued recorded in the catalogue of the existing churches, was considered by HIM who, judged from "knowing their works," and, not from their outward profession, that it was a church without life: a body, but without a soul to animate it.

The metaphorical allusion by which its condition is described, is that of a garden in which there are but a few "things remaining;" and even those so sickly and withering, as to be "ready to die." Here are "trees whose fruit withereth;" and there others with only "a few berries upon the most fruitful bough:" and here again are *unsightly plants, as if scorched by the sun, blighted* by the wind, or nipped and frost-bitten by the cold of winter. Sad and lamentable is the condition of that church, which resembles the description given by Solomon of "the field of the slothful;" where "the stone wall was broken down, and nettles had covered the face of it;"—but such was the miserable state of the church at Sardis!—Let us look at it, and consider it well; yea, look on it, and receive instruction.

And are there not churches, even of our own Denomination, which are in a similar condition: which were once numerous, but have now but a few members remaining: in which the doctrines of grace were once preached, and maintained uncorruptedly, but where they are now so obscured by erroneous sentiments, that but little, if any, of the peculiar truths of the gospel remain: where once the discipline of the Lord's house was rigidly and scrupulously enforced, but now every one, almost, does what is right in his own eyes, making what is mis-called prudence, the rule of judging, and not the will of the Lord Jesus: where the pastor and the deacons, instead of being exceedingly zealous for the Lord God of Hosts, are now so supine and selfish, that nothing scarcely remains by which it can be known that they are the Lord's servants, and not the servants of men. There are a few things remaining, which indicate spiritual life and zeal; but even they resemble "the heath of the desert," without verdure or fruit, "ready to die;" rather than a tree planted by the waters, and that spreadeth out her roots by the river, which shall not see when heat cometh; but her leaf shall be green, and shall not be care-

ful in the year of drought; neither shall cease from yielding fruit."

The duty of the pastor, especially, though not exclusively, (as all the members are laid under obligations to endeavour, by every possible method, to restore the church from such a declining, dying condition,) is clearly and forcibly pointed out: "Be watchful, and strengthen the things which remain, which are ready to die;" (to which is subjoined, what strongly intimates that great negligence and indolence had been discovered, and that these had contributed to produce this awful state of spiritual declension,) "for I have not found thy works perfect before God." The import of this direction is, that, instead of sinking under discouragement, and feeling disheartened with the difficulties of producing a reformation, as to every thing which is amiss in the church, that the work of weeding, and pruning, and manuring, and cultivating, should be performed with "watchfulness" and vigour; so that the plants and trees, which were "ready to die," should be "strengthened," and supported, and watered: that they might "revive as the corn, and grow as the vine, and strike forth their roots like Lebanon."

The writer of this Essay well recollects an impressive remark of the late venerable Mr. Booth, made to him not long before the death of that apostolic man. "If," said he, "there be disorder and confusion in a church, and it grow to any considerable height, the pastor, in general, is principally to blame." The *works* of the angel of the church *at Sardis* had not "been found *perfect* before God;" there was much to blame and censure in him; he had, doubtless, been deficient, either in not preaching evangelically and fervently, or in not administering exhortations, cautions, and reproofs, faithfully. He had, probably, made the business of his pastoral office a secondary employment; and from having "entangled himself with the affairs of this life," had not pleased him, who had called him to be a minister. There are not any pastors but have to lament the imperfections which are discoverable in their work; but, if they be sincere in their aims to seek the glory of Christ, and make it their supreme regard to promote the prosperity of his church, their labours will be graciously accepted, according to what a man hath, and not what he hath not.

It is worthy of observation, how suited to afford encouragement, under these difficulties and discouragements, are the terms by which the Son of God describes himself, in this solemn address;—"These things (saith he) that hath the seven spirits of God, and the seven stars." The Saviour, who reproves for negligence, and exhorts to the performance of trying and arduous duties, has an all-sufficient supply of the gifts and graces of the Holy Spirit to communicate, so that his ministers, "having all-sufficiency in all things, might abound in every good word and work." It is not right, then, for any despondingly to say, "Who is sufficient for these things?" They ought rather, in the exercise of humble faith, to conclude that, "through Christ strengthening them, they can do all things;" and "that their sufficiency is of God." As if, too, this was not enough to raise

heir drooping spirits, and to re-ive their expiring zeal; and to ninate their declining fortitude; HE, whom they serve, "has the even stars in his right hand;" 'the Angels of the Seven Churches:"—holding them up, nd keeping them from falling, nd causing them to reflect the ight which he imparts to them or the direction and encourage-ent of others. None, who onestly and zealously serve he Saviour, in attempting to 'strengthen the things that emain, and which are ready to ie," in a church, but may safely alculate upon his "grace being fficient for them," and that his 'strength will be made perfect n weakness."

Sad and lamentable as was the ondition of the large majority of his church, there were "a few ames, *even in Sardis*, who had ot defiled their garments." As, n the general declension of Is-nel, in the time of Ahab, there ere "seven thousand who had ot bowed the knee to the image f Baal, and whose mouth had ot kissed him: and as, when he Jews, as a nation, rejected he Messiah, there remained "a emnant, according to the elec-ion of grace;" so, in the de-lining, corrupt church at Sardis, here were "a few names," pro-ably of the most obscure, and, n the estimation of men, the most eak of the members of the hurch, who had kept close to he throne of grace, and close to he directions of the Saviour's ruth; and who, living a life of aith upon the Son of God, had een preserved from contracting uilt of conscience, or from being orrupted by false doctrines, un-oly tempers, or impure prac-ices: who had kept their gar-ents *undefiled*. Nor were these "hidden ones" overlooked by Him, who walketh in the midst of his golden candlesticks. Approving their faith, and commending their holy conversation, the gracious Saviour says, "They shall walk with me in white, for they are worthy." And again, "He that overcometh, the same shall be clothed in white rai-ment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels." Whilst the Divine faith-fulness secures the final salva-tion of all genuine believers, it must be remembered, that it is in connexion with their constant perseverance in the way of holi-ness, even to the end of life. It is for the conqueror of the world and sin, and not for those who are conquered by them, that robes of purity, and palms of victory, are prepared; and by such only will they be enjoyed: —In another vision, which John afterwards was favoured with, he saw the reward of grace bestow-ed upon the innumerable com-pany of the spirits of the just made perfect: "a multitude whom no man could number, clothed with white robes, and palms in their hands."

For the purpose of rousing this sleepy, secure, and dying church, the Saviour employs not only promises, but exhortations, warnings, and threatnings. "Re-member, therefore, how thou hast received and heard, and hold fast, and repent. If, there-fore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." They are exhorted to call to remembrance the former days, when they cor-dially received the Saviour, in all his offices, and cheerfully em-

braced the promises, and obeyed the precepts of his gospel. These were the things they are charged to "hold fast," and, respecting the abusing of which, they are admonished to "repent:"—to feel sorrow of heart, on account of their unworthiness, to confess and to forsake all their sinful habits and practices, and to do their first works. Awful, indeed, is the doom threatened, if they neglected to "watch," in future, against their spiritual enemies; the divine displeasure would be experienced by them; proceeding as secretly and unperceived as the midnight thief, and depriving them, at unawares, of all their possessions, and all their prospects. And has not the history of many churches, in their gradual decays, and final destruction, and entire dissolution, been a faithful exposition, and a luminous illustration of the meaning of this awful metaphorical language. On those doors where it was once inscribed, "Jehovah, Shammah:—the Lord is there;" it is now, as plainly, written, "Ichabod; the glory is departed." The danger was not perceived by the inhabitants of the house, until the destruction had overwhelmed them. Let those churches, whose declining circumstances prove them to be declining, as was Sardis, receive the admonition, and attend to the advice of the Saviour, lest their end also resemble the misery which is here threatened.

"HE THAT HATH AN EAR LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

It is He who speaks, "whose voice is like the noise of many waters:"—whose word governs the universe: "Angels hearken *to the voice* of his word," and therefore those should especially regard it whom he hath redeemed by his blood. For any of the officers or members of this sleeping church, who had "ears to hear," to shut their ears against the voice of the Saviour, was to manifest that kind of *moral* inability, of which it is said, 'None are so deaf as they who *will not* hear.' Or, if it be understood as referring to a spiritual capacity, to persons whose ears had been opened by the divine energy of the Holy Spirit, then for them to refuse instruction, argued the most awful insensibility and stupidity. Connecting this awakening appeal with what had before been said, we may conclude it intended;—"*Let the pastor* HEAR," *and reform his plan.*

It is high time for such a pastor as that of the church at Sardis, to awake out of sleep: to divest himself of every weight, and the sin which easily besets him: to humble himself before God that the spirit of the world should have possessed his heart: to pray earnestly that God would create in him a new heart, and restore in him a right spirit: to consecrate himself anew to the work of God; by studying his word, by redeeming his time, by incessant mental application, by most humbly imploring the assistance of the Holy Spirit, that his thoughts and sentiments, and words and motives, might all be spiritual and holy; that he might be "an example to the believers" under his pastoral care, "in word, in conversation, in spirit, in charity, in faith, and purity." That, by "taking heed to himself, and to his doctrine, and continuing in them, he might both save himself and those that hear him."

2. "Let the Deacons HEAR,"

and devote themselves to the duties of their office.

It is an honourable and responsible station to which they are called, and to use the Deacon's office *well*, will demand great spirituality of mind and ardent devotion, to promote the peace and happiness of the pastor and members of the church. If they are lamentably deficient in the scriptural qualifications for their office, and are inattentive to its various duties, they will be like drag-chains to the wheels of the community, instead of being like "a company of horses in Pharoah's chariots," striving together for the welfare of the churches. Self-willed, double-tongued, light-minded, intemperate, covetous deacons, are the plagues and curses of the churches in which they are found: and the baneful influence of a few such, for a few years only, over the pastor and the members, is quite sufficient alone to produce all the sad effects which were discoverable in the church at Sardis. Often has a fruitful church been reduced to barrenness, because of the irreligious spirit and conduct of the Deacons who have been found therein. Surely those who have accepted this high office should be emulous of "purchasing to themselves," by their humble and self-denying conduct; and by their liberal and kind attentions to the pastor and to the poor, that "good degree" which is sure to be bestowed upon good and worthy Deacons: while it is generally seen that a renovation, as to those who fill that office, is speedily followed, by "the church, which was ready to die," being restored, and becoming vigorous and fruitful: the barrenness and coldness of winter has been exchanged for the verdure of spring, the warmth of summer, and the fruitfulness of autumn.

3. "*Let every member of the church* HEAR," *and be sedulous in the performance of all the duties which devolve upon them.*

The apostolic writings abound with exhortations addressed to believers, according to the stations they fill in life. Masters and servants, parents and children, magistrates and subjects, are enjoined to perform their appropriate duties, "as partakers of the benefit." If members of churches do not shew piety at home, and integrity in trade, and urbanity in society, and especially a spiritual, humble, zealous spirit, in the religious community to which they belong, they will, instead of adorning the doctrine of God our Saviour, cause the name of God and his doctrine to be blasphemed; but, if they abound in the fruits of righteousness, they will prove the salt of the earth, and the lights of the world. O that all the members of our churches, the old and the young, the rich and the poor, the gifted brother and the wayfaring man, would each and all aim to resemble the "few names in Sardis, who had not defiled their garments;" and then those of the churches, which are now "ready to die," would soon become "like a fruitful vineyard, which the Lord hath planted."

That any learned Protestant writers should have supposed the state of the church at SARDIS to have been a prophetical description of the church of Christ, commencing at the period of the reformation from Popery, is unaccountably strange. Were, then, LUTHER and his contemporaries chargeable with the supineness of the angel of the church at Sardis?

Have the reformed churches had but "a few names" in them, which have not defiled their garments? Have the things in them "been ready to die?" I should judge another symbolical description much more like the glory of that period. "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer." The victory over Antichrist has not been yet fully achieved, but conquests have been constantly made; nor will the Saviour cease to carry on this holy war, until the final triumph shall be obtained over all his enemies; nor until "he shall present to himself a glorious church, not having spot, or wrinkle, or any such thing."

IOTA.

On the Necessity of Ministers of the Gospel confining themselves to the Duties of their Ministry.

"Meditate on these things; give thyself wholly to them." 1 Tim. iv. 15.

THE importance of the employment of a Christian minister cannot easily be overrated, and is not likely to be disputed by the readers of this article, whether so engaged or not; but as it is one thing to admit a truth, and another to feel and act under its influence, let us offer a few observations on the subject, which may not be unseasonable.

If we consider our Lord as a model for the imitation of his ministers, we must admit that he confined his attention to his work. The object which the great and blessed God has in view, in the establishment of the Christian *ministry*, is the same which he *sent his Son* into the world to *procure*, by his vicarious sufferings and death; the redemption of his church, the salvation of guilty men; this object was so vast and important in the view of the Saviour, that he made unspeakable sacrifices, and unremitting exertions, for its accomplishment; his meat and his drink was to do the will of him that sent him, and to finish his work; nor do we find any intermission in his labour, from its commencement to its close: when on the cross, the completion of his engagements, *prophetical* and priestly, was attested by his triumphant, though dying, affirmation, "It is finished." He understood *fully* the *value* of the immortal souls he came to redeem, and the tremendous nature of that misery to which they were exposed; he, therefore, set his work constantly before him, in the prosecution of which he went straight on, refusing to be diverted to the right hand, or to the left. "Who made me a judge or a divider over you?" was his emphatic reply when desired to interfere concerning the division of an inheritance. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. Having ascended up on high, he gave apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

This honourable employment is more than sufficient to engage all the powers of the most enlarged and vigorous intellect, and the most expansive and ardent affection.

"'Twould more than fill an angel's heart,
And fill'd a Saviour's hands."

And it requires for its due ful-

filment, an entire separation from secular engagements, and consecration to its claims. "We," said the apostles, "will give ourselves *continually* to prayer, and to the ministry of the word."

That this is a just view of the subject will appear if we consider that the purposes of the Christian ministry are, the conversion of sinners, the instruction and confirmation of believers, the watching over and care of the flock, and the enlargement of Christ's kingdom in the world.

The two first of these duties are comprised in the minister's public preaching of the gospel; the third in the more private duties connected with his office; and the last unites him with the kingdom of Christ at large.

Any one of these duties requires qualifications, the attainment and exercise of which, might occupy all his time and talents.

Think of the *number* of the unconverted. It is an unspeakable mercy to be made instrumental in the conversion of one sinner; but the faithful minister of Christ is never to stop, and think that he has done enough. He is called to travail in birth for souls, to pray for them, to have the most lively and realising feelings of their miserable state, and to hold, as far as means are concerned, their salvation to be committed to his care; and, if such be his views, he will be sensible that all he feels, and all he does, fall far short of the magnitude of the object. This will lead him to pray, that he may be directed to the most scriptural, suitable, fervent, and affectionate way of addressing them; and, as the apostles *so* spake, that a multitude believed, so will he pray that *he may speak, and his meditations* will be directed to search out what may, with the divine blessing, strike the attention, enlighten the understanding, arrest the conscience, and awaken the affections; and, should he be, in some measure, blessed in his work, he still finds it increasing on his hands; he is surrounded with immortal beings passing with rapidity to the world unseen, in all the awful circumstances of guilt and ignorance, and in crowds which outstrip his calculation, and oppress his spirits.

The instruction and confirmation of believers must also be regarded; the trembling sinner encouraged to forsake sin, and hope in divine mercy; his objections must be obviated, his fears allayed; the forward and confident must be warned and checked; the gospel must be fully laid open, and illustrated; the milk presented to the young, that they may grow thereby; and the strong meat to those of mature age, who have their senses exercised. To this end, the Christian minister must be continually making acquisitions of scriptural knowledge; for, however well prepared he may have been, by a good education, his acquirements will, if not exercised, be lost, or rust and become useless. Hence faint and obscure, instead of striking and luminous, representations of divine truth will be given, in the exercise of his public ministry, and the people be famished, instead of being fed. The watching over and care of the flock, and visiting the sick, is another part of his office, which cannot be neglected without great danger and disadvantage.

The time is happily past when Christian ministers thought their exertions were to be limited to

their respective churches. *Union* has been found to be strength, and this united strength of the different sections of the church is now marshalled, and has commenced a glorious aggression on the empire of the prince of darkness; aided by the invincible power of the Spirit of the Lord, the attack will certainly, sooner or later, be successful. Who would not rejoice to be foremost in so glorious a cause? Who would not think it an honour only to provide the means and supplies by which this conquest is to be effected? This is what ministers are now called to do; it is the call of their Lord, and must be regarded.

It is much to be regretted, that imperious necessity compels many Christian ministers to engage in secular pursuits, that they may comply with the great requisition of justice, to provide things honest in the sight of all men. But, while these cases are to be lamented, they must be endured, for the sake of the good, which no other means are found of doing among poor and destitute churches, rather than pleaded as precedents of what ought to be the state of things. They form exceptions to the rule; they are lesser evils chosen in preference to greater; and it is manifest, if the view we have taken of the nature of the ministerial work be correct, that it cannot, in connexion with secular engagements, be *fulfilled*, but must, to a great degree, be neglected.

Some mechanical employments are, indeed, of such a nature, as in measure to allow the mind to be exercised in spiritual things; perhaps the apostle Paul, while occupied in tent-making, might both *meditate* and converse on divine *subjects; but* it is not to be expected that ministers can be engaged constantly with labour and travail, night and day, as he at times was; no power of mind or vigour of body could long bear up against it; and, as miraculous gifts have ceased, the stores of a person's mind, so engaged, must of necessity be limited to be of use only to the most uninstructed classes of the community.

Commercial pursuits are still more unfavourable, as they engross the powers both of body and mind; they assail and enslave the affections, and bring those engaged in them so much into contact with the world, as greatly to endanger calling into exercise some of the worst principles of our nature.

The education of youth is an employment more nearly allied to the nature of the Christian ministry, which partakes much of giving instruction, but, as it requires great *patience*, is very trying to the temper, and, to do justice in it, demands an undivided attention, it is to be feared, that, with ministers who are thus engaged, that object which is primary in its importance, becomes secondary in the attention which it receives; for *both* cannot be cultivated as they ought.

If these pursuits, which may be called lawful, are thus injurious, what must we pronounce concerning those which are uncalled for by any plea of justice or necessity; and it is these which this paper is chiefly intended to expose and condemn.

To read critiques of plays, romances, novels, and works on science or political economy, written by ministers, and unconnected with any moral or religious purpose, is truly lamentable, and can leave but one conviction on the minds of those who piously

reflect, on the state and character of their authors. Happily, among dissenting ministers, such instances are rare, if they exist at all; but there are evils of a nature almost as much to be deplored, in some of them engaging in the public measures of the town where they reside; or interesting themselves in the election of members of parliament; or interfering in the temporal disputes of their flock, not merely as peace-makers, but by taking a side; or in engaging in pursuits merely literary; all of which may be good in themselves, but are not the good thing that is committed to them to keep, through the Holy Ghost, while, by consuming their invaluable time, they prevent them from keeping and improving their spiritual gifts.

The first injury, as the consequence of such engagements, is the loss of spirituality of mind, the flower and crowning grace of a minister. A celestial atmosphere should always surround him, that, while he exhorts others to set their affections on things above, it may be manifest that his own are not set on things on the earth.

The next evil is, the decline of his zeal for the cause of Christ, in consequence of divided attention and affections. All greatness, all true excellence, requires the whole mind. If to aim at excellence in meaner pursuits be laudable; if whatever is worth doing at all, is worth doing well; and if to do this, require the relinquishment of other objects, it must be more requisite in a Christian minister. The mechanic spends seven years in persevering to learn to make an article of utility, or of ornament, with excellence. The student of law gives up every other branch of knowledge, that he may be competent to conduct the civil interests of men. The soldier enters with enthusiasm into the profession of arms, in hope that, as a general, he may one day lead his army on to victory. The painter, the sculptor, aims at excellence, by zealous perseverance in a single pursuit; and it is presumption in a minister to expect success, if his heart be not devoted to that object, and if the work of the Lord be slurred over in a hasty and slovenly manner.

Another evil effect of such aberrations is, a loss of weight of character and influence. Science and learning are the handmaids of religion; and, however desirable it may be for ministers to possess them, as such, if they forsake religion to attend to the advancement of science and learning, instead of elevating these objects, they degrade themselves. The pulpit can never bow to the lecture table, but the minister must descend to occupy it; and it is pitiable to see the advocate of a religion of heavenly origin, forsake her, to attempt to exalt her handmaids to her throne. I would not appeal to pride, but it is manifest that much of a Christian minister's usefulness depends on the dignity, consistency, and devotion, of his character.

The last evil is the positive injury such conduct may occasion. However lawful, such things are very inexpedient; and, if we violate the precept of the apostle, "Abstain from all appearance of evil," it will not be with impunity; some occasion will be given to those who seek occasion. It is necessary to walk in wisdom towards them that are without; but he who interferes with the affairs of government, will be suspected; he who inter-

meddles with local interests of towns or parishes, will have enemies, will be engaged in broils, and will be evil spoken of; and thus his usefulness will be prevented, and perhaps his heart wounded with many sorrows. He who forsakes religion for science, will either incur the censure of the pious, for such a waste of time and perversion of talent, or will, on account of the superficial nature of his attainments, incur, by his ignorance, the pity of the profound, and, by his vanity, their contempt.

O ye servants of the most high God! ye messengers of the churches and glory of Christ! remember your responsibility; be ye clean, that bear the vessels of the Lord; watch in all things, do the work of evangelists, make full proof of your ministry.

B. W.

ON CHRISTIANS
Abstaining from Evil.

We do not hesitate to censure the man, who tries how near he may approach to danger with safety; or, who would venture to go unarmed in the midst of his enemies. Should he, in such circumstances, receive any injury; however much we might be inclined to pity his misfortune, we could not but consider it as the desert of his temerity. If such conduct in the affairs of life be justly considered folly, how much greater folly must it be in the concerns of religion? Yet, there are many Christians, who come so near to the vanities and allurements of the world, and expose themselves so much to the temptations of their adversary, that we only wonder they are not hurried into the dissipation of the one, or overcome by the power of the other. Such carelessness and indifference should be dreaded, because it often terminates in being drawn from the ways of holiness, or falling into a sin which may cause bitterness, confusion, and sorrow, to the end of life.

There is an evil, than which few things are more incompatible with fervent piety, more injurious to a devotional frame, or more detrimental to growth in grace; it is, that love of this world, which leads a man to consider what temporal gratifications he must give up, and what he may retain, to be a Christian; which induces him to weigh with the utmost exactness what is, and what is not, absolutely necessary to be done to keep up his profession, and which causes him to seek for the possession of just sufficient religion to take him to heaven. There are perhaps but few, who would acknowledge, or believe, that they ever made such a calculation; but how many are there who virtually do it, or who (shall I say?) less wise, instead of determining the point beforehand, give up so much of religion as they *think* is safe; but leave the certainty of their conclusion to be known by the result. There are too many, who are contented to be within the pale of the church, forgetting that all who have eat and drank with the disciples on earth will not be acknowledged by Jesus in another world. (Luke xiii. 25.) Those who endeavour thus to live, (provided they were safe,) who continue with a heart divided between the love of heaven, and the love of pleasure, will be destitute of comfort; being deprived of the joys which the gospel afford, yet unable to obtain the

temporary happiness which the world may hold out.

The primitive disciples surrendered themselves to GOD, and gave up all things for Christ's sake. When they embraced religion, they renounced the world: when made alive to Jesus, they died to sin; and it was on this account they were so happy. There have been, and still are, many who, in this, have followed their example, and partaken of their reward: and it only remains for *us* to walk by the same rule, and mind the same things, in order that *we* may feel the same comfort and safety for ourselves, and manifest the same consistency and holiness for the good of others.

They not only departed from what was confessedly sinful, but they abstained from all appearance of evil. One reason for this is, that the difference between that which is only apparently, and that which is actually wrong, is sometimes so small that it is difficult to discern it; and there is such a tendency in the human mind to deceive itself, to throw a false colouring over the objects in which it is interested, and to produce so many plausible reasons to prove that to be right, which it wishes to be so; that, if we do not in most instances reject that which, at first to ourselves, and still to others, appears to be evil, we shall often find that our desires have warped our judgment, and a deceived heart has turned us aside. Another reason is, that though we may be able to discriminate at all times between real and seeming evil, all Christians cannot. To the weak, our conduct may become a stumbling block; to the froward, an encouragement to do *what his conscience tells him* to be wrong; and, "through our knowledge, shall our brother perish for whom Christ died?" Further. The world cannot make the distinction that we do; and if they could, they are too ready to stigmatize religion, and reproach its professors to do it. It becomes us then so to walk, that whereas they speak against us as evil doers, they may be ashamed that falsely accuse our good conversation. How many have injured the inquirers after truth, and "caused the enemy to blaspheme," by their love of dress and gaiety? how many have been unable to distinguish between what is lawful and what is unlawful by their love of amusement?

What Christian, who is not under some delusion, who has known and enjoyed the pleasures of religion, and felt the influence of the Spirit, can say that they have discovered no evil in *dancing?* that it is quite consistent with their profession; in nothing injuring the communications of the Spirit; nowise detrimental to their peace of mind; and in no degree unfitting them for the exercise of devout meditation, fervent prayer, and the serious and attentive examination of their hearts? But, if they think it lawful, other Christians regard it as an evil: the world by it ridicules religion, and asks where are its incomparable joys? are they withheld that ye seek them here? or rather, they conclude that religion is a delusion; satisfying only the moping and the melancholy. Can any Christian, who loves his Bible, say that there is no evil in reading the trifling and irreligious publications which issue from the press, because they are able to reject all error which they may contain? still does it not

produce a distaste for more profitable and serious books? and, though it seem not so to you, is it not an evil, or an apparent one in the sight of others? and do not the profane inquire, "If the subject of religion is exhausted?" do not the undecided, forgetting that their knowledge is not so matured, follow your example to their own injury? That professor, who sees no unlawfulness in dancing, novel-reading, or love of dress, has much to fear that passion has darkened his mind, and inclination clouded his understanding; and, however strenuous he is for the lawfulness of them, if he consider their effect upon him, in diminishing his religious comfort, and quenching the Holy Spirit, he will see the necessity of avoiding them, if he would be a Christian indeed.

There are many things lawful which are not convenient, as the apostle expresses it: that is, there are many things not forbid, which should, nevertheless, be denied. Although there is in the gospel sufficient to restrain the vicious, and curb the licentious; although there is enough to perfect the man of God, and thoroughly furnish him to all good works; yet there is not every individual thing which the Christian must embrace or reject minutely pointed out. It is evident this could not be done without the character, disposition, and circumstance of every one were distinctly considered. But there is no uncertainty about what must be done; the Spirit, which is given to us, enables us to discern the good and evil; experience soon shows our easily besetting sin, and the weight which retards our progress; and we may soon find out among things lawful, what will be injurious to our souls. How much to the peace and happiness of the believer it would be, if he would, by the assistance of God, remove the obstacle as soon as he perceived it, and, in faith, would forego every thing which clogged his devotions as soon as he knew what it was.

We should also remember, that however innocent any thing may be in itself, when used aright, the excess of it makes it an evil. All things are lawful, yet I will not be brought under the power of any. Whatever has an undue proportion of our affections, or draws us from God, must be denied, if we would possess the enjoyments of religion. The various affections of the heart, the inclinations, desires, and propensities of our nature, must be regulated; moderation in all things must be acquired—we must "keep under our body, and bring it into subjection," ere we experience that steady peace, and that unspeakable joy, which the gospel describes. Self-denial, separation from the world, and abstinence from all evil, are requisite to render us so eminent in religion as were the primitive Christians. They had no means of attaining to that exalted degree of holiness, which we have not. Our faith is the same, we contend for the same doctrines; why, then, are not our piety and comfort the same, but because we are deficient in striving against sin? but, because opposing the carnality of our minds, the dominion of our passions, and the gratification of our appetites, are less constant and strenuous, and enter less into any part of our religion.

To close these remarks. "To be what a Christian should be, we must not only abstain from evil, but endeavour to abhor only

what will edify us." It is possible for us to have religion so predominate, "that whether we eat or drink, or whatever we do, we should do all to the glory of God." Our business, our recreation, and our duties, may all subserve our religion. Let us not ask who is sufficient for these things? Our sufficiency is of God. Faith removes all difficulties, and the Spirit enables us to do all things. Only let us resolve not to love pleasure more than religion—only let us seek a heart undivided between God and Mammon—only let us give ourselves wholly to the Lord—let us watch and pray—let us believe in him who is able to perfect us in every good thing, and we shall find all things possible to him that believeth.

A.

L. March 8th, 1824.

On the Primary and Figurative Use of Words, in Relation to the Ordinance of Baptism.

It is impossible for any learned Pædobaptist to deny, that the word Βαπτιζω means to immerse —or, in other words, to cover with water, when water is the thing predicated of the subject. All the evidence, both of classic and scriptural literature, would prove such a denial to be untrue. The only way in which it is attempted to maintain that it may mean to sprinkle, is by adducing passages in which the term is used in an allusive, figurative, or secondary manner; and from these allusions, or figures, an effort is made to obtain the primary meaning of a plain word in a positive command; rather than by obtaining a knowledge of the primary meaning of the word, to *interpret its allusive and figurative* modes of expression. Thus, because the extraordinary operations of the Holy Spirit, descending on the apostles on the day of Pentecost, are called the Baptism of the Holy Ghost; and Nebuchadnezzar is said to have been baptized with the dew of heaven —it is inferred, that a few drops of water sprinkled on the forehead of a candidate for this ordinance, is baptising him. Had our esteemed friends, instead of explaining the primary meaning of the lawgiver, from these figurative ways, in which the word is used, have interpreted the figurative mode by the primary, all would have been plain and easy. Nebuchadnezzar was baptized in the dew of heaven, because he was as wet as though he were immersed in it; the apostles were baptized in the effusion of the Holy Spirit, because they were as much filled and surrounded by it, as though they were immersed in it: all this is intelligible; but to say Nebuchadnezzar was entirely soaked by the dew in which he was enveloped, and the apostles were entirely covered with the Holy Spirit that descended upon them from above; and, therefore, a few drops of water sprinkled on the forehead of an individual is baptizing him, is a most preposterous and illogical way of using terms; and were it generally resorted to, would leave no stability in language; no fixed principles on which we could reason, in order to obtain the meaning of any statute, or ordinance, in the world.

By this method of explaining the primary meaning of words by their figurative and allusive expression, it would be easy to shew that all stability in language will give way. Let us try it on one or two common expressions. The

word SWIM, or SWIMMING. Every one knows that to swim means to be in part, at least, surrounded with water, and being upborne by its power to make our way through the flood or stream. This, or something near akin to this, is its primary meaning. If a person were required by his physician, or superior, daily to use the exercise of swimming, so would he understand it. This would be what is required. Nor could he be literally said to swim, unless in a similar way to this. David, however, says, Psalm vi. 6, "All the night make I my bed to *swim*; I water my couch with my tears." This is an allusive or figurative method of using the word, and interpreted by its primary meaning all is easy. David's sorrows were very great; tears fell from him during the night in plentiful effusions. But, suppose one who had received the command daily, to exercise himself in swimming, were to interpret the literal meaning by the figurative, and merely shed a few tears, or to throw a few drops of water over himself—and when interrogated by his physician, or superior, whether he had complied with the command, should reply in the affirmative—and explaining the way in which he had done it, should bring this quotation to justify himself,—how would his reply be received? Would it not excite pity, ridicule, or contempt, rather than approbation? yet in what would this method of reasoning differ from that of those who substitute sprinkling for immersion?

The word DROWN, in its primary acceptation, evidently means to produce death, by suffocating the body in a fluid. *Now, if drowning* were a capital *punishment* in this country, and *executioner* of the laws were to receive a commission to drown a criminal; he would naturally suppose he was to put him to death by immersing him in water, and continuing him there till life departed from him. But this word, though so plain in its primary sense, is capable of a figurative application. It is applied to the sorrows of the mind. Dr. Watts, in one of his hymns, says, "I am drown'd in griefs." This is by no means an uncommon way of using the term; and if interpreted in a proper way, there is no danger of mistaking it. By reasoning from the primary to the figurative, or secondary way of using it, we suppose, that to be drowned in grief, means to be oppressed and weighed down by it. But, suppose the executioner were to reason from this allusive, or figurative way of employing the word, and merely to excite a considerable degree of grief in the mind of the criminal—or to throw water upon him, so as completely to soak his clothes—like as we talk of being drowned in a shower of rain—would he have complied with the intention of the judge who pronounced the sentence? Yet is not this similar to the method by which the language of the lawgiver of the Christian church is interpreted in reference to the ordinance of Baptism?

I much question if the command to baptize had been issued by Christ in our vernacular tongue, and he had used the term dip, and bade his ministers "Go and teach all nations, dipping them in the name of the Father, and of the Son, and of the Holy Ghost;" whether, by searching in different authors for figurative, and allusive, and elliptical methods of using the word, we might not introduce sprinkling as the proper way of performing in it. Thus

we speak of dipping a pen in ink, whereby the tip of it is wetted by the fluid; of a tongue dipped in gall, when no direct immersion takes place; of the style of an author being full of colours dipped in heaven, when it is only bestrewed with rich and luxuriant imagery; and, therefore, since it is used in an allusive, elliptical, and figurative way, in which no total immersion of the subject takes place; the least possible application of water to a Christian candidate might be considered as dipping him, according to the mandate of the Lord of the Church, the King of Zion.

The instances which have been adduced, in order to prove that the word βαπτιζω does not mean to immerse, are far less decisive than any of the modes of expression to which reference has been made. As far as I have seen quotations, which have been adduced of the use of the word, by Pædobaptist writers of great learning and judgment, all these specimens suppose that the thing, or that part of the thing which is said to be baptized, is totally covered with the fluid in question; and the true controversy is, whether the thing or person said to be baptized, be put into the fluid, or the fluid applied to the thing itself. Now, as the principal idea of baptizing is a covering the person with water, I should esteem it an immaterial point, provided the covering be complete, in what way it was applied to the subject—whether he went into it, or whether it came to him; but, as going into the water is most primitive, and less troublesome than applying water in any other manner all over the candidate, we act in this way. But I do ask—and I fearlessly ask—whether, after all our Pædobaptist brethren say, do they completely cover the bodies of those to whom they administer the rite with water? The answer of every spectator will be —No.

I would only add, that it is a rule of Christian casuistry, that in all disputed points, respecting a duty, when there are two ways of performing it; in which one is by all allowed to be correct, and the other dubious, that the safe way is to resort to that mode which is universally deemed right, rather than to that which is supported by feeble evidence. Now, as all allow, that βαπτιζω does mean to immerse, while it is doubtful whether it can be fulfilled by a partial sprinkling; is it "not the part of loyalty to the King of Zion, to attend to it in that way, which is certainly right, rather than in that which may be wrong?"

E. D.

Miscellanea.

Address from the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers of the Three Denominations.

"WHEN a minister of the gospel, who has *devoted a long and laborious life, with acceptance and usefulness, for the promotion of the* cause of religion, is removed by death, his name should be had in grateful remembrance, and his widow and children should inherit a portion of that affectionate esteem which, in his life time, he enjoyed.

"This was the feeling entertained by our pious Non-conformist forefathers nearly a century ago; and,

in order to give it full effect, and carry it out into lively and continued operation, they laid the foundation of this charity, which was instituted in the year 1733, for the relief of the families of such ministers of the Presbyterian, Independent, and Baptist Denominations, as, at the time of their death, stood accepted and approved by the body of ministers of their own Denomination, and who died so poor as not to leave their widows and children a sufficient subsistence.

"At the first, the annual sum given to the English widows was only five pounds, and to the Welsh widows three pounds each; but from the liberality with which the Society was supported, the Managers had the pleasure of increasing the Exhibitions, from time to time, until the year 1811, when they distributed fifteen pounds to the English, and eleven pounds to the Welsh widows. They have since, though with great reluctance, been obliged to reduce them to fourteen and ten pounds respectively.

"The Managers meet on the first Tuesday in every month, from the month of October to the month of May, both inclusive, to receive, and examine, and relieve such cases as shall be presented to them from the widows of either of the Three Denominations; and such is the spirit of harmony which has prevailed, that they are not aware of any instance in which a preference has been given to one Denomination over the other.

"Besides these annual donations, in urgent cases, the Managers frequently make a grant of ten pounds to apprentice out an orphan child of a deceased minister, by which means the immediate object is provided for, and the necessitous widow relived from the expense of its maintenance.

"The number of recipients at present upon the books, is two hundred and twelve; and to discharge the exhibitions for the present year would require the sum of £2750; *whereas the* annual income upon *which the* Managers can with *certainty calculate*, does not exceed *the sum of* £2000, or thereabouts, *leaving* a deficiency of £750.

"The subscribers have been therefore reduced to a dilemma, either point of which has been pregnant with difficulty.

"To curtail the annual exhibitions which the poor widows were accustomed to receive, and to which they were probably looking at the end of the year for discharging the little debts they had necessarily contracted in the course of it, was distressing in the extreme; but to proceed in granting exhibitions so much beyond the income of the charity, appeared not only unjust, but highly imprudent, and a course which, if persisted in without a reinforcement of its funds, would, in a very short period, annihilate the Society.

"As the lesser evil, it has been concluded, to vote the accustomed exhibitions for the present year, and to make an urgent appeal to the body of Dissenters at large, for their benevolent aid, relying, (in humble dependence upon Divine Providence,) that they will afford seasonable and adequate assistance.

"It has, at the same time, been thought expedient, in order to prevent the widows relying with too much confidence upon a continuance of the same supply, to accompany the exhibition with a communication, that, unless an immediate and very considerable increase should be made to the income of the Society, a reduction must take place in the future exhibitions.

"The subscribers have also felt it their duty (though they have done it with great regret) to adopt the following Resolution, viz. 'That so long as the exhibitions to the widows already admitted upon their list of recipients, shall exceed the income of the Institution, the Managers cannot, with any propriety, admit *New Cases*.' However painful such a circumstance must necessarily prove, it can only be avoided by a very considerable augmentation of their income, or until the number of the present recipients be reduced.

"The Managers are apprehensive that this Institution is not so extensively known as its excellence and utility deserve; they have, therefore, resolved to make the

ture, design, and present state of as public as possible; which, they st, will prove sufficient to insure success with the religious public, d especially with Protestant Dis-nters.

"It appears to the Managers, that, der existing circumstances, it has come their duty, not only to ap-al to their Dissenting Friends for sistance, but to suggest how such sistance may be afforded; and it as occurred to them, that if their spected brethren in the ministry, and near the metropolis, (and, in-ed, throughout the kingdom at rge, where it could be convenient-done,) would make one public llection in the course of the pre-nt year, such a circumstance ould, without doubt, be produc-ve of incalculable benefit: besides hich, if their respected friends mong the Laity, who are in easy nd they are happy to say that not few are in opulent) circumstances, ould kindly become annual sub-cribers to the Institution, a vast ncrease would, without difficulty, e made to its funds. And, al-hough one guinea per annum seems sum so small as to be scarcely ca-able of effecting any permanent enefit; yet, let it be remembered, nat if every Dissenter, in and near he metropolis, who can afford it, ere to adopt this suggestion, a nd would be raised not only com-etent to meet the exigency, but fficient to place the Society almost eyond the possibility of future dif-culty.

"The Managers are fully aware hat the Divine blessing alone can nsure success; that 'the silver nd the gold are the Lord's,' and the hearts of all are in his hands.' his cause is pre-eminently the ause of God;—concerning this we ave his own gracious declaration, A Father of the fatherless, and a udge of the widows, is God in his oly habitation;' and he has gra-iously condescended to relieve the inds of his dying servants with this ncouraging declaration, 'Leave hy fatherless children, I will pre-erve them *alive, and let thy* widows *rust in me.' Now, if widows* and *phans in general are the subjects his peculiar regard, surely* an In-stitution, which has for its object the relief of the widows and children of his own faithful servants, who have devoted their time and talents, and spent their lives, in promoting his kingdom and glory in the world, and the good of immortal souls, must be highly acceptable in his sight.

"An Institution for such a purpose, the Managers now present to the attention of their Dissenting Brethren, and they anxiously hope, that, under the circumstances stated, they will cheerfully adopt and encourage it.

"To those who profess the religion of Jesus, and enter into the divine and benevolent spirit of its Author, it is presumed the appeal will no sooner be made than allowed. An inspired apostle has said, 'Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction,' as well as, 'to keep ourselves unspotted from the world.'

"It is to persons of such views, and who entertain such high and exalted feelings, that the present appeal is made; and though perhaps it might, without much impropriety, be made generally to all classes of Christians, yet surely, to Protestant Dissenters, it comes with higher and more forcible claims, and to such, it is confidently hoped, it will not come without its due effect."

To the above Appeal the Editors add their most urgent request, that the Pastors and Deacons of our churches would take it into immediate consideration, and resolve on a congregational collection in aid of an Institution, from which the widows of our ministers have received the most kind and benevolent attention.

Subscriptions and other benefactions will be thankfully received by Benjamin Shaw, Esq. Treasurer, Borough; Mr. H. K. Smithers, Secretary, 323, Borough; and Mr. Isaac Hailes, Collector, 29, Budge-row, Watling-street.

QUERY.

Is it *demonstrable* from the word of God, that Christ ever appeared in this world previous to his assumption of human nature; and, if he did, on what occasions? J. B.

Obituary and Recent Deaths.

ELIZABETH KINGSTON.

SEPTEMBER 6, 1823, died, in the 24th year of her age, Elisabeth Kingston, of Middleton Cheney. From a child, she had known something of the sacred scriptures. Many of their important sentiments were deeply impressed upon her mind, and much of the consolation which they are so eminently calculated to afford, was enjoyed by her, even at this early period. For this, under the blessing of God, she was indebted to the pious instructions of her excellent mother, who not only taught her to read the sacred scriptures, but instructed her to learn such catechisms as were calculated to show her their meaning, and impress their importance. She possessed a very tender conscience, which made her shrink from many of the vices into which others ran with youthful eagerness. Instead of spending her leisure hours in the company of the vain and thoughtless, she spent them in retirement, reading the word of God, and such books as were calculated to nourish the growth of that piety, which already discovered appearances the most delightful and promising. It was often her parent's inexpressible joy to see her on her knees before God, when, by her, he was unobserved; and to hear her implore, with great earnestness, that mercy she felt she needed, and which, it is hoped, she obtained. In her attachment to her parents, and in her obedience to their commands, she was an example worthy the regards and imitation of all who knew her.

At what precise time the grace of God first visited her mind, she could not distinctly say; for, among her earliest recollections, were to be found a tenderness of conscience, a striving against the corruptions of her heart, solicitude not to go into the way of temptation, delight in retirement, reading, and meditation, *and great joy in* the company of the *saints, and in* the sanctuary and *service of God.* These sentiments, *as she* advanced into life, became more vigorous and influential. Having walked with God for many years, she now felt it her duty to make a more public avowal of her attachment to Christ, and her obedience to his commands. To attend to this duty was indeed to her a most difficult undertaking, because it would bring her more into public view. Her's had been the retired religion of the heart and the closet, that "pure religion, and undefiled before God and the Father," which consisted, "in visiting the fatherless and widows in their affliction, and in keeping herself unspotted from the world." Though she trembled at the thought of making a public profession of religion, yet her obligations to do so were clearly ascertained, and powerfully felt. In July, 1822, she was baptized, with her dear friend Hannah Simmons, and several others, and sat down at the Lord's Supper. Her connexion with the church of Christ upon earth was of short continuance; but brief as it was, it was long enough to assure us, that in her death we sustained a considerable loss; and also to embalm her memory in the hearts of her Christian friends. Enjoying the cheering influence of hope, and the manifestations of the love of Christ, she felt affectionately concerned for all her dear relatives, and for all who visited her. Entertaining the delightful hope that she should soon be blessed with the presence of God in heaven, she asked the deeply interesting and solemn question, of her mother, and of those who were present, "Shall I meet you there? Mother, shall I meet *you* there? O, *shall* I, mother?" To each of her brothers and sisters she recommended the Bible, as being able to guide them through life, to comfort them in affliction, and to support them in death. To her youngest sister she said, "Betsy, be a better girl; do what you can for your father and mother. Do not be stubborn, but strive to learn all you can, and mind religion while you are young, that it may support you in affliction, and preserve you

from the snares of the world." To her minister she proposed the deeply affecting question, referring to an interview in heaven, "O, Sir, shall I see you there?" She manifested a great deal of anxiety lest she should be deceiving herself; but composed herself by hoping in the mercy of God through Jesus Christ. On Thursday, 1st of August, she became so much worse, that her friends thought it proper to send for her brothers, who resided at some distance from her.

To her brother Joseph she said, "My dear Joseph, how is it that you come *now*?" When she was informed, that the news of her being so very unwell had brought him, she replied, "Oh, my dear Joseph, you are often unwell yourself, but you received a Bible from the Sunday School; did you not? I hope you read that blessed book often, for it is able to make you wise unto salvation. In that book you will learn your duty to God and your fellow-creatures. Search in it as for hid treasure." The Sabbath School in which she was so valuable a teacher, was often much upon her mind. To a dear friend and fellow-teacher, who waited upon her with unwearied kindness, night and day, and whose kind attentions ceased only with her exhausted strength and spirits, and then were repeated as often as these were recruited—to this kind and constant friend she said, "Should my life be spared, I hope I shall not be so backward to converse with the children as I have been; but endeavour to shew them their dangerous state by nature and practice, and lead them to that Saviour who is now precious to me." She wished the children of her class to be reminded of the last solemn conversation she had with them, when she hoped that they would all meet her at the right hand of God. She left some solemn charges to be given to the teachers, that they would be constant and diligent; not to be turned aside by difficulties, nor cast down by discouragements, but to be always abounding in this interesting work of the Lord. On Sabbath evening, *she thought, and so did all her* friends, that she was dying. It was delightful to witness her steady confidence in the mercy of God, through the atonement of Christ, and the calm and sweetly composed state of her mind in the immediate prospect of death. With what delight and satisfaction did she say, "Christ is mine. He is my Prophet, my Priest, my Advocate with the Father, my Friend, my Forerunner. O what a precious Saviour is Christ to me."

Two hours before her death she said, "I am going to sing hallelujah to the Lamb, for ever and ever"

How useful was her life! how peaceful and happy her death! "Mark the perfect man, and behold the upright, for the end of that man is peace." On the following Sabbath a sermon was preached from 1 Cor. vii. 29, (chosen by the deceased,) to a very numerous and deeply-affected auditory.

GEORGE HARDEN,

One of the Monitors of White's Row Sabbath School, Perton.

Was admitted into the Sabbath School in the early part of the year 1816, and was placed under the care and instruction of a teacher, who had at heart the spiritual interests of the rising generation. Ere he had belonged to the school three years, he had committed to memory Dr. Watts's Catechisms, and part of the Assembly's Shorter Catechism. In addition to these, he had also, within the same time, learned a great many Hymns—the Gospels by Matthew and John, the whole of the Acts of the Apostles, afterwards the whole of the Epistle to the Romans, and a part of the Book of Proverbs; for some years he continued to be engaged in similar exercises.

It was hoped and believed, that the many and important truths contained in these books, were not merely impressed upon his memory, but that he understood them—that he felt their importance, and experienced their enlightening and renovating influence.

Steady in his deportment, atten-

tive to the instructions communicated, he uniformly had the affectionate regards of his teacher, and of others to whom he was known. Those who watched over the general interests of the school, and observed the effect of its instructions, perceived with pleasure that the deceased afforded evidence of incipient piety. Some time since, therefore, means were adopted, tending to strengthen his principles—to cherish his religious impressions, and to train him to usefulness.

This evidence was strengthened by what passed during his illness, in which he was frequently visited by his teacher and his minister. He was a lad of few words at all times, and a distressing cough prevented much conversation that might otherwise have taken place at this season, yet what did drop from his lips tended greatly to increase the pleasing hopes of his piety, which had been indulged, and to afford much encouragement to parents, teachers, and ministers, to embrace every opportunity of communicating religious instruction to the youthful mind. "*He acknowledged that his painful affliction was no more than he deserved, for he was a sinner against God.*" It is proper to remark here, that his moral character was most excellent, being obedient to his parents, affectionate to his brother and sister, and very industrious in his daily occupation. His master, to whom he was apprenticed, has given him the highest character; we may, therefore, infer, that he understood that God's law reached not only to outward actions, but to the thoughts and intents of the heart. He testified that "Christ was precious to him," feeling himself to be a sinner; this indicated that he rested his hope of mercy in his mediation. Being asked "if he wished to live, or to die?" he said, "which the Lord thinks best, he was not afraid to die." Behold here his submission to the divine will, and the confidence he placed in God. Upon one occasion, saying to his mother, "Oh mother, what should I do without *you* now!" and *his mother* remarking, "What would you do, if you had not a God to go to?" he replied, "God loves me; come, blessed Lord, and take me to thyself." Upon another occasion, he said to his mother, "that, though he could not talk much, yet he liked to hear his father and his teacher converse about good things." Just before he died he said, "I am in a departing state," and begged that his brother, who was overwhelmed with sorrow, might be removed. His brother approached to take his leave, and said, "I shall never see you any more;" to which the dying child replied "*Perhaps* in heaven, where Christ"—(here his voice failed,) it is supposed he would have said, "Perhaps in heaven, where Christ *is*," but he was unable.—He spoke no more, but, soon after, fell asleep, we trust, in Jesus, aged fifteen years and ten months.

T. C. M.

February, 1824.

THOMAS CHEVALIER, Esq.

Early on Wednesday morning, the 9th ult. Thomas Chevalier, Esq. almost suddenly, departed to the heavenly rest, in the fifty-seventh year of his age. The loss thus sustained by the church and the world is deeply felt and lamented. In his profession, as a surgeon, he was eminent: and in his connexion with the church he was universally esteemed. He stood as honourable member of the church meeting in Keppel-street, London, more than *forty years*, and, nearly *thirteen years* he was held in deserved reputation as one of its Deacons. On Tuesday, the 15th ult. his remains were interred in the family grave in Bunhill-fields, in the presence of a considerable number of relatives and friends, in whose appearance might be discovered the deep impression produced by this painful occurrence: and on the following Lord's-day his funeral sermon was preached from Galatians i. 24.

Review.

On Baptism, chiefly in Reply to the Etymological Positions of the Rev. Greville Ewing, in his "Essay on Baptism;" the polemic Discussions of the Rev. Timothy Dwight, S. T. D. L. L. D. in his Work entitled "Theology;" and the Inferential Reasonings of the Rev. Ralph Wardlaw, D. D. in his "Lectures on the Abrahamic Covenant." By F. A. Cox, A. M. of Hackney. p.p. 157.

The present period is distinguished by a considerable measure of Missionary zeal. Christians, not satisfied with their own edification, or that of the churches to which they belong, have formed societies, and engaged in plans, for the widest possible diffusion of the truth. These societies and plans are of different descriptions. In some of them professors of one denomination are chiefly engaged, favoured with the assistance and prayers of others. In others, Christians of several denominations are united, as in one body, and co-operate, as in a common cause. In this species of concentrated zeal and labour, the Bible Society takes the highest place. And, where the friends of our Lord's can unite their prayers and labours and wealth, without the sacrifice of any principle of conscience, such union and co-operation cannot be too highly valued, nor too ardently cultivated. But, as long as professors of Christianity do differ, on any leading doctrines of Christianity, on any leading ordinances of Christianity, perfect harmony of fellowship, and perfect combination of exertion, cannot be expected. Our Lord's prayer has not yet been fully answered; "May they be perfect in one, as we are one, that the world may believe that thou hast sent me."

Differences in the one Christian family, in the one kingdom of our Lord, are much to be deplored. Offences, both from errors in doctrine, and *from imperfections in life, will come. And such as cause divisions by their errors, or their spirit,* or their sins, are in a serious state. If a Christian consult his own ease only, he will keep at a distance from such; he will hold fast the faith for his own edification, and adhere, in all points of practice, to the one authority of his beloved Lord. But he is bound to seek the welfare of others—and is, therefore, sometimes called on to defend the truth, to impugn error, to rebuke and reprove, with all longsuffering and doctrine. In these circumstances, Mr. Cox has found himself placed. Had he followed the dictates of his own inclination, he would have been among the last to enter the field of controversy with such as he esteems in the church of Christ. His work, on Baptism, will be imputed by none, who knows him, to any desire, on his part, to widen existing differences, to exasperat tempers already warmed, to blow a fire already burning. This work contains a defence of the Baptists against the threefold attack of Mr. Ewing's Etymologies, Dr. Dwight's eloquent, yet superficial, Sermons, and Dr. Wardlaw's laboured and metaphysical Discussions on the Abrahamic Covenant. It is not our wish to enter upon the controversy. Mr. Cox's work is likely to fall into the hands of many Pædobaptists: and, if sound argument, Christian temper, scriptural statement, and genuine well-timed sarcasm, can operate on a candid inquiring mind, this work is likely to produce conviction, repel prejudice, and impart instruction.

Mr. Cox's work first examines Mr. G. Ewing's Greek etymological disquisitions, which, surely, are unworthy of a man who is a real scholar. The meaning of the Greek word "Baptizo," if it be capable of being understood at all, may easily be fixed by a reference to *Lexicographers* — to Greek classics — to Greek Christian fathers — to the Greek church as at present existing —to the scriptures themselves. All these are in favour of immersion, and form a mass of authority not to be shaken. Let one clear instance

of Baptizo, signifying to sprinkle, be produced, from a competent authority, and then the matter will be worthy of altercation. Till then, of what authority is the simple assertion of a Disputant, whose system requires, nay compels, him, to adopt a particular interpretation. It is truly painful to see good and learned men advocate a meaning for which no authority can be produced, and deny that of which the proof is as abundant as can be required.

In his second part, Mr. Cox examines the statements of Dr. Dwight, the American divine. He follows him step by step—and pursues his every winding. The Doctor treads on far more interesting ground than Mr. Ewing. He advocates the right of infants to the ordinance of Baptism; a question deeply involving the nature of the ordinance—the nature of the Christian profession—and the whole frame of a Christian church. If Christ's kingdom be heavenly, if it be composed of regenerated persons, or of such as appear to be so, if all its privileges, laws, and obligations, be referable to converted men, then infants, *as such*, cannot be received into it, nor admitted into its privileges. This is the hinge of the whole argument; and Mr. Cox wisely introduces his volume with a brief Dissertation on this topic, which sets the question for ever at rest. He also follows the Doctor into all the particularities of his argument, and discovers the perfect harmony which may subsist between good logic and good temper, between sound sense and genuine humour.

In the third part, Dr. Wardlaw's view of the Abrahamic Covenant is examined. Dr. Wardlaw deservedly occupies a high place in the esteem of the Christian church. His writings and labours and life have been long devoted to the best of causes. In the Socinian controversy he has vindicated an essential branch of the faith once delivered to the saints, and *obtained for himself a good degree* among the friends of Immanuel. His lectures on the Abrahamic *Covenant* have been published many *years*. When they first appeared, *the known* talents, the sound learning, and the logical acumen of the author, drew to them a large share of the public attention; and elicited answers on the part of the Baptists. But controversy is often short lived. It excites feelings too violent to be lasting, feelings which the servant of the Lord will endeavour to restrain and regulate.

Mr. Cox's reply to Dr. Wardlaw, is rather late. But the subject, independent of Dr. Wardlaw's particular illustrations or arguments, is of moment in itself, and has been considered a strong hold for Paedobaptism, by several of its most able and judicious defenders. Mr. Cox enters fully and minutely into every part of the discussion. If every topic, adventitious to the main point, be lopped away, the sum of the argument, in favour of Infant Baptism, may be stated thus: "Abraham, under the covenant of grace, was commanded to circumcise his children—therefore Christian parents, under the same covenant, are enjoined to baptize their children."—If we model premises as we please, we can establish any conclusion deducible from them. But here let the whole truth be stated, and the fallacy discloses itself at once. Abraham was enjoined to circumcise not his children merely, but his servants, nay his slaves bought with money. This is the original law of circumcision. Is this law applicable to Christian Baptism? Not another word is necessary in fair argument to overthrow the whole hypothesis.

The following passage from the work before us, will form a suitable conclusion to this article.

P. 89. "At the hazard of incurring similar charges, I distinctly reaffirm the same [that to baptize is to dip] and venture to add, that Dr. Campbell had the best reasons for what he stated, and *Three* witnesses to the truth of it, whose testimony no sophistry nor cross-examination can overthrow, *Etymology*, *Use*, and *Antiquity*. Mr. Ewing knows well that *every authority* is against him, and in favour of Dr. Campbell. If Mr. Ewing, or any of his brethren, will produce me a single case, in which it it is shewn that sprinkling is more

properly the radical idea than plunging, I will concede the etymological point at once: and, if he, or any of his brethren, will bring forward one single instance only of infant sprinkling, from the Old or New Testament, or one single command inculcating the practice, I will instantly concede the practical point, and attach myself to the Pædobaptist Denomination. Will Mr. Ewing, or any of his brethren, venture to give me a similar pledge?."

Adult Baptism, and the Salvation of all who die in Infancy, maintained, in Strictures on a Sermon, entitled, "The Right of Infants to Baptism," by the Rev. H. F. Burder, M. A. By Isaiah Birt. Second Edition. 1s. 6d.

We refer our readers to the Review of the first edition of this pamphlet in our Number for January, 1822.

In refuting the grand argument of Mr. Burder, that the infant seed of believers should be baptized, because the seed of Abraham were to be circumcised, Mr. Birt shows,

"That the notion of a privileged order of infants, in relation to the Divine favour, constituted either by natural descent, or the administration of a rite, is as contrary to the genius of the gospel dispensation, and to the express declarations of the New Testament, as it is opposed to the most natural and grateful conclusions drawn from the known perfections and gracious dispensations of our merciful God, which give us the most pleasing confidence that all dying infants, without exception, are saved; that the principles insisted upon by us, in relation to the subjects of baptism, have nothing in them peculiar, distinct, or uncommon, but are the very principles on which all our Christian brethren act on every religious subject except infant baptism; that, in taking our common principles to the baptistery, we neither differ from ourselves, in any respect, nor from them in general,—whilst they, in renouncing at the font our common sentiments, really differ as much from themselves as they do from us; and that it is for the Pædobaptist, not the Baptists, to account for singularity of sentiment, the principles of infant baptism being the solitary exception to the otherwise general and common rule." p. 41.

While we recommend this pamphlet, as containing a reply to Mr. Burder's Sermon, we highly applaud both these gentlemen for the spirit of kindness and urbanity which they uniformly manifest, and sincerely wish that they may, in this particular, be imitated by all future investigators of truth. The tract, also, lately reviewed in this work, upon the same subject, by Mr. Kinghorn, contains a most able discussion of this whole argument; and it appears to us, that no Protestant Dissenter, who pleads for the necessity of spiritual regeneration, as essential to the Christian character, can ever answer the arguments it contains: nor reconcile any objections he may make to the reasoning with the general principles of evangelical religion. Pædobaptists, who are masters of families, to be consistent, must either give up their argument from the rite of circumcision, or compel their unconverted servants to be baptized, *whether* they approve it or not;—but how abhorrent this to the notion of a spiritual house, "built up with "lively stones."

LITERARY INTELLIGENCE.

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A Second Edition of the Village Hymn-Book; a Selection of a large Number of Hymns from various Authors, suited for Village Congregations. By Ingram Cabbin, A. M. Bound in Sheep and lettered at 1s. 4d. each; or in stiff Covers at 1s.

Letters in Rhyme, from a Mother at Home to her Daughter at School. A neat Pocket Volume. Also,

Mr. W. A. Hails, of Newcastle-upon-Tyne, has ready for the Press, Remarks on Volney's Ruins of Empires, to be dedicated, by Permission, to the Right Rev. the Lord Bishop of St. David's. These Remarks, it is hoped, will supply what has long been considered a Desideratum, a regular Reply to the Sophisms of that daring and popular Writer.

Preparing for the Press.

Free Communion Vindicated, being a Reply to the Rev. Joseph Ivimey on that Subject.

Mr. Stennett, of London, is preparing a Memoir of the late Rev. W. Ward, Baptist Missionary at Serampore.

Intelligence, &c.

Protestant Society for the Protection of Religious Liberty.

On Saturday, May 16th, the Thirteenth Anniversary Meeting of the Protestant Society for the Protection of Religious Liberty, was held at the City of London Tavern. The great room was filled at an early hour by a very respectable assemblage of ladies and gentlemen, notwithstanding a heavy fall of rain during the whole of the morning.

At eleven o'clock Lord Holland took the chair, by invitation of the Committee. His Lordship was received with very warm and general applause.

After a powerful address, of three hours, from Mr. John Wilks, the following resolutions were unanimously carried.

1. "That this society, composed of members of the established church, as well as hundreds of congregations of Protestant Dissenters, again express their unabated devotedness to the cause of religious freedom in England, and throughout the world—and again declare, that they esteem the right publicly to worship God according to the conscience, to be a right which the sincere and wise never can concede, and which it is unjust, impolitic, and impious to infringe."

2. "That every new demonstration of the importance and utility of 'The *Protestant* Society for the Protection *of Religious* Liberty,' occasions regret and gratitude; and, that while this meeting annually celebrates the success of the Committee, in exposing or resisting wrongs, they deplore the intolerant spirit whence those wrongs originate, by which such unabating efforts are required. That they now lament the continuance of attempts to assess places of religious worship to the poor; to extort turnpike tolls that have been repealed; to disturb, by offensive riots, religious worship protected by the law; to withhold the rites of interment from the dead; to enforce assessed taxes that are not payable, and to deprive the conscientious poor of all relief."

3. "That this meeting regard the Test and Corporation Acts as laws which no necessity could originally justify, and for which no practical necessity now exists, and as measures producing disgust and grief to pious churchmen, and degrading to millions of Britons, equal to any of their countrymen in cultivated talent, in public virtue, in patriotic zeal, and philanthropic usefulness, and therefore earnestly desire their speedy abrogation: and, that whilst this meeting approve the conduct of their committee, in declining to concur in any application to Parliament during the remainder of the Session, they would invite liberal Episcopalians, and Dissenters of all denominations, and the Wesleyan Methodists, to prepare, by temperate, but firm and simultaneous efforts (as soon

as a new Parliament shall be elected), to obtain their total and long needed repeal."

4. "That this meeting lament the rejection of the Unitarian Marriage Bill, not only as a refusal of just relief, but as an indication of the existence, amongst high authorities, of a potent spirit, hostile to liberal principles—a spirit hopeless to propitiate, and difficult to overcome. But that their regret is mitigated by their perception, that this spirit does not influence persons in such elevated situations as the Right Reverend the Archbishops of Canterbury and York, and the Bishop of London, and the Right Hon. the Earl of Liverpool. and that to those distinguished personages, as well as to the noble Whig supporters of the Bill, this meeting offer, for their more enlightened and more liberal conduct, their public and most cordial thanks."

5. "That this meeting are deeply affected by recent events in the British Colonies, especially such as are connected with the loss of the Missionary, Mr. Smith, all circumstances relating to whom they are anxious to see earnestly and thoroughly investigated; that they are assured of the vast individual, local, and national advantages that have resulted from the disinterested and holy labours of Missionaries in those distant regions; and that, by experience, they are apprehensive that ecclesiastical establishments may discourage those labours, may retard improvement, and may impede the progress of civilization and Christian truth; and that they therefore approve the purpose of the committee to petition Parliament against all needless restrictions on religious worship in the West Indian Isles; and direct their committee to watch, with the greatest caution, every measure by which the interests of Protestant Dissenters, and the cause of religious freedom, may be assailed in any part of the British Empire, now widespreading over so many realms, and so many millions of the human race."

6. "That this meeting desire that some measures be speedily adopted, whereby the baptismal registers of Protestant Dissenters and Methodists shall be rendered as availing as the parochial registers of the Established Church, and whereby the numerous Baptist brethren should have some valid register of births, and be no longer subject to those peculiar oppressions to which they have been so long *and cruelly exposed.*"

7. "*That although this society* have not hitherto opposed grants of public money for the erection of new churches connected with the Established Church; yet, as they are convinced that the vast wealth of that Church supplies resources sufficient for all such purposes, as such buildings are frequently erected without necessity, and converted into means of individual gain; as themselves, at their own charges, erect and uphold all their thousands of religious edifices, and support their ministers, and yet contribute equally with their countrymen to tithes, church-rates, and all the charges of the Established Church; and as Episcopalians would freely erect such edifices, if the privilege of presenting their own ministers was not withheld. This society now specially instruct their committee to oppose any further grants for those purposes, and pledge themselves strenuously to co-operate for the prevention of the increase of burdens which ought not to be imposed."

8. "That the judicious, energetic, and well-directed exertions of the committee for this society, during the past year, merit continued confidence and unabated praise, and that they be requested to form the committee for the ensuing year."

9. "That to Robert Steven, Esq. the meeting present their sincere as well as accumstomed thanks, and that he be requested to continue his efforts for religious freedom, by those useful labours for the improvement of Ireland, which tend to the greatest usefulness, and have been rewarded by great success."

10. "That this meeting cannot adequately express their high estimation of the indefatigable, intelligent, and disinterested labours of Thomas Pellatt, Esq. and John Wilks, Esq. the Honorary Secretaries to this society, and that they be respectfully invited to continue their labours through another year."

11. "That this meeting cannot separate without renewing their warmest assurances of sincere attachment to the Right Honourable Lord Holland, their Noble Chairman, and that they rejoice in another opportunity to declare, that his uniform attachment to civil and religious liberty, and his wise, liberal, and consistent conduct, have obtained, as they have well deserved, their grateful confidence and profound respect."

List of the Committee of the Protestant Society, for 1824.

Rev. J. Brooksbank, W. B. Collyer,

D. D., G. Collison, F. A. Cox, A. M., F. Russell, A. M., A. Fletcher, A. M., Rowland Hill, A. M., T. Jackson, T. Lewis, W. Newman, D. D., W. F. Platt, John Townsend, and Matthew Wilks;

D. Allan, Esq., J. B. Brown, Esq. L. L. D., W. Bateman, Esq., James Emerson, Esq., James Esdaile, Esq., Thomas Hayter, Esq., J. Pritt, Esq., W. Townsend, Esq., T. Wilson, Esq., Matthew Wood, Esq., M. P., T. Wontner, Esq., T. Walker, Esq., James Young, Esq., Robert Steven, Esq., *Treasurer*, Thomas Pellatt, Esq. and John Wilks, Esq. *Honorary Secretaries.*

The Continental Society,

For the Diffusion of Religious Knowledge over the Continent of Europe.

The anniversary sermons of this society, were preached by the Rev. Hugh M'Neile, A.M. Rector of Albury, Surrey, on Tuesday evening, May 11th, in the parish church of St. Clement Danes, Strand; and by the Rev. Ralph Wardlaw, D.D. of Glasgow, on Tuesday evening, May 18th, at Great Queen-street Chapel, Lincoln's-inn-fields.

The Sixth General Meeting was held at the Crown and Anchor Tavern in the Strand, on Wednesday, May 19th. The chair was taken a little after twelve o'clock, by Sir Thomas Baring, Baronet, M. P., the President, when an interesting Report was read by the Secretary, detailing the successful labours of the society in the Netherlands, France, Germany, Switzerland, and Spain. The resolutions were moved and seconded by H. Drummond, Esq., Rev. H. M'Neile, Spencer Perceval, Esq., Rev. Dr. Thorpe, Rev. Dr. Bogue, Wm. Cunninghame, Esq., Rev. W. A. Evanson, Sir C. S. Hunter, Dr. Parker, and Rev. J. Townsend.

The receipts during the past year were £1767 14s. 4d.; and the disbursements, £1935 10s. 4d. The collections at the sermons amounted to £101 3s. 8d., and that at the meeting to £55 15s. 10d., besides donations and subscriptions to the amount of £59 17s.

London Female Penitentiary.

The Seventeenth Annual Meeting of this Institution was held on the *12th of* April, in Stationers' Hall, *Ludgate-hill*; Major-General Neville, *one of the* Vice-Presidents, was in the *chair, (the* recent indisposition of the President, Wm. Wilberforce, Esq. M. P. having precluded his attendance.)—The meeting was addressed by the Rev. J. Julian, D. Ruell, Dr. Winter, J. Hargreaves; the Right Hon. Sir G. H. Rose, M. P., John Poynder, Esq., W. A. Hankey, Esq., Thomas Wilson, Esq., Samuel West, Esq., Joshua Pearson, Esq., and W. Brownlow, Esq.

Since the last Report, there had been 162 applications for admission; of which 127 had been received into the Asylum; 28 had been placed out in service; 22 restored to their friends; 53 withdrawn at their own request, or been dismissed; 2 had left from ill health; and one had married. There were 107 females in the house at the last return.—Among the interesting topics of the Report were the following. That the committee had, during the past year, ascertained that four of the former inmates of the Asylum, who had been placed in respectable situations of service, had begun to lay by money from their wagers, which they had deposited in the Savings Banks of their respective neighbourhoods; and that the amount thus saved, had been found to exceed the sum of £40. A proof, at least, of the formation of habits of industry and economy. Several letters from persons who have taken some of the former inmates into their service, were read; expressive of their good conduct and steady deportment.

A committee of ladies at Hereford have united together, (in the same way as that of Brighton,) to rescue some of the unfortunate females around them; and to place them in a way of escape from their misery.—Not been able to meet the expense of a local establishment, an agreement has been made, by which ten such persons may be received into the institution at Pentonville. A small library has been formed by the ladies' committee, in each of the four wards; to increase which, any books for the edification of the inmates will be gladly received.

Naval & Military Bible Society.

Forty-fourth Anniversary Meeting of the Naval and Military Bible Society, held at the Argyll Rooms, Regent-street, Tuesday, the 11th of May, 1824,

The Earl of Roden in the Chair.

Movers and Seconders of Resolutions, &c.

Admiral Lord Gambier, Lord Bexley,

arl of Rocksavage, Rev. J. ingham; — Major-General jor Phipps, 13th Bengal In- Captain Bazalgette, Royal Rev. Hugh M'Neille, Captain R.N.;—Rev. Henry Binney, from Cape Breton, Rev. John ;—Captain Bell, Royal Artil- R. C. Dillon;—Rev. Joseph Chaplain, H. E. I. Company, E. Gordon, R. N.
and Testaments issued during upwards of 4,200 copies.
year ending
May, 1824..... £2277 7 9

ture..... £2324 7 1

s is a claim upon the society, amounting to £600, which is s than was owing last year.

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11th May, 1824..	100	3	2
is and *new* annual iptions.....	71	12	0
	£171	15	2

Essex Association.

uesday and Wednesday, the 19th of May, 1824, the Asso- of Baptist Churches, in the of Essex, held their Annual at Waltham Abbey. — On , Mr. Sangster, of Dunmow, d, from Phil. i. 27. In the of the same day, the ministers sengers met, to hear the letters several churches, which were ng as to the general state of rches, all of which evinced a ; sense of the importance and y of the outpouring of the Holy of the value of Missionary ex- at home and abroad, and in ng zeal for their extension and ity.

Wednesday morning, at seven , Mr. Haines (the Association at) preached, from Heb. iv. 9; eleven o'clock, Mr. Francis, of ter, preached, from Heb. iii. 2; r. Wilkinson, of Saffron Wal- om Acts iv. 12. After which, ines, the Itinerant, read a Re- his labours, during the last hich was encouraging.

Circular Letter, "On the Con- between Doctrinal, Experi- , and Practical Religion," is *press, and its appearance ex- n a short time.*

Mr. Smith, of Ilford, preached in the evening, from Isai. xlili. 4.

At this Association the following resolution was passed:

"Resolved, — That this meeting most deeply sympathise with the London Missionary Society, and other friends of Missions, in the premature death of the excellent Missionary Smith; and enter their protest against the cruel and unmerited persecution to which he was exposed;—that it regards, with great satisfaction, the firmness and moderation with which they have defended his character and conduct, and the zeal with which they have maintained the liberty, importance, and obligation of Missionary enterprises."

The next Annual Meeting of this Association to be held (Providence permitting,) at Colchester; Messrs. Pilkington, of Raileigh, and Keen, of Waltham Abbey, to preach; in case of failure, Mr. Bain, of Potter-street.

C. T. K.

NEWCASTLE UNDER LYNE, *STAFFORDSHIRE.*

It will, doubtless, gratify the friends of the Redeemer, to hear of the enlargement of his visible kingdom, though in ever so small a degree; under these feelings we have great pleasure in transmitting the following statement.

Through the kindness of our Heavenly Father, a pleasing congregation has been collected, and a church, comprising sixteen members, formed in this town, from a very small beginning —an incidental circumstance.

About two years since, Mr. Thompson was accustomed to take advantage of the occasional visits of ministers at his house, by calling together his family and neighbours, to hear the word of life, in one of the apartments of his own house. This being found highly inconvenient, first suggested to Mr. Thompson the propriety of fitting up a room in his manufactory, for the same purpose. From this humble commencement, and merely temporary design, has originated, under the blessing of God, the present encouraging interest. During the above interval, Mr. Smith (while preparing for the ministry,) became acquainted with Mr. Thompson, who frequently invited him, as well as other ministers, to preach in the room. Mr. Smith has recently acceded to the unanimous wish of the church to become their pastor.

The formation of the church, and the services of the ordination, were solemn and interesting. On Lord's-day, the 9th of May, Isaiah Birt, of Birmingham, (who originally opened the room,) preached a most affecting sermon, from John xvi. last clause of 23d verse. In the afternoon, the friends intending to be formed into church fellowship assembled. Mr. Birt then read Romans xii.; delivered a most affectionate and faithful address—prayed—recognized the union of the members, and concluded, by administering to this infant church the Lord's Supper; several friends from a neighbouring church also communicated: the whole formed a highly delightful opportunity. In the evening Mr. Birt preached from John x. 27, 28.

On Tuesday evening, the 11th, Mr. John Birt, of Manchester, preached from Isaiah lvi. 7.

The ordination services were conducted in the New Methodist Chapel, (which was generously lent for the occasion,) on the 12th. Mr. James Lister, of Liverpool, delivered an introductory discourse, from Acts ii. 47; Mr. John Birt offered up the ordination prayer, and his father gave a most impressive charge, from Luke xii. 43. The remaining services were postponed until the evening, when Mr. Lakelin, of Burslem, commenced with prayer; and Mr. Stevens, of Rochdale, addressed the church, from Phil. ii. 16.

Much happiness was enjoyed on the occasion by those who were engaged in the solemnities of the day: the sphere of labour being extensive, much good is humbly anticipated from this settlement. Mr. Smith has had no inducement, from pecuniary considerations, to cast in his lot with this small infant society; but, it is hoped, through the Divine blessing upon his labours, his spiritual *reward*, in the conversion of souls, will be *great*.

A most eligible piece of land has been purchased, and put in trust; and, it is hoped, through the blessing of God, and the assistance of Christian friends, a chapel may ere long be erected; the present place of worship being half a mile from the town.

T. THOMPSON.

Late Rev. Mr. Smith, of Demarara.

THE case of this persecuted Missionary was brought before the House *of Commons*, by Mr. Brougham, on *Tuesday*, June 1. After having traced *all the* pretended evidence of guilt which was charged upon Mr. Smith, and on which he was found guilty, and sentenced to be hanged, by the Demarara Court Martial, the learned gentleman concluded by moving, "That an humble address be presented to His Majesty, setting forth, that the House having taken into their most serious consideration the proceedings which had taken place on the trial of Mr. John Smith, at Demarara, contemplated, with the most serious alarm, the violation of law and justice which had then been committed; and they did earnestly pray, that His Majesty would be most graciously pleased to give orders for such an impartial and humane administration of the law in that colony, as would secure the rights, not only of the negroes, but of the planters themselves."

In consequence of several interruptions, this motion was not decided until Friday the 11th, when, in a House of more than three hundred members, not one of whom attempted to justify the proceedings of the Court-Martial, one hundred and forty-six concurred in denouncing them as "the violation of law and justice." We rejoice that the blameless conduct of the late Mr. Smith has been thus publicly vindicated by the British Legislature, and that the conduct of his judges has been thus pointedly reprobated. A general conviction prevails, that the reproach cast upon Missionaries, by this unhappy circumstance, has been entirely rolled away. The *Times* paper of June 17, says, "At Barbadoes advices had been received from Demarara of the 26th of April. These supply one remarkable fact, taken in connection with the late proceedings in Parliament, relative to the case of the unfortunate Mr. Smith, the Missionary, which is, that the Rev. Mr. Austin, a clergyman of the Established Church, and Mr. Arrindell, the prisoner's counsel, had had the boldness to circulate letters in the colony itself, after the proceedings had closed, expressing their belief of Mr. Smith's entire innocence."

Test and Corporation Acts.

A PETITION WAS presented to both Houses of Parliament, from the London Dissenters of the Three Denominations, on Thursday, the 17th Ult. praying for the repeal of the above mentioned penal statutes, signed by about 10,000 persons. We copy from the Times Journal an extract from what

reported to have fallen from Mr. m. Smith, member for Norwich, on at occasion. "They complained at, in consequence of differing from e church of England, they were subcted to many civil disabilities. They aintained that they ought not to be aced on the same footing as the oman Catholics, because the latter *knowledged a foreign potentate*, whilst ey acknowledged no power superior that which existed in this country." is is placing the subject of the difrence in political sentiment between e Protestant Dissenters and Roman atholics upon the only just principle: eir political disabilities as Dissenrs in common from the Church of ngland, ought never to have been oken of as constituting a common ause, in regard to the penal statutes gainst Dissenters.

Loan for New Churches.

In the House of Lords, June 17, it stated that Lord Liverpool said, The Bill proposed to apply £500,000 wards the building of churches. *It as*, however, *provided, that a congreation which paid two-thirds of the exense of building a church should be llowed to choose their own ministers.*" his, we hope, will prove favourable evangelical preaching. Lord King is reported to have approved f this plan, though he objected to money being exacted from Roman Catholics and Protestant Dissenters or such a purpose: remarking, that churches ought to be built for them n return." So said the late Rev. Thomas Scott. Such a grant, however, o Dissenters, would, in all probability, ring them under some regulations nfavourable to their religious liberty! We are glad the Protestant Dissenters ave not expressed any opinion against money being voted exclusively for New Churches: it proves that such pecuniary considerations are too trifling to engage their attention, while any measure affecting their liberties, would rouse them to petition from one end of the kingdom to the other. The maxim of SELDEN is inwrought, as it were, in their minds, "Above all liberty."

ORDINATIONS, &c.

A NUMBER of respectable persons residing at TOTTENHAM, and its vicinity, who are attached to the Baptist Denomination, *have long wished to possess a place of worship*; the population being large enough fully to justify such an addition to its existing means of religious improvement.

A building, easily convertible into a small chapel, having presented itself, it has been very neatly fitted up for divine worship, and was opened for that purpose, March 11, 1824.

The Rev. T. Griffin, of London, commenced the services of the day by reading the word of God, and prayer; after which, Dr. Rippon, of London, preached; and the Rev. Mr. Loyd, of Southgate, concluded.

The afternoon services were held in the Wesleyan Chapel, kindly lent for the occasion. The Rev. Mr. Thomas, of Enfield, began, by reading the scripture and prayer; the Rev. Mr. Williams, of London, preached; and the Rev. W. Shenston, of London, concluded.

Assembled again in the evening, when the Rev. T. Rippon engaged in prayer; the Rev. Dr. Newman, of Bow, preached; and the Rev. T. Griffin concluded.

ON Monday, March 29, 1824, the foundation stone of a new Baptist Chapel was laid in the very populous town of BARNSTAPLE, North Devon. In the morning, by seven o'clock, the church met for prayer; at ten in the forenoon we assembled on the ground; commenced by singing; Mr. Pulsford, of Torrington, prayed; Mr. Johns, our minister, delivered a most appropriate address, from Joshua xxiv. 27: closed by singing and prayer, by Mr. Johns. This church arose from the following circumstance. About the year 1814, Mr. and Mrs. Ferres, then members of the Baptist Church at Folkestone, in Kent, were sent by Government to Barnstaple, in the Barrack Department. There were, at that time, not above one or two Baptists in the town, and no preaching, except a minister occasionally came by, and gave them a sermon; Mr. Ferris invited Mr. Harris, (a Baptist minister, who was labouring in some parts of North Devon as an Itinerant,) to preach in Barnstaple, and with great difficulty obtained a room for the purpose. It was impossible that Mr. Harris could regularly supply Barnstaple, consistently with his other engagements; but his lack of service was supplied, by Mr. Ferris instituting prayer-meetings and reading sermons. Circumstanced as they were, they were obliged to move from room to room, but their efforts were blessed, so that, November 19, 1817, a church was formed,

consisting of twelve members. In 1818 we obtained the old Methodist Chapel, at a yearly rent, and opened it for our use, February 22, the same year. This place is very small and inconvenient, being in a back street, and hid from public view; and we met with so many difficulties, that we have been kept in a state of infancy, and retarded our more rapid increase. At the close of the same year, we had to lament the removal of our friend Mr. Ferris, and his wife, who were called away by Government to another situation; several other valuable members we have lost by removals; so that when we have reflected on our present existence as a church, we have seen evidently the hand of an Omnipotent God sustaining us, and helping us hitherto. We have gradually increased in number; some have joined us by baptism, others by letter; so that our present number is twenty-eight, with prospects of some very valuable additions. In October last we purchased the spot of ground where our new place of worship is building, the dimensions of which are 30 feet by 40; with a gallery, vestry, and burying-ground. The estimated expense is about £500, beside the purchase-money, which is £140; towards which we have obtained about £200; and our valued friend, Mr. Ferris, has kindly offered to take our case to the religious public, to solicit subscriptions, and is engaged in the work. The whole premises are regularly vested in the hands of trustees, for the use of the Baptist Denomination for ever, and are the only freehold premises belonging to the Baptists in any of the large towns in *North* Devon.

To the Editor of the Baptist Magazine.

London, June 8, 1824.

SIR,—A paragraph having appeared on the cover of the New Evangelical Magazine of this month, in the address "To Correspondents, and others," reflecting on the Rev. Mr. Ivimey, you will much oblige us by inserting the annexed letter, addressed by us to the Editor of that work, in your valuable and widely circulated publication, for next month; and thus co-operate in rescuing a valuable member of society from unmerited calumny.

We are your obedient servants,

C. PENNY. T. MERRETT.

(COPY.)

London, June 7, 1824.

SIR,—In justice to the Rev. Mr. Ivimey, whom you have so unjustly aspersed in your "Address to Correspondents," in the New Evangelical Magazine for June, we beg to state, that that gentleman had nothing whatever to do with publishing the portrait of himself; nor was he aware of the necessary steps your conduct, in infringing on our private property, compelled us to adopt for its protection. As the subject will be fully investigated in a court of justice, we shall abstain from any further remarks. Trusting, in the mean time, that "the mild, gentle, and forgiving spirit of the gospel," of which you seem to boast, will induce you to insert this explanation in your next publication; and thus, as far as in your power, rescue from unmerited censure the conduct of a meritorious and deserving individual.

We remain, yours, obediently,

C. PENNY. T. MERRETT.

To the Editor of the New Evang. Mag.

Calendar for July.

3. Moon passes Mars I. 24 aft.
5. Earth (as to longitude) between the Sun and Herschel, XI. 45 aft.
10. Occultation of Herschel by the Moon. Invisible here. Next month there will be an occultation of him visible at London.
11. Full Moon IV. 21 morn. The Earth casts its shadow upon $\frac{2}{15}$ of the Moon's diameter. Eclipse begins III. 35½ morn, sets III. 58½, with ¼ of her diameter eclipsed. The Moon will be out of the shadaw IV. 53½.
13. Ceres south O. 8 aft.
15. Sun (as to longitude) between the Earth and Jupiter, VI. 30 morn.
21. Herschel south X. 53 aft. Altitude 15°. 15′.
22. Moon passes Saturn VI. 22 morn.
25. Moon passes Jupiter VII. aft.
26. Sun (as to longitude) between the Earth and Mercury, O. 30 morn.
26. New Moon VII. 9 morn.
26. Moon passes Venus V. 30 morn.
26. Moon passes Mercury VII. 45 morn.
29. Sun (as to longitude) between the Earth and Venus, II. aft.
31. Moon passes Mars XI. 15 aft.

☞ *On account* of the late period in the month, when the public Meetings *were held*, we regret that the proceedings of the Baptist Home Missionary *Society must* be deferred to the next Magazine.

Irish Chronicle.

THE period, in the month of June, at which our Anniversaries are ·ld, makes it impossible, at present, to give our Readers the pro-·edings of the General Meeting of the Irish Society, as we have ·ually done. Not doubting but the Report of the Committee will : heard with gratification by the Meeting, we have made some ·tracts from it, which will, we hope, afford similar feelings of easure to our kind friends in the country, who will be unable to tend on that occasion.

·tracts from the Tenth Annual Report of the Baptist Irish Society.

AFTER stating some difficulties ex-·rienced during the past year, in ·sequence of circulating the scrip-·es, and mentioning instances of op-·sition from some Roman Catholic ·iests which had been made, it is ·id,

"The Committee would not have ·ntioned these painful proofs of the ·stility made to the Holy Scriptures, · persons calling themselves ministers · the Catholic Religion, had it not ·en necessary for the vindication of ·en whose characters have been ma-·gnantly traduced, and to repel the ·arge that the object of the Society ·as *Proselytism*, and not the good of · Irish peasantry. If by Proselytism · intended, attempts to bring persons ·er to their own sect, they indig-·ntly deny the allegation; for, without ·dervaluing their own distinguishing ·ntiments, their only wish has been to ·ake the Irish acquainted with the ·ctrines of the Scriptures, in order ·at they may become genuine Chris-·ans. But, if employing suitable means · making them Bible-Christians be ·lled Proselytism, they admit the ac-·sation to be just;—and, if this is to · vile, they hope the Society will ·come yet more vile :—and that still ·rger accessions will be made to the ·otestants of Ireland by the humble ·bours of the Institution. They have ·t so learned Christ, as to think light-· of the doctrines of the Reformation, ·r of its political influence on the civil ·d *religious liberties of their* native ·ntry; *and they most* ardently pray that the Society may never cease to propagate those scriptural and evangelical sentiments, which were so successfully taught and defended by Cranmer, Latimer, and Knox; as laying the only solid foundation for a sinner's hope in the alone righteousness and forgiving mercy of the Saviour, and not in human merit, or the absolution of the Priest. Surely, those Christians who owe all their scriptural knowledge, and all their liberties to the Reformation from Popery, will never be negligent in using that liberty to impart the knowledge of salvation to enlighten them who sit in darkness, and the shadow of death, and to turn their feet into the way of peace. Never may this, nor any similar Society, relax in its efforts, to make known the light of the glorious gospel of Christ in Ireland, till all its inhabitants are emancipated from that most degrading and dangerous of all slavery—the bondage of the mind."

The Committee, having reported what they designate their Home Proceedings, call the attention of the Meeting to the Progress which the Society is making in Ireland: they say,

"It must be obvious that, as persons by instruction become capable of reading the Scriptures, and as those who could previously read become more interested in their contents, a larger supply of Bibles and Testaments is required. They have accordingly been gratuitously supplied during the past year, through the Readers of the Irish Scriptures, and the Schools, with 500 Bibles, and 2000 Testaments in the Irish and English Languages. Many of the Bibles have been given as rewards

to those Children in the Schools who had distinguished themselves by their good conduct and retentive memories.

"Aware of the influence of example, especially in those who are employed as religious Instructors, the Committee have exercised great caution in selecting suitable persons as Readers of the Scriptures. All the Sabbath Readers are of reputable morals; but the Itinerant Readers and Expounders are men of decided seriousness, and of correct evangelical principles;—'faithful men, able to teach others also.' The Rev. Josias Wilson, of Boyle, speaking of them, says, 'There is good reason to hope that God has mercifully blessed the labours of some of these Readers of his word, to the decided conversion of many of their fellow-countrymen: many have come out from among their profligate and superstitious neighbours, as to any association with them in their wicked practices, or erroneous worship, and yet are permitted to live peaceably among them. There is a far greater number, tho' they have not yet openly seceded from the Romish Church, who have broken the chains of ignorance and slavish fear with which they had been bound, and are now searching the Word of God, that they may for themselves ascertain 'What is Truth!' Mr. Wilson adds, 'O that God would raise up a host of such men, for such seem to be his most useful champions against the armies here, who by attempting to prevent the circulation of the Bible, bid defiance to the Lord God of Israel.' Mr. Wilson further states, 'That he has every reason to believe the Readers have been actively and usefully employed; they have taught many to read the Testament in the Irish language. This, in various instances, has led those who could before have read it in English, but who were careless about it, to read it attentively in the Irish, not only for themselves, but for their neighbours; the number of this description of persons, that have been brought to my knowledge, has greatly increased during the present year.'

"The Rev. Mr. M'Kaag of Ballina says, 'In my district there are seven men employed as Readers of the Scriptures, besides the Inspectors of the Schools, not only on the Lord's day but frequently on the week days. It is to be hoped, nay, there is no doubt that these men are very useful, as they converse with the people, and read the *New Testament* to their neighbours in *the Irish language*. To this office we *appoint none* but real Protestants, and *as far as* we can judge, true believers. Instead of seven, it is desirable we should have seventy; but such men in whom we could place confidence are not easily procured. It is very encouraging to the Committee, to find that several of these are persons, who have been called out of darkness into the marvellous light of the gospel, by the labours of the Society; and who have now, for several years, proved, by their consistent conduct, that they have 'believed in God and are careful to maintain good works.'"

To these statements, The Committee add an Extract of a Letter from the Rev. John West, in which he reviews the operations of the Society for the past year:—"The labours of the Irish Readers of the Scriptures have been blessed of God for much good. Many persons, who were Roman Catholics, who have been convinced of the truth, and I hope really converted by it, now assemble together for praying and reading the Scriptures." There are twenty-six men who are thus usefully employed.

"An Extract from a letter written by Thomas Bushe, the person alluded to as having been turned out of the Roman Catholic Chapel, will be heard with pleasure. It is addressed to the Rev. Wm. Thomas, the Superintendent. After mentioning nine villages, where he had read the Scriptures, he adds, 'Having been requested by you, to attempt assembling a small congregation in my own house on the Lord's day, I went round and invited my neighbours to attend; as there is but one Protestant family in the parish, only seven or eight persons came, and these were all Roman Catholics. Three or four of these indeed were like Nicodemus, and came by night for fear of the Priests. I trust the few who attended found it good and profitable to be present. I am happy to say, many more than these welcome me to their houses to read for them, as they are in general nearly as much attached to me as ever; for all the public denunciations and private stratagems employed, will not prevent the people from hearing me read and explain the Scriptures. The same persons who would not hear me after the Priest turned me out of the chapel, nor even look at, or touch my Irish Testament, are now inviting me to their houses, and earnestly desirous that I would procure for them Bibles and Testaments.'

"In reporting the present state of the Schools, the Committee inform the Society, that, notwithstanding a considerable reduction, in one district, by

on before mentioned, yet, hey are well attended. The de by the children is very ; and the desire expressed that their children may be o the Schools, is stronger former period.

r. Josiah Wilson, of Boyle, have now thirty Schools er perintendence: three of w, and promise well. In enty-seven, (of which eight les,) there are 2,300 pupils, fourth of whom, besides o reading, writing, and and the girls to various edle-work also, are com- Scriptures to memory. A e give good evidence that l word is not only treasured memories, but is written on f their hearts, not with ink, Spirit of the living God. se at present in the Schools, from sixty to one hundred chapters of the New Tes- he pincushions, and other pecially the *new* books, sent les belonging to the Con- a Lion Street, Walworth, as r their Female School, gave a great pleasure; the good uch rewards upon the im- of the children are very

mmittee have received se- s written by clergymen, and of landed property, bearing o the good effects of instruc- he conduct of the children. f these, addressed to the f'Kaag, an Extract is made ort, others will be given in dix:—I have for the last ths very frequently visited l, which is attended chiefly ther's tenants and my own. , the children of eight years pwards, could read pretty all those had committed a of the New Testament to nd seemed to *feel* what they arned. It is most gratifying eral of these little children 's evening, by the light of ood fire, reading aloud to a of their neighbours several f the New Testament;— y of these children could *read*, and consequently could known, were it not for this hus, it is obvious, what very ntage the Schools, under must *insure to the rising*

"The estimation in which the Schools are held by the resident gentry; their respect for the Society, and their confidence in its Agents, may be further judged of, from the circumstance that, during the past year, in Connaught alone, upwards of £120, has been contributed towards the funds of the Society.

"At home, the Society has continued to share in the benevolence, not only of persons of our own, but of other denominations of Christians. The Committee state this latter circumstance, they say with much satisfaction, as affording the best proof that they are not suspected of sectarian views, in conducting the affairs of this Institution."

It is hoped that the money received this year by the Treasurer, will be nearly equal to an increased expenditure: this is mentioned with gratitude to the 'Father of mercies, from whom all good gifts proceed,' and to encourage the friends of the Society to persevere in their attempts to serve the Society.

Extract of a Letter from the Rev. Josiah Wilson, to the Secretaries, dated

Boyle, May 14, 1824.

THE 'Rye School' has not been before publicly noticed. It is succeeding well. There are 132 children on the list, and at the last inspection 92 were present; of which 14 were in the reading class, 50 in the spelling, and 28 in the alphabet.

The 'Harlow School,' which was broken up when the priest burnt some of the Testaments, and threatened to burn those children who belonged to his flock, if they persisted in attending the schools, has been re-established with very pleasing prospects, under the superintendence of a lady, whose husband is rector of the parish.

Most of the females in this country can spin, and all those in our schools are taught knitting as well as needlework; but there is a great want in most of them of *materials* to work upon, and this operates as a discouragement to many of the children, and some are in consequence negligent in attending.

Spinning could not, at present, be introduced into the schools, because of the smallness of the houses, or cabins, in which they are kept; but the employment is increasing among the females of the country generally, by means of the different societies which have been established for their improvement.

Received by the Treasurer, the past Quarter.

	£	s.	d.
Crayford Female Auxiliary Society, by Mrs. Smith, Treasurer	5	5	0
Rugby Female Penny Society, by Rev. C. Fall	3	0	0
Sunday School Children, *Chenies*, per Rev. Mr. West	0	10	0
Lyme School, by Mrs. Flight	2	0	0
Bilderstone, collected by Mr. Osborne	0	16	0
Whitchurch, Salop, Box in Meeting-house	3	7	0
Do. Mrs. Bayley, Sen.	0	10	0
Thomas Key, Esq. Water Fulford	50	0	0
Collected by Rev. Mr. Pritchard at Newbury	17	14	8
A Friend, by Do. for Native Schools	1	0	0
Friends at Derby, by Rev. C. E. Birt	6	10	0
Collected in Maidstone, Folkstone, Margate, St. Peter's, and Broadstairs, per Rev. Richard Davis	27	19	4
Watford Auxiliary Society, per Rev. W. Copley	3	17	6
Chatham Female Irish Society, Mrs. Baldock, Treasurer	15	10	5½
Penny a Week Society, Biggleswade	2	0	0
Sunday School Children, Leighton Buzzard	1	17	6
Baptist Auxiliary Missionary Society, Froome	8	10	0
Collected by Rev. Mr. Hargreaves, on Account of Amount collected at Liverpool	122	6	9
Collected at Oakingham, Hartly Row, Odiham, and Farnham, Surry, by Rev. Mr. Pritchard	21	4	9
Collected at Baccup, Lancaster, Scarborough, Hull, &c. by Rev. Moses Fisher	83	15	6½
Carter-lane (Dr. Rippon's) *School*, by Mrs. Burls	16	4	6
Weekly Subscription, Chesham, Bucks, by Mr. Pope, Junior, Treasurer	6	7	0
The Eagle-street Auxiliary Missionary Society, one-third of its Funds, by George Bagster, Esq. Treasurer	20	0	0
Loughborough Society, by Rev. G. Capes	1	5	0
Camberwell and Peckham *School*, by Mrs. Jackson	8	2	6
Female Auxiliary Society, Dover, by Mrs. Pethebridge	2	10	0
Hackney School Rev. F. A. Cox	8	0	0
Amount collected by Rev. G. Atkinson, in London and other Places	108	17	6
Oswestry Auxiliary Society, per Rev. Mr. Saffery	5	0	0
Savings from the Pocket-money of some young Persons in a Dissenter's Family (to be continued Annually	2	14	0
The Goodman's Fields Auxiliary Society, Prescot-street, by George Morris, Esq. Treasurer	25	0	0
The Kingston Auxiliary Society, by Mr. James Ruff	13	0	0
Collected by a few young Ladies at Bow	5	2	0
Carleon—Penny a Week Society	1	1	0
Mr. Bouville, Bristol	1	1	0
Mr. Edwards, Keynsham	1	1	0
Mr. Pinher, Ditto	1	0	0
Keynsham, Baptist Church, small Subscriptions	3	19	0
Small Subscriptions, Mrs. Davis, Chipstow	2	7	1
Do. per Mrs. Phillips, Bristol	8	18	0
N.B. £5 14s. per Mrs. Phillips will appear in Rev. Mr. Davis's Account of Sums collected in Bristol, &c.			
Sundries, per Rev. Mr. Pengilly, Newcastle	2	1	0
Woolwich School, per Mr. Waite	11	14	0
Braintree Penny a Week Society, per Mrs. Ragsdale	1	11	0
Baptist Irish Society, Carter-lane, Borough, collected by Miss Jane Burls, Mrs. Barber, and Mrs. Marten	20	16	0
A Friend, by Mrs. Thomas, of Islington	2	10	0
Burton-street Auxiliary Society, by M. Pool, Esq.	11	8	2
Sundry Sums, per Rev. Mr. Ivimey	45	3	0
Edinburgh Bible Society, for *Scriptures*	100	0	0
Per Rev. C. Anderson, Miss Parlane, Edinburgh	1	1	0
Miss Watson, Ditto	0	10	0
A Friend by Do. Do.	0	10	0
Rev. P. Tyler, Haddenham, a weekly Collection by Ladies	3	16	3
From Lymington, by Rev. Mr. Millard	14	7	0

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETING.

Aware that our friends throughout e country are desirous of receiving e earliest possible account of the blic services, connected with our nual Meeting, we hasten to present em with the best statement that the ssing avocations of the week, and e unusually contracted limits of ne, will allow.

The open Meeting of the Committee as held, as usual, on Tuesday morn-g, June 22, at the Missionary House Fen-court. The number of friends esent was sixty, and the Meeting oved as pleasant and agreeable as on y former occasion.*

On Wednesday morning, the first of e Annual Sermons was preached at reat Queen-street Chapel, by the v. Christopher Anderson, of Edin-rgh, whose long connexion with, d ardent attachment to, the cause the Society, are well known to many of our readers. The passage selected as the foundation of his discourse, was Matt. vi. 33. *Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you;* and the object he proposed was, by an easy and natural accommodation of the subject, to delineate the principal features of that spirit, in the agents employed in promoting the kingdom of God, or the propagation of his gospel, which is essential to their success. He argued, that the little comparative success attending such efforts, both at home and abroad, was to be traced, not to the absence of miracles, but to moral causes—and, in a great measure, to the influence of such feelings and principles in the agents themselves, as had a direct tendency to render their exertions abortive. He considered the requisite spirit to include—a sense of our personal unworthiness to be employed in the work of God—a deep impression of our collective inability to accomplish any thing whatever—self-abasement, self-denial, and self-annihilation—strong personal attachment among the respective agents—and a spirit of practical wisdom in behaviour, business, and government. After dwelling at length upon these particulars, he adverted more briefly to the advantages resulting from the presence and operation of this Spirit. Under its influence, he remarked, we shall be scrupulously and systematically watchful against a spirit of vanity and parade—we shall be guarded against the spirit of selfishness and monopoly—and delivered from undue anxiety about pecuniary aid. The sermon was enriched throughout by a perpetual series of most appropriate scriptural illustrations, drawn, for the most part, from the conduct of our Lord towards his disciples and others, while laying the foundation of his spiritual kingdom; and though extended to a length

* To prevent disappointment, it is pro- r to state, that this Meeting is intended afford an opportunity for the members of e General and Corresponding Committees m the country to meet their brethren town, make the requisite arrangements r the public services, &c. All *ministers* e requested to attend, but it is obvious at subscribers, and friends in general, nnot be admitted, as in that case no ivate house would be sufficient to re-ive them. The Secretary deems it ne-sary to give this explanation, as he has en informed that several *female* friends d so far misconceived the nature of the eeting, as to have come from a consi-rable distance in the expectation of at-nding it.

somewhat unusual, was listened to, by the numerous and respectable audience, with profound attention.

The hymns were given out by the Rev. James Payne of Ipswich; the scriptures were read by the Rev. Moses Fisher of Liverpool; and prayer was offered by the Rev. Thomas Griffin of Prescot-street, and the Rev. Mr. Gaulter, Wesleyan minister.

In the evening, notwithstanding the very unpropitious state of the weather, a large congregation assembled at Surry Chapel. The Rev. Thomas Shirley of Sevenoaks commenced in prayer, and a very appropriate and instructive discourse was delivered by the Rev. Thomas Morgan of Birmingham, founded on Isa. xl. 9, *O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God.* From which the preacher deduced two general ideas. 1. That the church of God has glad tidings to announce to a perishing world. 2. That it behoves her to give to these tidings the utmost degree of publicity. Under the former head he expatiated on the superior excellence of the gospel, especially as adapted to meet and remove the miseries of man; and under the latter, he remarked that —it was the will of Jesus Christ that the gospel should be preached among all nations—it devolves upon the church to execute this high commission—it is indescribably criminal not to use every exertion for this purpose —and finally, that one of the most efficient modes of performing this duty is in the encouragement and support of Missionary Societies.—The Rev. Richard Elliott of Devizes, at present supplying Surry Chapel, concluded in prayer.

At Eagle-street Meeting, on Thursday morning, Messrs. Le Maire of Norwich, Hawkins of Weymouth, and Saffery of Salisbury, engaged in prayer, and an excellent address was delivered by the Rev. Joseph Kinghorn, from John xv. 4, *Abide in me.*

At the usual hour a numerous and respectable company assembled at the Chapel in Great Queen-street, to hear the Annual Report of the Committee, and to transact the other business of the Society. The 117th Psalm, Dr. Watts, "From all that dwell below *the skies,*" was sung, and the Divine *blessing* was implored on the Society, *and its* proceedings in general, and especially on the present Meeting, by the Rev. J. Hemmings of Kimbolton. The Chair was then taken by Benjamin Shaw, Esq. the Treasurer.

The Chairman began by remarking, that the Society had abundant cause for gratitude, in being permitted to hold another annual meeting, and in the events of the past year, in the support it had received, and the success with which its efforts had been crowned. "But among the various calls for thankfulness, there is one (said Mr. Shaw,) which appears to me deserving of particular notice;—the preservation of our Missionaries, in their various stations, from all oppression, persecution, or material opposition. We cannot but deeply sympathize with another society in the painful feelings occasioned by the tragical end of one of their Missionaries. Yet, amidst all the sorrow excited by that event, we must also rejoice in the effects which it has produced. It has caused a considerable sensation, not only among persons in the middle and lower classes in this country, but even among the higher orders of the community, and in the senate of the land. In that assembly, many of the members have expressed their sentiments in such a manner as to ensure the future establishment and protection of Christian Missionaries, in every country subject to the power of Britain. One of His Majesty's ministers said, in reference to the West India Colonies, that wherever the authority of this country was paramount to that of the Colonial Legislative Assemblies, the public might depend upon it, that religion and its ministers should be protected in those islands. There are persons who object to meetings of this kind, and express doubts of their propriety; but their propriety and utility have been fully established by a circumstance which took place at a public meeting of a society for a kindred purpose. Some time ago a person of high rank accidentally entered a Bible Meeting. *There* first the truths of that Bible impressed his heart; *there* first he became the subject of genuine religion. Now, amidst the allurements of pleasure, and the calls of ambition, and all the temptations incident to worldly eminence, he regards the cause of Christ as entitled to his principal exertions, and nobly stands forward as the advocate of the gospel, regardless of ridicule or opposition. Changes like this are not effected by human power: men are only instruments in

the hand of the Holy Spirit, and God has promised to give the Holy Spirit to them who ask him. Then let us implore a similar blessing on our Meeting to-day."

The Report was then read by the Junior Secretary. It gave an account of the present state of the Society's Missions in various parts of the world, which was heard by the Meeting with the attention and interest which these Reports have never failed to excite.

An account of Receipts and Disbursements was next read by the Chairman, in his capacity of Treasurer. The Subscriptions and Donations for the past year were about £12,500, and there was a balance of £1771 in the hands of the Treasurer.

In moving and seconding the various resolutions, which were all carried unanimously, and which will be given in our next Number, several gentlemen gratified, and we trust we may add, also edified, the Meeting, by their highly interesting addresses.

The *Rev. Christopher Anderson*, of Edinburgh.—The Report contains matter both pleasing and painful, but on the whole I am inclined to think it more encouraging than on most former occasions. The facts detailed in it are highly satisfactory, because they show that the grand object in view has been promoted. Bibles may be sent out, and may arrive at the place of their destination, or they may be translated and printed there; they may also be circulated and read by the heathen natives; but this is not the ultimate point they are designed to reach, that is, the heart: and the Report contains many instances of this object being happily attained. But here is one circumstance not stated in the Report, to which I feel myself called upon to advert;—the interruption which appears to have taken place in the progress of the translations. Interruptions and persecutions are over-ruled to answer important ends in the Christian church. Heresies also must arise in every age; the gospel must meet with opposition. These things are calculated to draw forth peculiar dispositions on the part of the Christian. This our Lord himself foresaw, and provided for, by directing his followers how to act in such circumstances. When I hear a good man praying for himself, for his family, for his friends, for his connexions, for his *country*,—*all this appears natural: but when I hear him, like dying Stephen, praying for his persecutors*; then I see Christianity of the highest order, and adorned with peculiar glory. I have experienced high satisfaction in reading the report of Mr. Smith's trial laid before the House of Commons. It exhibits so much mildness and propriety of conduct that great good may confidently be expected to arise from it. It displays so much excellence of truly Christian character as must give great advantage to future Missionaries, and furnish better opportunities of doing good, especially at Demarara. So the interruption to which I have alluded may be over-ruled for good. It has perhaps been permitted, in order that greater exertions may be made on an appeal to Christian generosity. Of about twenty translations of the whole scriptures begun, five are finished, and only four of the translations of the Old Testament are now going on—eleven translations of the Old Testament are standing still, not for want of ability, or of inclination; but wholly for want of funds. Shall we not feel ourselves roused, as the spirits of Nehemiah and other good men were of old at the interruption of the building of the walls of Jerusalem? Such were their exertions, that when the work was resumed, *it was finished in fifty and two days. And*, the sacred historian says, *when all our enemies heard thereof, and all the heathen that were round about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.* Let us follow their example; let us not only do what duty calls us to do, but do it quickly. Great consequences depend on the manner in which the work may be done, and the time spent in doing it. We cannot expect always to have men of equal experience and critical skill with the venerable Carey, whose precarious state of health is a loud call to activity in this matter, that we may have all the benefit of his services while God is pleased to spare his life.

The West Indies exhibit scenes of peculiar interest. Some time ago I received much information and satisfaction from conversing with a member of one of our churches there. That church consists of about three thousand members, who, though poor slaves, have been made free by the truth: and I was particularly pleased to find that they so well understand pecuniary matters as connected with the obligations of religion. They build their own chapels, support their own

poor, nourish their own sick, bury their own dead; and, on more occasions than one, when one of their members has been advertised for sale, to prevent his removal to a distance, they have purchased him, at an expense of ninety, or from that to one hundred and twenty pounds. Surely many of us might learn a lesson from those poor negroes. I am apprehensive that this subject, of property as connected with religion, is yet but little understood. Every religious system that has been promulgated in the world, has laid some claim to the property of its votaries. Hindooism does, and so does Popery. Judaism did, and so does Christianity. The two latter indeed very differently from all other systems: being of divine origin, they make their claims on right principles; but still they differ from each other. Judaism treated its professors like children, fixing the exact proportion it required: Christianity treats its disciples like men, leaving the proportion to their consciences. Judaism was a local institution, designed to keep up some religion in the world, that it might not be wholly over-run with idolatry; yet its demands on property were large. Christianity is a system for universal propagation, and calls for our exertions to diffuse it through the world. The richest and the poorest among us have alike their property divided into two parts: the first designed for themselves, their families, and their dependents; the second for the benefit of others. Just as the corn which grows out of the earth is partly *seed for the sower*, partly *bread for the eater*. The second portion of our property may be compared to seed corn, which must be sown in order to any increase. Now, giving property for a religious purpose, appears to some people the strangest of all ways of disposing of it; but not more strange than the act of sowing seed would appear to a savage, ignorant of its design. There is one point, however, in which these two things materially differ. The temper of him who sows seed has no influence on the crop; but the benefit to be derived from giving to a religious cause, depends wholly on the state of mind from which the gift proceeds. He who sows sparingly in this way, in proportion to his ability, shall reap also *sparingly*; and that, I believe, even *in this life*. Many a rich Christian *sows sparingly*, and reaps also *sparingly, in* the unhappy state of his mind and feelings. Do not think this too strong. Let us never forget the claims on the second portion of our property, nor the necessity of giving what we give, from right principles. Something will also be thought and said of us after we are dead. How honourable to the memory of Mr. Wesley, who had £40,000 pass through his hands in the course of a year, that he hoarded up nothing for himself, but devoted all to the grand cause in which he was engaged. Let us all be animated with the same spirit as one who desired it to be engraved on his tomb, that, of all the property he had possessed in life, the only part that now remained with him was what he had given away.

Mr. Anderson finished, with a heart-stirring address to pious young men, to devote themselves to this great work, and to fill up some of the vacancies that have taken place among the Missionaries and candidates of this society: — an address which came with peculiar force from one who had first entered on the gospel ministry, with the design of employing himself among the heathen in India; and who had been prevented from executing his purpose only by the decided opinion of medical men, that he could not live many months in that climate.

Alexander Haldane, Esq.—Though incompetent to address the Meeting in a manner worthy of the occasion, I feel myself encouraged by the object for which it is held. That is not to celebrate victories of blood, or political conquests, not to glory in the exaltation of a sect or party, but to record and promote the triumphs of Him who commanded his disciples to go into all the world, preaching the gospel to every creature, and assured them of his presence with them to the end of time. In reviewing the state of Christian Missions throughout the world, I am struck with a circumstance which, I believe, is designed to recal the spirit of love that distinguished the apostolic age. The Divine blessing has descended, not exclusively on any one sect or denomination, but generally on all who have gone forth to spread the knowledge of Christ, and him crucified. The Church Missionary Society in Sierra Leone, the Wealeyan Missionary Society in the West Indies, and the London Missionary Society in the Islands of the South Sea, have succeeded in effecting changes more splendid than poetry has described, and which, a few years ago, not the

est imagination could have con-
ed. Nor is this Society behind the
To say nothing of its labours in
West Indies, when I turn to the
s of India, and the Asiatic Is-
s, I behold it waging a difficult
glorious warfare with idolatry,
erstition, and cruelty, in their
st forms, and carrying the triumphs
he cross where the prince of dark-
has for many ages held his undivi-
sway. The religious and moral state
dia was long disregarded by Bri-
, and no improvement was to be
ected from the characters of Eng-
men who visited and resided in
country. (Here Mr. Haldane
a description of them by the late
Burke.) Now, however, a great
age has taken place, and a change
must be attributed chiefly to the
rtions of this Society. There is
much to agonize the feeling heart;
there is also many a proof of the
ance of civilization, and the pro-
s of Christianity. Many a monu-
t of piety has been raised, which
ld perpetuate the British name,
ur dominion there were subverted,
we were expelled from India to-
rrow. Relax not your efforts,
n, but persevere in the course you
e begun, assured that, through the
ine blessing, your labours shall be
wned with increasing success.
Joseph Butterworth, Esq. M.P.—The
solution which I am about to move
of a melancholy kind; but it is good
metimes to go to the house of mourn-
. While we remember and mourn
er those excellent men who have
oured for the cause of God, we
uld endeavour to imitate their faith
d zeal. When I recollect Mr. Ward,
d think of his excellent sermons,
Christian spirit, his exemplary de-
rtment; then I feel that it is indeed
od to go to the house of mourning.
that many may be excited to fol-
w him in his works of faith and la-
urs of love. I was lately much in-
rested in conversing with a gentle-
an from Persia. There he had met
ith some of the opponents of Henry
artyn; some of the Muftis who had
ntroverted his arguments for the
uth of Christianity, and endeavoured
defend the system of Mahomet.
ey now acknowledged, "Truth was
his side, but sophistry on ours."
ne of them said, "If the spirits of
od men go to a happy abode in a
tter world, he is certainly gone
ere; let us muse on his charac-
in silence." *And silence* en-
sued for several minutes. This, my informant said, evidently appeared to be not an empty compliment, but the tribute of the heart to departed worth. And among those excellent men who have been called to their eternal home, I cannot forbear mentioning the late Charles Grant; a man to whom India is perhaps more indebted than to any other man of his time. He did good without talking about it; he never suffered his seed corn to grow musty, but was always sowing, by night and by day. He contributed to the great change which has taken place in European character in India. How different is it now from what it was in Burke's time! The efforts of Europeans are now very much directed to improve both the civil and moral condition of the natives. And it is no doubt for this purpose that God has committed to us the dominion over that empire; that we may impart to them the blessings of Christianity which we enjoy. Let us consider our high privileges, and the correspondent duties which devolve upon us. Among departed worthies also, I cannot forbear adverting to Mr. Smith, late Missionary at Demerara. The discussion which has taken place on that business will be much to the advantage of the Missionary cause. After a careful examination of all the evidence on the case, I feel myself bound to declare my firm belief, that Mr. Smith, in all his conduct, was not only completely innocent, but highly meritorious. The total absence of all proof of impropriety in word or action, during a residence of six years, notwithstanding his private papers were so shamefully seized and ransacked, puts this beyond all doubt. The result must be favourable to Missions in general. We are labouring in different spheres according to our different denominations; but holding, as we all do, the essential doctrines of Christianity, we cannot consider our minor differences as injurious; they are rather beneficial; exciting us to stimulate each other to greater activity in the work of the Lord. The Committee of this Society have certainly done their duty in sending out so many Missionaries during the past year; but we find from the Report that they have only one Missionary candidate now remaining. The subscriptions also are stated to have been less than in the year preceding. It is in consequence of this, perhaps, that God has not stirred up the hearts of so many young men to offer themselves

for the service now as heretofore. I hope this will rouse all the friends of the Mission to increased exertions, that they will be larger than they have ever yet been, and that under a fresh outpouring of the Spirit many more labourers will go forth to occupy the places of those who are removed to a better world, and to set up the standard of the gospel where it has not yet been displayed. Mr. Butterworth concluded by expressing the great acknowledgments that were due to many distinguished individuals in places of eminence in India, and particularly to the Marquis Wellesley and the Marquis of Hastings, for their protection and liberal encouragement of Christian Missionaries, and the cause of Christianity.

The Rev. *Robert Winter*, D.D.—The present resolution, as the honourable mover has remarked, arises out of painful circumstances. We cannot contemplate the ravages of death among labourers in the gospel without pain. But such events are some of the means of disciplining the heart, and ultimately advancing the cause. The death of Ministers and Missionaries furnishes a striking lecture on the inefficacy of human power, and the necessity of the Divine blessing to effect any real good. It sends us to a throne of grace, to supplicate the great Head of the Church, to raise up and send forth other labourers. The Report that has been read, states most important facts; facts that completely falsify all that has been alleged of the impossibility of converting the natives of India, and especially of affecting the heart of a Bramin. The conversion of a Bramin is not to be regarded as an insulated fact. He has a circle of influence, and his Christianity resembles leaven, which cannot but diffuse itself.—I have always regarded with veneration and delight, the silent and majestic progress of the Baptist Missionary Society, and the great change which has been produced in India by the labours of their Missionaries, especially of Carey, Marshman, and Ward. A few years ago I attended a Meeting of an Auxiliary Society connected with another Institution, in the town of Penzance. An aged and respectable officer was in the Chair; and when he heard a person, just returned from Bengal, state what was *doing by* Missionaries from various *societies, and* all in harmonious *concert, he* exclaimed, with tears in his *eyes,* 'Ah! that reminds me of the days that are past. I was in India fifty years ago. There was little or no Christianity there then. It is certainly true, though it may now appear scarcely credible, that on one occasion, when we wanted to administer an oath, and wished to do it in the manner used in England, not a Bible was to be found for the purpose!' How different are things there now! I conclude with my most ardent desires and prayers, that still greater success may yet attend this Society, and all others engaged in the same grand cause.

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over the earth; and concluded with the wish that our country might not long be so distinguished, but that every country and every island in the world might be as highly favoured with the blessings of the gospel as ourselves.

The Rev. John Birt, of Manchester, on the motion for appointing the next Annual Meeting, said, he felt the inquiry involuntarily arise in his mind, who will then be here? that he could not but recollect the sudden decease of one of the early friends of the Mission, Mr. Hinton of Oxford, just after the last annual meeting; and that the removal of the fathers was a loud call on their children and successors to occupy their places, with fresh activity in the Missionary cause.

The various speeches were heard with attention and satisfaction. The Chairman briefly acknowledged the vote of thanks, and the meeting closed, as usual, with a song of praise.

Contributions received by the Treasurer of the Baptist Missionary Society, from May 20 to June 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
West Middlesex, Missionary Union, by Mr. Hanson	101	14	5
Western District, Auxiliary Society, by Rev. R. Horsey	82	10	0
Perthshire, Missionary Society, by Rev Wm. Orme	30	0	0
Little Allie-street, Auxiliary and Sunday School, by Rev. W. Shenston	22	1	6
Missionary Box, at Mrs. Key's, Wardrobe-place	1	1	0
Ditto, by Mr. E. S. Meyer	0	15	0
Voluntary Contributions from the Children of the Baptist Free School, Fetter-lane, by Mr. Kendrick	8	18	6
Hamburgh and Altona, Mennonite Church, by H. Roosen, Esq.	57	11	6
Bleakney Auxiliary Society, by Mr. Wm. Fox	40	0	0
Camberwell, Female Auxiliary Society, by Miss Gutteridge	31	11	0
Haddenham, Chesnies, &c. by Rev. Peter Tyler	22	12	2
New Mill, Aston Abbotts, &c. by Mr. Amsden	20	1	11
Cheshunt, by Rev. W. Tomlin	12	3	0
Exeter Female Auxiliary Society, by Mr. Mozry	15	4	7
Liverpool, Auxiliary Society, by W. Rushton, Esq.	150	0	0
Manchester, Subscriptions, &c. by Mr. Leese	46	3	10
Bedfordshire, Baptist Association, by Mr. R. Saunders	6	16	11
Wallingford, Collection and Subscriptions, by Rev. Joseph Tyso	34	3	2
Sheffield and Wincobank, Collection, &c. by Mr. Wheatley	46	0	0
Loughborough, Association and Subscriptions, by Rev. George Capes	20	1	5
Trowbridge, Female and Juvenile Society, by Mr. Wearing	17	19	4
Gloucestershire Auxiliary Society, by Mr. R. Winterbotham	24	16	8
Norwich, St. Mary's, Auxiliary Society, &c. by Mr. Cozens	45	5	4
Sundries, by Mr. Kinghorn	6	0	6
Newcastle, New Court Chapel Auxiliary, by Mr. Fenwick	61	14	7
Church-street, Auxiliary Society, by Mr. Pontifex	34	13	0
Woolwich, Auxiliary Society, by Mr. Gardner	19	1	0
Wotton-under-Edge, Sundries, by Rev T. Thomas	5	7	10
Fenny Auxiliary Society, by Rev. J. Wilkinson	1	14	2
Eagle-street Auxiliary Society, by George Baxter, Esq.	20	0	0
Wantage, Collection and Subscriptions, by Rev. J. Jackson	6	11	2
Blaby, (Leicestershire) Penny Society, by Rev. B. Evans	5	0	0
Tunstall, Baptist Church, by Rev. I. Wilson	2	10	0
Bow, Auxiliary Society, by Rev. Dr. Newman	22	7	6
Prince-street Ditto, by George Morris, Esq.	50	0	0
Carter-lane, collected by Mrs. Barber, Mrs. Marten, and Miss Burls	20	16	0
Dover, Female Association, by Mrs. Pethebridge	6	10	0
Nottingham, Collection, Subscriptions, &c. by Mr. Bardsley	140	10	8
Lion-street, Walworth, Female Auxiliary Society, by Mrs. Kitson	60	0	0
Edinburgh, Sundries, by Rev. C. Anderson	120	8	0
Royston, Subscriptions, &c. by Mr. Pendered	14	1	0
Rochdale, Collection and Subscriptions	23	7	8
Barton-street, Auxiliary Society, by Mr. Poole	11	8	8
East lane, Walworth, Female Auxiliary, by Rev. R. Davis	17	11	1

TRANSLATIONS.

Edinburgh Bible Society, by Rev. C. Anderson	200	0	0

SCHOOLS.

Hackney, Society for a Native School, by Mr. Hobson	25	0	0

FEMALE EDUCATION.

Newcastle and Pottery Female School, by Miss Thompson and Miss Wilson	15	0	0
Mrs. Arnold and Friends, *Bankside*	9	14	4
Birmingham, Boys' Sunday School at Cannon-street, by Rev. I. Birt	22	0	0

(Farther Contributions in our next.)

THE

Baptist Magazine.

AUGUST, 1824.

MEMOIR OF THE LATE REV. JOHN PALMER, OF SHREWSBURY.

It is matter of regret to the writer of this Memoir, that it has been so long delayed; but his numerous and increasing engagements, which prevented his attention to the subject at an earlier period, must plead his excuse.

Mr. John Palmer, who, for nearly the last thirty years, was so well known, in the county of Salop, and its vicinity, as an active and successful Baptist minister, was born at Tenbury, in Worcestershire. He was the grandson of Mr. Jeremiah Jordan, who, as well as his grandmother, Mrs. Judith Jordan, were among the most active friends of evangelical religion in their day, in the part of the country in which they resided.

Mr. John Palmer's mother was their youngest daughter, a woman of superior endowments, and, there is reason to believe, of true piety; though her residence, during the greatest part of her life, at Tenbury, in Worcestershire, at that time a town destitute of the means of grace, and at the distance of ten miles, in every direction, from any such means, was very unfavourable to the cultivation of the latter quality. Owing to the failure of her husband in business, not only the care but the support of a numerous family devolved on her; but, by her very extensive and successful practice as a midwife, into which she was very providentially introduced not long after her marriage, by a relation of her husband, a medical man of considerable eminence, she was enabled to bring them up with comfort and honour. But, to the irreparable loss of her children, and to the regret of the country, she died, worn out with labour, in the forty-seventh year of her age, in the month of April, 1788.

Mr. John Palmer, her youngest son, was born at Tenbury, April 4, 1768. About two years before his death he wrote a narrative of his life, in a series of letters, addressed to his cousin, the writer of this account. It is written with the familiarity and freedom which not only friendship, but relationship dictates.

At the age of fourteen, he was put apprentice to a surgeon at Tenbury. About two years after his apprenticeship commenced, he was removed to Ludlow, in compliance with the request of a medical gentleman who resided there; awhile after to Cleobury Mortimer, where a partner of his former master, at Tenbury, resided; then to Droitwich, another town in the neighbourhood; afterwards to Bromsgrove in the same vicinity; and then to Tenbury, his native place, as an assistant to Mr. Cheese, to whom he had

been first apprenticed. All these changes took place before he had completed his twentieth year, and were mercifully ordered, in the course of Divine Providence, as they were more or less connected with the progress of his views and feelings in reference to religion. Here he continued for two or three years, and, after several attempts to procure a situation more agreeable to his wishes, he was, in the year 1792, when nearly twenty-five years of age, very unexpectedly led to Shrewsbury, the place appointed by his heavenly Father, as the situation of his future life and labours.

It is now necessary to look back, and trace, from its origin, that great and good work, of which he was the happy subject, and by which he was fitted for such a degree of activity and usefulness in the church of God.

His religious impressions began early. His own account is as follows. "My pious grandmother came to reside at my father's house for nearly six months. Never did a boy feel a stronger attachment to a grandmother, than my heart felt to her, because I was sure she loved the Lord. After accidentally hearing her at prayer one morning, I took care to wait in my room every following morning, until she was engaged in the same delightful exercise, when I went into her room, and withdrew when she concluded, without her observing me. At last, however, she saw me, and talked with me affectionately; then I begged of her to teach me to pray. Her reply was, 'I cannot teach thee, my dear; do thou go by thyself, and beg of God to teach thee, and he will teach thee.'" This incident, *which must* have happened in *very early life*, (for he does not mention his age when it took place,) appears to have been at the commencement of his concern for his soul; a concern which, amid the vanities of youth, and the changes of subsequent years, never forsook him, but finally ended in his conversion. The Lord, who had designed him for eminent service in his church, brought forth judgment unto victory.

His pious grandmother, to his great regret, removed to Ludlow. He was thus deprived of every thing like religious privileges. There was no dissenting place of worship in the town, no evangelical preaching in the church: his religious impressions, however, continued. He procured and learned Dr. Watts's Hymns for children, read his Bible, and attended at the parish-church; and, to use his own expression, "according to the strictest sect of their religion, he lived a Pharisee." His strictness excited the attention of the other children of the family, by whom, to his no small mortification, he thought himself regarded as next to an idiot. He was much impressed with those words of Solomon: "The fear of the Lord is the beginning of wisdom;" and led to pray earnestly that God would grant him his fear, that he might not be a fool in either the things of this world, or those of the next. In his little Hymn-book he was much impressed with that entitled "Examples of Early Piety," especially that respecting Samuel. He read this history in the Bible, and earnestly desired to be, like him, carried to the temple of God, and employed in the meanest services of the sanctuary. Being informed that the temple had been since destroyed, as a punishment inflicted on the Jews

for crucifying the Lord of Glory, he was greatly distressed, and retired into an apartment in his father's garden, his usual resort for prayer, there prostrated himself on the floor, and mourned that he was not born while God's temple was standing. "Why (he said) was I not taken there and wholly devoted to thee? Why not suffered to wait on some aged servant of thine, like unto Eli? To trim the lamps, to sweep thy courts, to open the doors for thy servants? Full happiness must consist in full employment in thy house; and, as I cannot be so employed, I shall never be happy. I know not that thou hast any people on earth. If thou hast, I know not where to find them. All I see are sinners against thee: I am likely to be as bad as they, and lost at last." In this state of mind, destitute of any means whereby his concern might receive a proper direction, he continued till his sixteenth year. Then, being sent by his master to Ludlow, on a Lord's-day, he attended the ministry of one of Lady Huntingdon's students; and, though he does not appear to have been much impressed or instructed by the discourse, he was greatly moved by the affection of the people; who were but few and despised. "Many (says he,) asked my aunt who I was; and when they knew, prayer for me flowed from their lips, and, I believe, from their hearts. Now I thought I have found the people of God, and, if I cannot be with them, I shall never be happy. I cried and prayed all the way home; and for more than four months after, it was my daily prayer that the Lord would cause my master to remove to Ludlow." His *prayers were then in part* answered. His master was applied to by a surgeon in Ludlow, and parted with his apprentice to accommodate him. Here Mr. Palmer had an opportunity of regularly attending the worship of God, though not without much opposition. "Now (says he,) I appeared to set out in the ways of God, and to run well; but it was in my own strength. I soon met with professors who hated the doctrines of grace, and who put several legal pieces into my hands to read. By their tuition, and the pride of my own heart, I became a decided Arminian. I continued so for more than seven years; sinning and repenting, making resolutions, and breaking them as soon as made. During this period, I was the subject of many awful temptations—to Infidelity—Socinianism, and all manner of evil; but was mercifully preserved from going those lengths in sin openly, that others have gone, and from bringing a reproach on my family, or the people of God. Not to myself, but to God be all the praise."

In his subsequent changes of situation, he continued in much the same state of mind; in some instances falling into backslidings, but mercifully preserved from vice and apostacy; though but little sensible of the grace that preserved him. About his twentieth year he went to reside at Bromsgrove; here, after occasionally attending on several places of worship in the town, he was led to hear Mr. James Butterworth, the Baptist minister. Though, in sentiment, a Baptist, he was, however, for a while, strongly prejudiced against Mr. Butterworth, on account of his Calvinistic sentiments, and, for a while left the town, and returned to Tenbury, his native place.

Here, though in one of the most barren spots, and destitute of a single believer to whom he could open his mind, it pleased God to convince him of the truth of all those doctrines of grace, which were afterwards the constant and delightful theme of his ministry; and to deliver him, as he expresses it, "from sinful and legal bondage." "Now, (continues he,) I rejoiced in God's salvation, and made up my mind to be baptized." He soon afterwards put his resolution in practice, and was baptized by Mr. James Butterworth, "who," he says, "acted the part of a father to me." This was when he was about twenty-four years of age, in the summer of 1792. After a great variety of changes, and painful exercises, it pleased God to bring him to rest on the only foundation, the Lord Jesus Christ, in whom he ever after rejoiced, as his wisdom, righteousness, sanctification, and redemption; and to acquiesce in and admire the sovereignty and efficacy of that grace, by which he had been led to receive to atonement, as also to avow his attachment to his Redeemer, by following him in his despised ordinance of baptism.

Soon after this public profession, he removed to Shrewsbury, and, in the year following, began his labours as a minister. Of his call to that work, and the events that gave rise to his settlement as a minister in that town, we give the following account, principally in his own words:

"The Baptist Church here, which Mr. Thomas, of Leominster, considered the oldest Dissenting interest in the kingdom, *having* kept up their church-state *for 200* years, was, at this time, *without* a pastor, and had been in a state of great confusion for several years. They had obtained supplies from other churches, and continued to do so for rather more than four months after I came to Salop. I regularly attended with them. Several, who had been subscribers, were removed by death, and others had lost so much of their property, by some persons in the town having failed in business, that they were unable to support the cause any longer. Hence the meeting-house was shut up, with a debt upon it of £200, and it was expected it must shortly be sold: the people were scattered, and things wore a most gloomy aspect.

"My heart and mind became so much affected with the state of things, that my spirits were drunk up, and I had no rest night nor day. Still, however, there were four or five, who met once a week for prayer. After getting the names of many, who had formerly belonged to the church, waiting upon them, and conversing with them, some of them were prevailed upon to meet for prayer also. The Lord blessed us, our number increased, and they soon began to request that I would preach to them. But I dared not attempt it. None but God and my own soul knows the painful exercises of mind I had for many weeks. At length I wrote to my pastor, Mr. Butterworth, on the subject. Several letters passed, and I went over to Bromsgrove. At the request of the church I preached three sermons in the meeting-house; two on the Lord's-day, and one on the following evening. Afterwards the church held a meeting for prayer, and informed me that it appeared to them that God had designed me for the work of

the ministry; and that, without one dissenting voice, they called me to preach and baptize."

Mr. Palmer, after this, was warmly solicited to leave Salop, and to remove to Bromsgrove, with a view to assist, and eventually to succeed, Mr. Butterworth, who was then far advanced in years; and who, with great affection, had engaged to resign the income he received from the church. With these solicitations, however, Mr. Palmer could not see it his duty to comply, being fully convinced that Shrewsbury was the place appointed for the exercise of his ministerial labours. It was not, however, without considerable difficulty that he was prevailed upon to enter upon his work there. "The people (says he) urged me, but I was afraid to attempt it. On the first Lord's-day we had only a prayer-meeting; but I was so much entreated by them, and suffered so much in my mind before the next Lord's-day, that I told them, if they would unite to support the cause, and procure supplies, I would give them all the money I could spare; and when they could procure no supply, I would speak to them as well as I could, the Lord enabling me. They acceded to this, and constrained me to go into the pulpit. Never can I forget my feelings and fears. I was with them indeed in much weakness, and many tears, and fears, and temptations. But the Lord afforded help in that time of need. The people would not seek for any other supply; so I continued in my situation to the end of the year, and preached to them once every Lord's-day."

At this time Mr. Palmer was in the employ of Mr. Tudor, a very *respectable medical* gentleman in the town. Mr. Tudor offered him a share in the business, which was very lucrative; but finding it impossible for him "to serve two masters," as he expresses it, and being fully satisfied of his call to the work of the ministry, Mr. Palmer declined the kind offer, and, on the last day of the year 1793, he took leave of the medical profession, and gave himself wholly up to the ministry, relying entirely on the care of Divine Providence for his support. Nor was he disappointed in his expectations; for though his income from the church did not, for the first fifteen years, average more than £66 per annum, not only had he his own wants supplied, but was enabled to entertain many strangers, especially those members of the church who lived at a distance, of whom frequently not less than twenty have been at his house the Saturday preceding the ordinance day. His medical skill also was of considerable use; he prescribed for the poor gratis. He set apart the greater portion of two days in a week for that purpose at home; and, on other days, wherever he travelled, he performed, when necessary, the same benevolent offices. Thus he was enabled to do much good, in alleviating the distresses of the body, and thereby gained many opportunities of directing his patients to Him, who could heal the maladies of the soul—opportunities which he never failed to improve.

It has been already observed, that, when Mr. Palmer commenced his ministerial labours, the church was in a very low and confused state. A number of the members had absented themselves from its communion for several years; and, as a reconciliation became hopeless, they

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were reduced to the necessity, as the last expedient, of dissolving their church-state. This they did, by the advice of the venerable Mr. Joshua Thomas, of Leominster, who, also, assisted in forming into a new church, eight persons whom Mr. Palmer had baptized, and thirteen of the scattered members of the old church; to whom, with Mr. Palmer, he administered the Lord's Supper. Soon after, Mr. Palmer was dismissed from the church at Bromsgrove, in order to his taking the pastoral charge of the newly formed church. To this he had been strongly and warmly solicited; but he had his hesitations. "In a matter of such importance," to use his own words, "I thought caution, consideration, patience, and prayer, should be exercised. We procured other ministers to break bread, and I baptized those who applied to me for it, and who had given satisfaction to the church. The number of members increased to thirty-two. Twice the church and myself observed a day of fasting and prayer for Divine direction, respecting our union as pastor and people; and, I believe, the Lord heard and answered us. We were of one heart and mind; nor was there one dissenting voice among us. I continued to preach to them, and in the towns and villages round, from the autumn of 1793, till the 13th of April, 1796."

On that day he was solemnly set apart to the pastoral office. The amiable Mr. Pearce, of Birmingham, delivered the introductory address. His cousin, Mr. Steadman, then of Broughton, Hants, offered up the ordination prayer, and addressed the pastor, *from* Acts xx. 26, 27, "Wherefore *I take* you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God." Mr. Webster, then of Brosely, addressed the church, from 1 Thess. v. 12, 13, "And we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love, for their work's sake." Mr. Harrison, of Shiffnall, concluded the service in prayer. In the evening Mr. Pearce delivered a very interesting sermon, from 2 Cor. iv. 7, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The day was peculiarly solemn and interesting, and its transactions remembered, with holy pleasure, by all parties concerned in it: the greater part of whom are now removed to the eternal world, and have been now joined by him who had the chief concern in those transactions, in their enjoyments and songs of praise.

After his ordination, one of the first efforts of Mr. Palmer, on behalf of the church, was that of liquidating the debt upon their place of worship; this amounted to nearly £200. As the Committee in London had, at length, admitted their case, he was called thither, for the purpose of collecting. He also availed himself of the opportunity this visit afforded, of walking the hospitals, and attending the lectures of the different professors, not knowing but he might be driven to the necessity of practising as a medical man, in order to procure a livelihood. This occasioned an absence from Shrewsbury of five months. He, however, happily succeeded in his application; and, on his return, the debt was

fully discharged, and the meeting-house was freed from incumbrance. He had also the additional pleasure of finding that his pulpit had been well supplied during his absence, and his church kept in peace.

During his stay in London, he met with great kindness and respect from the ministers and friends of the denomination. His ministry was universally acceptable, and, in a high degree, popular. Two of the most respectable churches then destitute, very earnestly solicited his removal from Salop. Each invitation, notwithstanding the pecuniary advantages it held out, (nearly tenfold his income at Shrewsbury,) he very decidedly, but respectfully, declined, resolving to cleave to his little flock, among whom his labours had been commenced, and who had been endeared to him, not only by the affection they had shewn him, but by the very difficulties and poverty under which they laboured.

On his return to his charge, Mr. Palmer addressed himself to his work with all his vigour. Not only was the church in a very reduced situation, but the whole country lay involved in the grossest ignorance and profaneness. The Baptist interest, in general, was in a low state; there being then not more, if so many, as four churches in the county; and of those, not one could be said to be in a prosperous state. Nor, in other denominations, was the state of religion much more prosperous. Deeply impressed with these considerations, he engaged in the work of an itinerant with all his heart.

Generally after spending the Sabbath at home, and also the greater part of Monday, that he might *afford an opportunity* for the attendance of his patients, he took a circuit round the country, preaching at all times of the day wherever an opportunity offered; returning on *Thursday* evening to preach his lecture at home.

For this work he was eminently fitted, having a large share of the most engaging address, a plainness and affection in his preaching, a most familiar mode of illustrating his subjects; added to which, was that fervour of piety, which never failed to call all these endowments into action. Seldom did he fail in gaining access; seldom of collecting a numerous audience; seldom of securing a fixed attention; and not often of producing the great and happy effect. His conversation, also, whether in the house, or on the road, was peculiarly agreeable and interesting; and with an unusual facility could he turn every incident that occurred, and every anecdote that was related, to the fixing on the minds some useful impression, or the illustration of some important religious truth.

Nor were his labours unsuccessful. Few ministers have been more eminently useful. The limit of this Memoir does not admit of going into detail; let it suffice to observe, that not only has the church at Shrewsbury prospered in a high degree under his care, but, in the county at large, a very happy alteration has taken place; and in it, or on the borders of it, churches have been raised at Oswestry, Whitchurch, Wellington, Minsterly, Wem, Rolla, and Welsh Pool: all, directly or indirectly, by his labours. The original constituents of these churches, were principally the fruits of his labours, when preaching at those places. They first became members of the church

at Shrewsbury, and afterwards, as soon as their numbers and strength would allow, were formed into distinct churches. Nor were his labours and successes confined to the county of Salop. He made excursions into the neighbouring counties of Radnor, Montgomery, Flint, and Denbigh, preaching to those of the inhabitants who understood the English language; and he was the instrument, if not of planting, yet of greatly reviving several churches in those places. In the years 1796 and 1797, in connection with a neighbouring minister, he made a tour into Herefordshire, and introduced the gospel into the towns of Kington, Pembridge, Eardisland, Wesbly, and some other places; in all of which ignorance and profaneness had, for time immemorial, reigned with an almost uncontrolled dominion. Nor were the more destitute parts of the neighbouring county of Worcester unattempted by him, particularly Tenbury, his birth-place, in which, after some unsuccessful efforts, he had the happiness of seeing a Baptist interest established.

(To be continued.)

Church at Philadelphia.

No. VI. Chap. iii. 7—13.

PHILADELPHIA, a city of Lydia, distant from Thyatira about thirty-seven miles. It was built by ATTALUS PHILADELPHUS, from whom it derived its name. At what period the church was constituted, or by whose ministry it was raised, there is no account. The "Apostolical Constitutions" state that one DEMETRIUS was ordained its pastor by the Apostle JOHN. IGNATIUS sent an Epistle to the church in the second century: twelve of its members suffered martyrdom at the same time with POLYCARP. As lately as the eighth century the church existed. There are at present a few Christians of the Greek church residing there; but the place is very inconsiderable.

The "angel" of the church is informed, that the Epistle directed to him, for the use of the church, was inscribed by the exalted Saviour with the appellations of "HE that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth." The holiness and faithfulness of the Redeemer, mark his perfections as the Son of God, as one of the Divine persons in the unity of the Godhead, whom Isaiah, in his vision, heard the seraphim worship, by incessantly ascribing *holiness* to their Maker. His having the "key of David," "opening and shutting" without assistance or control from men, points him out as the Son of David, sustaining the office of king in Zion; set upon his holy hill; having "all power both in heaven and in earth," controlling all events, and counteracting all the opposition made to his servants, so as to make the wrath of man to praise him, and the remainder of it to restrain. When the dignity of the person of Christ, and the suitableness of his offices as Mediator, are considered, there is abundant reason why "the children of Zion should be joyful in their King."

It should seem that both the pastor and the church, whose works were perfectly known, were so exemplary, that there was nothing in their conduct disapproved. HE had, therefore, set before them "an open door,"

and declared that "no man could shut it." This afforded matter for their admiration, astonishment, and encouragement, which they are charged to "Behold." If opportunities be afforded to any church to extend the boundaries of the Saviour's empire, by preaching the gospel where Christ has not been named, they ought to consider that He hath opened the door for them, and that, if they aim to pass through it, none shall be able to prevent them. The Apostle Paul considered there was "an open and an effectual door set before him to preach Christ's gospel, though there were many adversaries." If a church, or an individual Christian, honestly pray, that they may have opportunities afforded, and ability granted, to spread the glory of the Saviour's name, they will soon find an open door, however numerous or great their difficulties, that no man can shut. Thus it was with the small body of Moravians on the estate of Count Zinzendorf in Germany. Two of them were willing to sell themselves for slaves rather than not preach to the slaves in the West Indies: but they found opportunity to accomplish their purpose without the loss of their liberty. The excellent Dr. Carey had devoted himself to promote the preaching of the gospel among the millions of the heathen world, and it was not long before "a door was opened," which led him and his brethren to attempt an entrance into British India: nor could the worldly policy of the East India Company "shut it."

From what follows, we may infer, that this church was neither numerous, nor wealthy, nor distinguished for its influence in the world, either by the gifts or circumstances of its members. It is said, "for thou hast a *little* strength." But little as was its strength, the church had not been weak in faith, nor in zeal, when tried by temptations to infidelity and apostacy:—for it is added, "and hast kept my word, and hast not denied my name." It accords with the plan of the Saviour, to make his strength perfect in weakness, especially in those individuals and churches which "attempt great things," and who seek unto Him for grace to help in time of need, by inclining them to "accomplish great things." There have been numerous instances, and doubtless abundantly more than have been recorded in the annals of the Christian church, when "the worm Jacob has threshed the mountains." What amazing results have followed from a few young men at Oxford meeting together for prayer and reading the scriptures, engaging to visit the prisons, &c. &c. When first denominated *Methodists*, they had but "a little strength" indeed; they however "kept the word" of the Saviour, so as "not to deny his name," and were enabled to "endure the pelting of more than half an age." And now, who is not surprised at the astonishing effects which were produced, and which have resulted from the ministry of the Methodists;—Whitfield—the Wesleys, and their fellows, both to England, and America, and the world!

Nor does the history of our Missionary Society furnish an unapt illustration of this description of the church at Philadelphia, and of its approved and successful labours in the Saviour's cause. Commencing in the mind of CAREY, when living in obscurity and struggling with poverty! progressing with the

united and fervent prayers of FULLER, SUTCLIFFE, and RYLAND, in the study of the latter at Northampton!—established at an Association of Ministers and Messengers in a small parlour at Kettering; when their united contributions only amounted to £13 2s. 6d.!—Carried into execution by two Missionaries only, embarking in the perilous enterprize of entering British India, not only unsupported by, but in opposition to the influence of its rulers! Not probably since the period when ABRAM, at the call of God, "went out, not knowing whither he went," has there been a greater instance of the power of faith, than when the simple-hearted, consecrated CAREY, with a large family, went out to India, without any other assurance of support than that given by the promise of a few ministers without property, and a small Society without funds! Are not these instances sufficient to prove, that both the Society and its agents had but "a little strength." But then, these men were eminently pious and faithful servants of Christ: they "kept his word;" and they "did not deny his name;" and, therefore, He succeeded their plans; He provided them supplies; He bestowed upon them most surprising mental endowments; He gave them favour in the sight of the rulers; He preserved their lives for many years "as workers together;"—and still *two* out of the *four*, who planted the acorn, and watered it with their tears, and called down the influences of heaven upon it by their prayers, are preserved to behold the great tree to which it has grown; and to see the nations of India sitting *under its shadow with great delight, while the fruit of it is sweet* to their taste:—reading and hearing, in their own tongues, of the wonderful works of God in the salvation of men, through faith in the Saviour's blood. When we take a comprehensive view of what has been effected in the East Indies by the Baptist Missionary Society, in little more than thirty years; it affords full proof that the door was opened, and has been kept open, by the Saviour's power, for the display of his merciful loving-kindness to those who were sitting in darkness and the shadow of death. And when a retrospect is taken of the means and instruments that have been engaged; the self-annihilating language must again be employed, which was first used in regard to the successful labours of Apostles, (an appropriate motto for every Missionary Society,) "*Neither is he that planteth any thing, neither he that watereth, but God that giveth the* INCREASE."

That such a small and zealous church as that of PHILADELPHIA, should have opposition from formal and pretended professors of Christianity, but who were, in fact, the agents and devotees of "Satan," belonging to his "synagogue," and not members of the church of Christ, is not at all surprising. They who were "Jews outwardly, and not inwardly;" whose hearts had not been circumcised, but whose whole religion was speculative and deceptive,—consisting of lies and dissimulation, had set themselves against the work of God, and had attempted to prevent the Missionary plans from being executed. This is intimated upon their humiliation, and their being forced to acknowledge the distinguished favour bestowed upon the church, is thus predicted

by the Saviour:—"Behold, I will make them to come and worship before thy feet, and to know that I have loved thee." It is probable no revival has at any period taken place in any church, or denomination of Christians, but the part has been acted over again of SANBALLAT and TOBIAH, opposing NEHEMIAH!—But, if like that distinguished servant of God, those engaged have replied, by their persevering conduct, to all their taunts, and flatteries, or threatenings, "I am doing a great work and cannot come down, why should the work cease while I leave it and come down to you?" it has frequently been seen, that these selfish opponents have become cringing sycophants, and have crouched at the feet of those, on whose necks they intended to have placed their feet! The scripture saith, not in vain:—"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Reference is again made, by the Saviour, in this address, to the Angel of the Church at Philadelphia, of their "having kept the word of his patience;" or having patiently endured the persecutions to which a profession of the gospel had exposed them. This probably refers to the persecutions endured in the times of Nero, about 66, or DOMITIAN, at the close of the first century; about which time it is probable this revelation was given to John. There is an allusion to future trials, and to a period when "all the world;" that is all the kingdoms tributary to the Roman empire, should be involved in persecution for the purpose of "trying them" who professed Christianity. "Because thou hast kept *the word of my patience*, I, also, will keep thee from the hour of temptation, which shall come upon all the world to try them which dwell upon the earth. It has been already mentioned, that history records that twelve members of this church suffered at the time when Polycarp endured martyrdom in the second century, either under Trajan, or Marcus Antoninus, or Septimius Severus. But it is most probable the period referred to was that of Diocletian, about the end of the third century, which raged ten years, and extended its ravages even to the Island of Britain, when numbers of our British forefathers nobly sealed the truth of their profession with their blood. The promise then intends, and it was doubtless fulfilled in the history of the Philadelphian church, as, also, of all the churches which continued to "hold the head," and to "keep the word of his patience;" that this terrible storm, though it might "try them," would not destroy them, but that the blood of the martyrs should become the seed of the church, perpetuating and increasing it! And, probably, the church of Philadelphia survived the existence of those monuments said to have been erected by DIOCLESIAN, to perpetuate the boast of his having destroyed all the manuscripts of the scriptures, and to have exterminated Christianity from the world. Let a church of Christ but manifest a sacred regard for the authority of his word, and a patient adherence to his commands, and it will find, "He will be a wall of fire round about them, and a glory in the midst of them, and upon all that glory HE will be a defence."

The second coming of Christ is mentioned as an event which would not be long deferred, but

would, comparatively speaking, be "quickly," or "in a very short time." This is the language of Him "with whom a thousand years is as one day, and one day as a thousand years." This consideration is urged upon the church, to encourage them to perseverance: "Hold that fast which thou hast, that no man take thy crown." The purity, and patience, and zeal, and labours, the church had manifested, were its "crown," its dignity, and glory: and, while they "held fast" their profession, and maintained their distinction, "no man" would be able to deprive them of it;—whether false and lying professors, who envied them, or malignant and cruel persecutors, who wished to destroy them.

The promise, to every individual conqueror, is of vast magnitude, and probably refers to the heavenly glory prepared by the Saviour for all his faithful people, by the allusion to the temple in Jerusalem, in which were two remarkable "pillars," inscribed with the names of "JACHIN and BOAZ." So all faithful believers, when he shall make all things new, shall be brought into the Temple of God in the heavenly Jerusalem, to go no more out; having both the name of God their Saviour, and of the sacred church, as it were, written upon them, in characters legible, that all may read: and so indelible that nothing shall ever erase.—"Him that overcometh, will I make a pillar in the Temple of my God, and he shall go no more out: and I will write upon him the city of my God, and the name of the city of my God, which is New Jerusalem, which cometh *down* out of heaven from my *God*: and I will write upon him *my new name*."

It is in connexion with these commendations and exhortations, and this inexpressibly gracious promise, that the Saviour, as in his prayer in Gethsemane, "repeats the same words," which he had in every epistle so emphatically uttered: "HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

If the conjecture be correct, which appears to be probable, that the church at PHILADELPHIA is held up as an example of what *all* the CHURCHES of Christ should be as to *missionary* zeal and ardour in promoting and extending the gospel; and that it was commended because of its having employed its "little strength" when so much opposed, and in the midst of great persecution, in such an eminent degree; then, indeed, this concluding appeal is very emphatical, and most awakening! There are churches even now, who have done nothing, nor attempted any thing, to send the gospel to the heathen in pagan countries, or to the papists in Ireland, nor to the unchristianized Protestants in the villages adjacent to their towns where they reside. The Spirit of God speaks to these churches, saying, "The time is far spent, the day is at hand: put off therefore the unfruitful works of darkness, and put on the whole armour of light."

There are other churches which, though they have instituted a monthly prayer-meeting, for the spread of the gospel, and have contributed annually to Missionary funds; or have even encouraged brethren from among themselves, to labour in heathen countries, are far, very far inferior in zeal to the church at Philadelphia; and that, not-

withstanding the spirit of the times is so much more favourable to encourage exertion, and promises so much more success, than when the *rulers* of the earth were *pagan!* Does not the Spirit of God say to these churches, respecting Missionary exertions, as by the directions of his word, so, also, by the openings of his providence,—"*Whom, if you bring forward after a godly sort, ye shall do well: Because, that for his name's sake they went forth, taking nothing of the heathen. We, therefore, ought to receive such, that we might be fellow-helpers to the truth?*"

IOTA.

FAMILY WORSHIP.

To the real Christian—the man who has felt that he is a sinner, who daily feels it, and who has applied to the Lord Jesus Christ for the pardon of his sins, and for the justification of his person in the sight of a just and holy God—to him, who, conscious of his weakness—sensible of his inability to perform one act without a portion of sin attached to it—who knows well that it is alone by the sovereign and unmerited grace of God that he is kept from the defilement of the world—and who feels it his duty, as well as an inconceivable privilege, constantly to kneel at the footstool of Divine Mercy, and supplicate a continuance of that grace—a supply equal to his wants—to such an individual I presume, or, at least, I hope, it is unnecessary to urge the propriety of *Family Worship.* But, I fear, there are many—yea, very many, who would consider me exceedingly uncharitable, were I not to *give them full credit for* the sincerity of their profession, and for their devotedness in the service of Him, by whose name they are called—who live without calling the inmates of their dwelling together, either morning or evening, either on the Lord's-day, or on any other day, except it be when a minister spends an evening at the house, or when a pious friend is on a visit there. This conduct, while it evidently shows a disregard to the positive command of God, also indicates great negligence relative to the spiritual concerns of those placed under their protection, and who are, of all others, the most likely to be influenced by their example; and, even admitting the fact, that they pray in private, still the *selfishness* of the principle is completely at variance with that benevolence—that unrestrained philanthropy, and desire to benefit others, which the gospel inculcates and commends.

Would I could persuade every parent—every one who presides at the head of a family, and who nameth the name of Christ, to begin from this day to assemble the children of their hopes, and the servants who minister to their wants, and who strive to promote their comfort. I say, to begin from this day to meet, with all the members of their household, morning and evening, (were it only for seven or ten minutes,) and to call upon the name of the Lord—to implore his blessing on their behalf—to thank Him for mercies received, and entreat Him still to furnish them with health and strength, to enable them to fulfil the various duties which devolve upon them; and, above all, to plead for them that their sins may be forgiven, that their hearts may be renewed, and that they may live to his ho-

nour and glory. Could I but persuade those, who never yet have erected an altar in their house, to do so immediately, and to do it with the determination of offering prayer and thanksgiving thereon for one year—I can engage, if they love the ways of holiness, if indeed they are sincere in their professions of attachment to the Saviour—they will not, at the expiration of that period, feel disposed to relinquish a measure so fraught with interest, so well calculated to advance the well-being of their own souls, as also the souls of those within the sphere of their devotions.

For all the members of a family thus constantly to meet before they enter on the business of the day, to crave success in their endeavours, and preservation from the numerous accidents with which the path of life is strewed; and again to meet before they retire to rest, to commit all their concerns into his hands, who is only able to keep them from destruction, and to ask protection amid the dangers which lie concealed under the veil of darkness, and from the designs of wicked men, is certainly a delightful employment, and tends much to alleviate the sorrows and distresses of which we are all, more or less partakers—to subdue those little animosities, and close up the various inlets to angry strife, which intercourse with the world often creates—and it, also, promotes that love, on the part of parents and children, of servants and their employers, which never appears so lovely as when sanctified by the love of God—as when blended in one common aim to increase the mutual happiness of each other.

But, whilst every Christian *parent or master* will readily admit, the blessings here alluded to, connected with an unremitting attendance on Family Worship, are truly great and desirable; yet these are not all. No, the half has not been told them. They will do well to remember, that their *example*, in this particular, as parents or masters, will go far in influencing the conduct of their children, and operating on the lives of their servants, when removed from under their guidance, and when themselves are laid low in the dust.

The children, who are now scarcely capable of judging between good and evil, will, in a few years, become parents, and will have the direction of the affairs of a family; it is hardly possible they will then forget those wholesome, those godly practices, which distinguished the paternal roof, and in which they had participated; if not from a pure motive, from a sense of duty. The servants, also, in their turns, will assume a different character; and, though in a more humble station, it will not be the less gratifying to know, that they have carried with them a remembrance of the pleasure which they had often experienced in the service of God, and whose service they conceive essential to their happiness, in every situation, and in every condition, to which they may be called.

I am aware that, after all this care, many a heart-rending groan has been wrung from the bosoms of pious parents, when surveying the course which an ungodly child pursued, or when called to weep over the grave, to which his love of sin had prematurely consigned him; yet, will the sensations excited by such a circumstance, be, in some degree, assuaged, by the

sciousness of having, at an ly period of life, taught him to the Saviour's name—of hav- led him to the closet, and re prayed with him, and for n, and of having daily met him the same purpose in the fami- circle, from infancy to man- od.

Such reflections are surely cal- lated to soothe the wounded irit; though insufficient wholly remove that keen regret, that rere distress, which is inspired the heart of a parent by the ath of a child unacquainted th the ways of God.

In attempting to point out few of the advantages connect- with a constant and conscien- us observance of Family Wor- ip, I seem to have almost lost ht of the original design of this per, which was, to induce, if ssible, those who never yet ve introduced this amongst the rious regulations of their fami- , immediately to do so, and continue for one year. Should ey then find it unworthy their tention; should they then deem a waste of time, or a useless d unedifying exercise, they can andon it at pleasure. But, if ey determine to live as hereto- re, regardless of the command God, and unconcerned for the elfare of their families; if they ill neglect so important a duty, ey must not expect to find that rmony subsisting in their uses, as has been described; r must they expect that either eir children, or their servants, hould they become useful mem- rs of society, and ornaments to e Christian religion,) will have much cause to venerate their emories, or to emulate their rtues, as if they had shewn them a brighter, a more worthy, pattern.

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I had laid down the pen, when it occurred to me, that, perhaps, this might be read by some who *never pray at all*. Some, who neither think of praying with their families, nor for themselves; but who still know it is their duty to do *both*. To such I would say, if there be one state more awful than another, it certainly is such a state as theirs; if it be possible to exist on the very verge of eter- nal perdition, without feeling all its horrors, they certainly are not far from it. Nothing but the brit- tle tie of life preserves them from that indescribable misery which awaits all who live at a distance from God, and who die without being reconciled to him by the all-sufficient atonement of his Son Jesus Christ.

And what is life? What, but a mere vapour! Uncertain as the passing cloud; or, like the flower which now blossoms in the sun- beams, but which, ere the mor- row arrives, is cut down and wi- thered! Let me, in taking leave, intreat those who *never yet have prayed*, (if indeed there be any such characters,) to begin from this hour to pray earnestly for the pardon of their sins, through the merits of a crucified Redeemer; and they may be assured, that, as God never has despised the plea of a contrite soul, He will not neg- lect them, or spurn them from his presence, however sinful. Yea, "though their sins be as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool."

J**. R.

Lymington, Hants.

Miscellanea.

PASTORINI.

The work called "Pastorini," was written by a Roman Catholic Bishop, Dr. Walmsly, and first published in the year 1771: the *fifth* edition was printed in Dublin, in 1812. It is an octavo volume of 512 pages, professing to be an Exposition of the Apocalypse. Within these few years, it has been extensively circulated in Ireland, and the minds of the inhabitants of that part of the empire, both Papists and Protestants, have been exceedingly agitated by some sentiments which it contains.

Expounding the 9th Chapter of the Revelations, which he says refers to the *Reformation!* he remarks, that, in the 5th verse, mention is made of "five months;" and again, in the 10th verse, of *another* period of "five months?" and, reckoning these as so many *years*, instead of *days*, he comes to the following conclusion: "The distinction of two periods, each of 150 years, being thus stated; as the first began with the Reformation, about the year 1525, and expired at 1675, the second will reach to 1825." After glancing at what he calls the *persecutions* of the Roman Catholics, he then speaks of the final triumphs of the Church of Rome over them. "When one reflects," he says, "that of the three hundred years allowed to the reign of the locusts [Protestants] there remain only fifty or fifty-five years to run, we cannot but wish, with an earnest heart, that the people represented by those insects, would enter into a serious consideration of that circumstance. What a happiness! if, during this short remaining interval, some part of them, at least, would submit to see their errors, and the great mischief that has been done to the church by their revolt against it. It is full time to lay down all animosity against their ancient Mother, think of a reconciliation, and ask to be received again into her bosom. She is an indulgent *parent*, and her arms are always *open*, even to her rebellious children, when they come in tears to implore her forgiveness. They should be sensible, that Christ is not only the protector of his beloved spouse the church, but also the avenger of the injuries done to her. This power he has frequently exerted. The four preceding ages furnish us with the most evident proofs of it, under the respective four vials of the wrath of God. She was revenged in the punishment of her persecutors, the Roman Emperors, in the first age. The Arians, who impugned her faith, and harassed her cruelly in the second age, felt also the avenging hand of the Son of God, whom, with his church, they had blasphemed: after sore calamities, they were doomed to sink into annihilation. The third age exhibited to us a most conspicuous exertion of the two-edged sword of Christ in the cruel idolatrous Romans, for their having spilt the blood of his and his spouse's children. The fourth age was distinguished by the punishment of the Greeks, for their rebellion against the same church, and the world still sees them groaning under slavery for their inflexible obstinacy. Such having been the conduct of the supreme Guardian of his church through the course of all the Christian ages, is [it] not an object of consideration highly interesting to all Protestants, lest some such disaster should be their fate? The Saviour of mankind waits with patience for the return of his strayed sheep; but his obstinacy at last forces his hand to strike. Unhappy children of the Reformation! refuse not to hear the wholesome advice of the prophet Isaiah: 'Seek ye the Lord while he may be found; call upon him while he is near.' iv. 6. Hear the voice of God speaking to Israel, and make the application: 'Return, O virgin of Israel, return to these thy cities.' Jer. xxxi. 21. And again, 'Be converted, ye house of Israel, and do penance for all your iniquities; and iniquity shall not be your ruin. Cast away from you all

ıgressions, by which you ıgressed, and make to a new heart, and a new l why will ye die, O house ' For I desire not the ıim that dieth, saith the d; return ye and live.' ii. 30—32. But, if deaf to itions, they continue har- their own ways, what re- be done but to lament this e, and, in bitterness of soul, eyes from the pouring out owing vial."

vial being poured upon ne of the beast,' it flows n thence over his whole the realm of the Reforma- r ' his kingdom became they gnawed their tongues But, respecting the nature nishment, we shall be en- nt, and leave it to be dis- the event. We shall only nat, to judge from the ex- of the text, the scourge be severe, and we are ex- orry it should be so ill re- And they blasphemed the Heaven, because of their wounds,' or sores, ' and enance for their works.' "

. 214, 227, 228, 229, 232.

ıly necessary to remind the ıat the Reformation com- ın 1517, consequently the nt 300 years have long ıy. Those must be ex- ignorant, even among the man Catholics, who pay ırd to the ridiculous rant l in this contemptible

J. I.

ARKS ON SLAVERY.

, slavery is got rid of, its ning influence will be every nding itself; nor is it easy ow the slave-holding States ibly expect long to escape ors of a negro insurrection. k population, it is well as- l, is increasing in a quicker n the white; and, in some ates, the latter are actually g *to out-number the former. ry of St. Domingo should* not be forgotten by the free citizens.

Liberal opinions can never exist, much less flourish, in the breast of slave-holders. They may be violent republicans to those who aspire to a superiority over them, but they will ever be relentless tyrants to every one who, in any way, falls under their power. They may themselves throw off the yoke of a master, but the result will be improved to confirm to themselves more absolute sway. They may esteem liberty sweet, but they will also think it far too sweet to be tasted by those who are below them. A British Duke has much more in him of true republican principle, than an American planter. The nobleman knows experimentally, that his station in society is altogether conventional; and that, with all his ribands and his stars, the lowest of his footmen cannot be detained one hour in service beyond what he himself agrees to, nor subjected to a single indignity but at the peril of him who offers it: cart-whips and branding-irons form no part of the machinery by which his household is swayed.

" Slave-holders, in short, can never, in their general character, be otherwise than detrimental to the true dignity and prosperity of any country. They cannot appreciate the value of equal laws, and, therefore, cannot be supposed capable of either making or administering them. The miserable creatures whom they hold in control, in place of strengthening the body politic, increase its weakness and its danger, in geometrical proportion to their increase in numbers. They operate also as an immense mound erected to oppose the progress of knowledge and religion. ' I could wish,' said a Virginian to me, ' that we were rid of our slaves, but, while they are slaves, our own safety requires that they should be kept in ignorance.' The position is false, as the fruits of the labours of Missionaries in the West Indies have proved; but, supposing it to be true, how horrible is the idea! It is impossible that a nation can ever attain to true greatness, where such a sentiment is, to any considerable

extent, prevalent: accidental circumstances may elevate it to a temporary degree of influence in the political world, but there is a rottenness at the heart, which will, sooner or later, be its ruin.

"But, even were slavery abolished to-morrow, throughout the whole of the country, the effects of it would not disappear for generations to come. It has already produced a feeling towards the blacks, which is of too inveterate a kind to be easily or speedily removed, they would still be regarded as a degraded race, and still excluded from a reciprocation of those kind offices which form the cement of society. It must be an appalling thing, that, between a body of men so numerous as they are, and the rest of the community, there should be no connecting tie of reciprocal good-will, no probable means of thorough amalgamation."

Duncan's Travels in America.

QUERIES.

In the Life of the late Rev. J. Hinton, of Oxford, his biographer states, that it was his father's practice to receive persons by "written experiences." He then adds, "It would not be difficult to shew that many evils have arisen, and are continually arising, from the existing practices, without any equivalent advantage; and, if the churches were more keenly alive, either to the laws of the kingdom of heaven, or to their own interest, little doubt can be entertained but it would be speedily modified. After all, it is a question worthy of consideration, whether the profession of faith ought not rather to be made before the world, and in connexion with the ordinance of baptism?"

It will be well for these sentiments to be examined; for, if those churches who require persons to relate verbally their experience, are disregarding "the laws of the kingdom of heaven, and their own interest," the more speedily they alter the practice the better. I shall be much obliged if some one of our elder pastors will give an answer to the following questions:—

1. What are the evils which have and do result from the general practice?

2. Is it not *essential to church fellowship*, that the members should have the means of forming a judgment whether the person desiring communion be a spiritual person or not, that he may be admitted or rejected by their suffrages?

3. What scriptural, or other reasons, can be assigned for this experience of candidates for baptism and church-fellowship being transferred from the church to the world?

4. If the profession of faith be required in future, in connexion with the ordinance of baptism; how will the mixt communion Baptist churches receive Pædobaptists to fellowship? MNASON.

Is it proper to encourage females to hold prayer-meetings among themselves exclusively, or ought their doing so to be cosidered fanaticism? PRISCA.

Obituary and Recent Deaths.

MR. GEORGE IRWIN,

Late of Accrington, Lancashire.

This individual was born and educated in circumstances very unfavourable to the existence and promotion of evangelical religion, *but* Sovereign Grace bestowed upon *him, what,* alas! in too many *instances, is* neither enjoyed nor desired by *the children of the kingdom.* As soon as he was capable, the circumstances of his parents rendered it necessary for him to attend the calico print-works, in the character of a tier boy, where he had to witness examples of the worst kind; and to breathe an atmosphere more impure and deleterious in a moral and religious view than it was literally. Here impiety and vice

were offered to the acceptance of hundreds of youths, in similar circumstances with my late friend, in all the disgusting forms of unbridled sensuality, profaneness, and ribaldry. It was his misfortune, also, to have been early taught to cherish unfounded prejudices against such as dissented from the Established Church, and especially against the Baptists.

An occurrence, apparently accidental, was chosen by God to counteract the influence of these unfavourable circumstances, and as the means of his conversion. He became intimately acquainted with Mr. John Sykes, now the pastor of the Baptist Church at Scarborough, then a youth, and at home with his parents; and thus he was induced to attend occasionally upon the ministry of the gospel among the Baptists. A sermon by the late Mr. Littlewood, of Rochdale, from John xx. 17, was the means of producing those convictions and affections which issued in his decided attachment to evangelical sentiments, and in ardent piety and devotedness to God. In a few months he was baptized, and united to the church at Accrington, of which he continued a very honourable and useful member, until he was called by death to *the general assembly and church of the first-born.*

My friend's mind was contemplative, his temper mild, and his judgment and reasoning faculties, considering his circumstances and education, were sound and vigorous; and to these, in connexion with the tone and character of the ministry on which he attended, and of the sentiments which characterized his early religious friends, may be ascribed, under God, the almost total absence, in his case, of that distressing kind of experience which sometimes attends the early stages of true religion. He had, it is true, not only to yield himself, for the first time, to the influence of *pure and undefiled religion*, but to acquire the knowledge of its theory and first principles; but it was his privilege to be taught, almost simultaneously, his *danger and his refuge;* and he had *been scarcely compelled to* weep for his transgressions, when he was enabled to cherish the hope of forgiveness and salvation. To the same general causes may be attributed the almost uniform character of his religious experience. He was seldom, if ever, the subject of very gloomy or distressing fears, or the possessor of joys bordering upon rapture and ecstacy: but he enjoyed what is much more valuable than the latter—a calm and equable flow of sacred peace, which corresponded, in a good degree, with the uniformity and sedateness of his character, and which exemplified the truth and the meaning of that Divine promise: *Whoso hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evil.*

I have no means of ascertaining the precise time of my friend's conversion and baptism, but it was probably in his nineteenth or twentieth year. This, however, is a circumstance of no great importance, and it is referred to principally for the purpose of adverting to a trait of character in his brief history, which it would be improper to bury in total oblivion. It is no uncommon thing for persons, situated as he was, to enter the married state, at what, in many parts of the kingdom, would be considered a very early age, and it appears that, about this period, he formed an attachment to the young person who afterwards became his wife, and who still survives him. This circumstance furnished an opportunity for the display of the beneficial and pleasing influence which the principles he had so recently embraced exerted upon his mind and character. His inclination strongly impelled him to be married without delay; but the circumstances of his widowed mother and grandmother, with whom he resided, required all the aid he could afford them by his daily labour.

The death of his father had taken place during my friend's infancy, and a variety of circumstances, previous and subsequent to that event, had involved the family in great poverty and suffering. In short, debts, to them, heavy, and, for their means, large, had been incurred, and there

seemed but one method of discharging them—by deferring his marriage until, by the surplus of what was indispensable to their support, the amount of what they owed had been liquidated. Under the influence of that religion, which taught him to *honour his father and his mother*, and to '*owe no man any thing*,' he determined to sacrifice his inclinations at the shrine of filial piety, and his marriage was deferred until, by economy and extra labour, all that was owing had been paid, and the circumstances of his mother much improved.

Some apology may be thought necessary, for thus referring to circumstances which, in part, are of so painful a character. It is conceived, that the reference is justified by the importance of that filial piety which it exemplifies, and by the proof which it affords, that, if my friend had been placed in circumstances more trying to his virtue, the principles which enabled him to make this sacrifice would have prompted him to exemplify, upon a more splendid theatre, "*the things that are just, and lovely, and of good report.*"

From what has been stated respecting my friend's circumstances, it will be natural to suppose, that he possessed only a very limited acquaintance with the usual branches of a common education. By the instruction which he had enjoyed in a Sunday-school, connected with the Established Church, and by self-application to study, during his spare hours, he was, however, qualified, in a good degree, for the duties of a Sunday-school teacher, and for several years, these duties were discharged by him greatly to his own credit; and his punctual attendance at the hour and place of instruction, his unwearied endeavours to promote their welfare; his firm, but mild and conciliating, temper; will live in the recollection of the children whom he instructed, so long as they survive him; and it is, perhaps, not too much to anticipate, that many of them will ascribe to his instrumentality, as the remote cause, *their ultimate* arrival in heaven.

Persons circumstanced as my friend was, have generally, in the winter season, many leisure hours, and these he chiefly devoted to the improvement of his own mind. In this way, he read a considerable variety of books, and obtained a pretty extensive acquaintance with profane and ecclesiastical history; with the outlines of natural history, of chemistry, and natural philosophy. He read the scriptures with great constancy and care, and often expressed, with strong feelings, his high estimation of their value; and his frequent and appropriate use of scriptural language, in social prayer, proved how familiar he was, not only with the words, but with the meaning of revelation.

His piety, the general information he had acquired, and the uniform consistency of his conduct with his professions, rendered his conversation both agreeable and edifying, and there are few hours of my life that are recollected with greater pleasure than those which were spent in his company. But I hasten to the closing scene of his short life.

Till within about twenty months of his death, he had enjoyed almost uninterrupted good health, when symptoms of a painful and dangerous complaint appeared. On examination, his disorder proved to be a fistula; and, until within a few weeks of his dissolution, he was encouraged to hope, that it would terminate favourably. But, after he had three times submitted to the painful operation of cutting, it was discovered that his disorder could neither be eradicated by the knife, nor assuaged by medicine, and he gradually sunk under its wasting influence, and died July 28, 1822, aged twenty-nine years and a few months.

As his medical attendants encouraged him to hope that his complaint would not prove fatal, and he was desirous of life, for the sake of his wife and children; for the Sunday-school's sake, for which he had devoted so much attention; for the sake of the church of which he was a member, which he was anxious to see in a more settled and prosperous state; he fondly expected, until within a few weeks of his decease,

tion, that he should be restored to his wonted health. While all his friends seemed confident that his continuance with them would be very short, he alone, so long as he was capable of walking abroad, and of enjoying their company, was unconscious of the irreparable injuries which his mortal tabernacle had sustained.

Attachment to life appears to be one of the innocent frailties of human nature, and there is sufficient reason for believing, that its being fondly cherished in particular circumstances, is so far from being an evidence of defective piety, that it often originates in the best of motives. This, I have no doubt, was especially the case with my departed friend; and I can easily imagine a variety of motives, which, in his situation, may have justly prompted the expressive prayer, "*O spare me, that I may recover strength, before I go hence, and be no more seen.*" But, while there is no reason for considering the fondness with which he clung to the hope of life, as an indication of defective piety, it is equally clear, that it prevented, to a considerable extent, the existence, and therefore the expression, of those solemn, but just and consolatory views and feelings, in the prospect of dissolution, which, from his character, there was every reason for expecting, if the hope of recovery had been relinquished by him at an earlier period.

Of his dying experience, for these reasons, little can be said. In compliance with his repeated solicitations, and the desires of his friends, I visited him about a fortnight before his departure, and, as every thing around us reminded us that death was *even now at the door*, the whole time, that his remaining strength enabled him to speak, was spent in a most interesting conversation respecting his views and hopes, in so near a prospect of eternity. He expressed his earnest desire to be found right; referred to his utter unworthiness to be a partaker of heaven; said, that his fears arose from the apprehension that his motives had not been so evangelical, *not so free from all reference to* himself, to his own reputation, &c. as the end of his exertions in the Sunday-school, and of his endeavours to promote other objects of a public nature, as they should have been; but, on the whole, he trusted that he did love the Lord Jesus Christ—that his hopes were stronger than his fears; and, after a short pause, when I had mentioned the death of our beloved friend, Mr. Daniel Sutcliffe, he exclaimed, "Is that good man gone before me! and shall I so soon see him in the heavenly world!" Here his feelings overcame him, and found utterance in tears. The remaining part of the interview related to his funeral, &c. and was closed with prayer.

During the remaining fortnight of his life, I have been informed by his friends, he frequently expressed his hope and peace in the prospect of eternity; and, on the day abovementioned, after a long and collected prayer, in which he distinctly mentioned his wife and children, the church, and the Sunday-school, and, in the offering of which he was frequently interrupted by the deathly spasms which had already seized him, he sunk into a slumber, and calmly departed to his rest. In compliance with his dying request, I attended his funeral, and, a few Sabbaths afterwards, attempted to improve his death, in a discourse from the text which had been the means of his conversion: when a very large congregation testified, by their attendance and sympathy, the general estimation in which his character was held.

I. J.

Hebden Bridge, June 19, 1823.

Lieut. FRANCIS COLLINS, R.N.

Died, on Monday, 28th June last, aged 51, Lieut. Francis Collins, R.N. well known as the late Depositary to the Religious Tract Society, leaving a disconsolate widow and five children (the eldest not sixteen years old, to lament his loss, and in circumstances wholly inadequate to their support.

Mr. Collins was promoted to the rank of Lieutenant in the Royal Navy, in the year 1801, through the recommendation of the late Admiral Lord Viscount Nelson, for his gallant behaviour while commanding a division of boats, in effecting the landing of the British troops, composing the army in Egypt, under the command of the late General Sir Ralph Abercromby. In this distinguished effort he received a wound on his head from a musket ball, which, at the time, was considered mortal, (every officer and man in the boat being either killed or wounded.) The Lord was pleased to restore him, but, from the effects of this wound, he sought for and obtained a retreat on shore, after fifteen years' service at sea; having first entered upon his maritime career at eleven years of age.

From his relation to the Religious Tract Society, in which, as its Depositary, he continued for fourteen years, he was well known to the religious public, and highly esteemed by all who knew him. His zeal, activity, and piety, he manifested to all around him. His unwearied exertions in visiting and relieving very many of the poor in and about the metropolis, and his readiness to engage in every good work, in promoting the enlargement of the Redeemer's kingdom, will long be remembered. Of his talents as a speaker, his occasional pulpit labours, and at the public meetings, will fully attest that they were respectable; and, considering his former habits and pursuits, his publication, "Collins's Voyages," certainly exhibits a mind of no inferior talent, as well as energy and zeal for the Redeemer's cause. His truly benevolent and kind dispositions caused him to submit to very frequent and severe privations, in order to minister to the wants of the destitute: he was, indeed, indefatigable in his labours for the spiritual and temporal welfare of others. He aimed to follow the bright example of his Lord, "who went about doing good." His widow and children are left in circumstances which are by no means adequate to their support; and it is confidently hoped, that the religious public will not suffer the family of such a useful, zealous, and valuable servant of Christ to want.

With a view to bring this interesting and necessitous case before the Christian public, the undermentioned gentlemen have formed themselves into a Committee, by whom subscriptions will be thankfully received.

Captain Allen, R. N. Secretary, No. 8, Grove, Camberwell.
Captain Lamb, R. N. 5, Lower Southampton-place, Camberwell.
Lieut. Norris, R. N. 5, Beresford-street, Walworth.
D. A. E. General Yeoland, Secretary, 9, Do. Do.
Dr. Smith, 62, Hatton Garden.
Mr. Thos. Thompson, Brixton, and 18, Aldermanbury.
Mr. Thos. Pellatt, Treasurer, Ironmongers' Hall, Fenchurch-street.
Mr. D. Simpson, 57, Bishopsgate-st.
Mr. James Nisbet, 21, Berners-street, Oxford-street.
Mr. Fox, 2, Stationers'-court.
Mr. T. Phillips, Potter's-fields, Tooley-street.
Mr. Dawtry, Carey-lane, Cheapside.
Mr. Marriott.
Mr. F. Wesley, 10, Stationers'-court.

At the Publishers of this Magazine, and the Depositary of the Religious Tract Society, 56, Paternoster-row.

Review.

A Biographical Portraiture of the late Rev. James Hinton, M.A. Pastor of a Congregational Church in the City of Oxford. By his Son, John Howard Hinton, M.A. Pastor of a Baptist Church at Reading. Oct. pp. 384. London, Holdsworth, 10s. 6d.

THERE is no species of writing better adapted to promote the edification of spiritual persons, than faithful biographical accounts of

eminent ministers: to whose preaching they have listened with devout pleasure, and whose characters they have been accustomed to reverence with pious affection. The mournful recital of departed worth, shaded, as it were, by the dejected cyprus, and read, as within the walls of the mausoleum, surrounded by the statues and monuments of the wise and good, comes with impassioned eloquence to the heart. An involuntary sigh of affection utters, "Alas! my brother!" while, to the honour of Divine mercy, which counted them faithful, putting them into the ministry, and which supported them through all its toils and difficulties, the grateful acknowledgment ascends:—"By the grace of God they were what they were."

The rich materials of which this volume is composed, afford abundant subjects for instructive remarks relative to the late Mr. Hinton, whether considered as the serious experimental Christian, or under the various important relative characters he was called to sustain. And, though written by a son, who might have been almost excused for hiding the faults of a father, there is no attempt to exhibit a perfect character: no impartial reader, however, we are persuaded, will avoid coming to the conclusion, that the subject of the Memoir was a Christian, and a minister of no ordinary class; nor, when reflecting on what God was graciously pleased to accomplish by his labours, be able to refrain from "glorifying God in him."

The situation which Mr. Hinton was called to fill, whether we view him as a Dissenting, or more especially as a Baptist minister, was peculiarly delicate and difficult. It is in regard to the former he said:

"Placed in a city, of which every street is shaded by a college, and every interest monopolized by an exalted and powerful hierarchy, we have contended with the strongest passions and prejudices of the human mind; with religious bigotry, with worldly interests, and often with political rancour." P. 172.

That a small congregation of Dissenters should have not only supported itself against such powerful, direct, and indirect opposition; and that the Meeting-house, which originally contained two hundred and fifty persons, should have been enlarged to hold eight hundred, and to be filled with constant hearers, affords satisfactory evidence of the correctness of Mr. Hinton's further remarks:

"God Almighty has adjudged the goodness of our cause; I trust, too, the purity of our motives. His arm has been our aid, and help from heaven has made the feeble strong, and the small one a thousand." ibid.

That it was prudent for Mr. Hinton, in his public ministry, to abstain from saying any thing justly offensive to persons of the established church, all candid Dissenters will admit. Whether he were justifiable in attempting, as in his Lord's-day evening lectures, to accommodate himself to their prejudices; not only by not stating, or even scarcely alluding to the principles of dissent; but by adopting the language of the liturgy, there will, probably, be a difference of opinion. To us it appears, that he descended from his elevation, as an expounder of the oracles of God, unfettered by human impositions, and unamenable to the tribunal of men; and, in order to court the approbation of such occasional hearers, to have disguised the laws of Christ's house; and to have employed "the words which man's wisdom teacheth," instead of "the words which the Holy Ghost teacheth." It is a grave question, which cannot, probably, be answered, whether, as to the promotion of the dissenting interest, to say nothing of the spiritual interests of his hearers, Mr. Hinton would not best have promoted it, by fully stating all his opinions; keeping back nothing which he considered as belonging to the "whole counsel of God:" it is pretty certain, that, had he, by so doing, exposed himself to opposition, he would have avoided great mental perplexity. We think his bodily injury, received at Woodstock, infinitely to be preferred to the vexation to which he must have been

constantly exposed, from the pettishness and caprices of such hearers. It is not, however, intended by these observations to convey an idea that he did not, generally speaking, support the Dissenting character and [principles. His spirited letter, occasioned by the illiberality of the Rev. Dr. Tatham, a high church ecclesiastic, (pp. 343—350,) entitled "A Vindication of the Oxford Dissenters," &c. fully proves, that he not only counted it an honour to belong to the Dissenting body, but was able and willing to defend their distinguishing sentiments, and to rescue their character from obloquy and reproach. We earnestly hope that the congregation at Oxford will support the high character to which it was raised by their late pastor, and always "stand fast in the liberty," with which Christ, as the only head of his church, "has made his disciples free."

But Mr. Hinton had his perplexities and anxieties from persons nearer home: the congregation over which he presided, being composed of *Baptists* and *Pædobaptists*. The following statement of his feelings, in a paper written by him in the year 1795, when he was expecting an invitation to succeed the late Dr. Samuel Stennett, in London, speaks loudly and very intelligibly.

"I cannot be free in my ministry, without giving offence: *the congregation is of so mingled a nature, that I find it impossible to escape censure either from Baptists or Pædobaptists;* from Dissenters or friends of the Establishment." P. 145.

The Biographer cannot be sufficiently praised, (especially as he himself favours the practice of open communion,) for the full disclosure he has given of the difficulties which this state of things, in the church, brought upon his excellent father. It appears to us, that, if a Baptist pastor thinks it his duty to ascertain whether persons, applying for church-fellowship, have seriously and devoutly searched the scriptures on *the subject* of Baptism, it must necessarily excite discontent among the conscientious Pædobaptist members, who cannot but think such a line of conduct towards those who were considered as Pædobaptists, as "catechising" them, for the purpose of increasing the Baptist numbers of the community. To say nothing now of the controversy, this *history of mixed communion at Oxford*, ought to operate as a powerful antidote to the *expediency*, as it is called, of altering the communion of strict Baptist churches. If such "strifes and debates" arose in a church which had always been constituted upon the principle of mixed communion, what will be the envy and confusion, and every evil work, that may be expected to ensue, in churches where the contrary practice has always existed?—and which, by most, especially the members of longest standing, is thought to be essential to the scriptural constitution of a church of Christ? Surely ministers, who are wise and prudent, will hesitate before they attempt to bring about a measure, in their respective churches, which led the liberal and catholic Mr. Hinton to assign it as the first and chief reason for meditating a removal from Oxford, in pursuit of that peace and comfort which it refused to afford him!

Happy should we feel, would our limits admit of even an analysis of all the admirable traits of character possessed by the subject of this Memoir;—but this is impossible. It charmed us to read the proofs of his warm attachment to his own Denomination. His was the *heart* of a Baptist: his opinions were more than hereditary: he was not a Baptist from circumstances and connexions; but from principle and attachment: and, without a particle of sectarian bigotry, he most cordially preferred the Baptist Denomination. The proofs afforded by his Biographer of the truth of these remarks are most abundant: hence he was always ready to serve its peculiar interests, by defending it from the attacks of its adversaries, or the reproaches of its injudicious, or half-hearted friends:—

"It is not a thing unheard of (says the writer) that the Baptists should be charged with bigotry beyond their brethren of any other name; or that they

should be held in low repute, not merely for numbers or wealth, but for respectability of talents and character. It is more matter, both of surprise and regret, that such thoughts should have found an echo in some members of that very body, and in a manner which, if it does not betray an enemy, is scarcely intelligible in a friend. There is a wide difference between possessing just views of existing defects, and having a low esteem, or concurring in the depreciation of the object to which they attach themselves. Mr. Hinton well knew the evils to be lamented in the communion to which he belonged, and he would have been delighted to remedy them; but he loved it too well to expose them. He always spoke of the good rather than the evil, and in the presence of an enemy he uniformly assumed the attitude of protection and defence. He was far from thinking so meanly of the denomination as some persons have done; on the contrary, he was fully satisfied that, in proportion to its extent, it contains as large a measure of talent and worth, as any section of the religious world. Decided advocate as he was for the welcome admission of Pædobaptists to the Lord's table, he could by no means concur in the charge of illiberality against those of his brethren who maintained an opposite principle. He saw a difference between an exercise of judgment, and a state of feeling; between conscientiousness and bigotry: and he knew many whose hearts glowed with the most comprehensive Christian affection, whose opinions on this point did not coincide with his own." Pp. 303, 304.

We need scarcely remark, what a heavy censure this statement conveys, as regards those Baptists, who, while they choose to be called by that Denomination epithet, have most bitterly reproached some of their brethren as intolerant bigots, for no other reason than their conscientious zeal to preserve in the churches under their care, what they consider as the scriptural order of the divine appointment of Baptism and the Lord's Supper. We trust it will be seriously considered by all whom it may concern, to whom the charge of "beating their fellow-servants" most properly belongs: whether to those who refuse to sanction what they consider disobedience to their Lord's will; or to those who censure and malign their conduct as illiberal and uncharitable, destitute of brotherly kindness and Christian love?

The almost sudden death of Mr. Hinton, afforded no opportunity for his saying any thing as to the state of his mind; but this deficiency is well supplied by the relations he had often given, respecting what were his views and feelings, when, on former occasions, he had realized near views of death and eternity. His was not only an habitual readiness for death, from the renewed state of his heart, and his humble dependence upon the Saviour's righteousness; but an actual readiness also, from the spiritual exercises of his mind, and his constant employment in his Divine Master's service. For him to die, was 'to change his room, but not his company:" it was "to depart, and to be with Christ." "Blessed is that servant, whom his Lord, when he cometh shall find so doing."

We have seldom read any similar work with equal pleasure and profit, nor with such almost entire approbation. The Biographer has not only reared a monument honourable to the memory of his revered father; but a pillar highly creditable to his own piety and talents! It is very gratifying to the Denomination, that he is "risen up in the stead of his father;" may he also long be one of its most distinguished ornaments! The volume is not inferior in interest, especially to ministers, to the admired Memoirs of *Pearce*, or *Spencer*, or *Fuller*, or *Scott*. In some respects, too, as affording valuable *pastoral* examples for the responsible duties of that sacred office, it greatly excels either of those esteemed productions. No Dissenting Minister should be destitute of this "Portraiture," if he can afford to purchase it; no Baptist Library ought to be considered complete without it.

Beauties of Dwight; or Dr. Dwight's System of Theology Abridged: with a Sketch of his *Life*, a Portrait, and an original

Essay on his Writings; in which his religious Views are compared with those of other distinguished Divines of the Trans-atlantic Empire. In 4 Vols. Westley. 12s. Boards.

We were happy to see an Abridgment of the masterly works of Professor Dwight, if it were only because so many more studious persons will now be able to benefit by his labours than would otherwise have done.

The *price* of the original work would have operated, in many cases, as an interdict, preventing its perusal. The judicious Editor, therefore, in selecting its "Beauties," has conferred a very important service upon the poorer classes of the religious community.

The confined limits of our pages prevent us from giving even the *titles* of the numerous and almost multifarious subjects embraced in this "System of Theology:" in all of which (excepting when he attempts to prove that the infant seed of believers should be baptized as well as adult-believers,) the Professor discovers strong and original mental powers, and a heart under the influence of pious feelings, regulated by inspired truth.

As a specimen, merely, we select the following from the Chapter on the "Existence of God."

"He is *Almighty*. The power which gave existence is power, which can know no limits. No definite number of finite beings possess sufficient power to move a single world an hair's breadth; yet God moves the great world which we inhabit, 68,000 miles in an hour; 260 times faster than the swiftest motion of a cannon-ball.—He works every moment in every part of this vast whole; moves every atom; expands every leaf; finishes every blade of grass; erects every tree; conducts every particle of vapour, every drop of rain, and every flake of snow; guides every ray of light; breathes in every wind: thunders in every storm; wings the lightning; pours the streams and rivers; empties the volcano; heaves the ocean, and shapes the globe. In *the universe* of mind he formed, he *preserves*, he animates, and he directs *all the mysterious* and wonderful *powers of* knowledge, virtue, and moral action, which fill up the infinite extent of his immense and eternal empire. In his contrivance of these things, their attributes and operations, is seen a stupendous display of his immeasurable knowledge and wisdom. All these excited in the immense eternal Mind, as in a vast storehouse of glorious ideas and designs; and existed from everlasting. In them the endlessly-diversified character of uncreated wisdom, beauty, and greatness, has begun to be manifested, and will continue to be manifested with increasing glory for ever." Vol. I. p. 5.

The value of this abridged Edition is considerably enhanced, by the original Essay, of more than sixty pages, which is a masterly critique upon those differences of sentiment, (or, perhaps, the difference of manner, by which some abstruse subjects were described,) which existed between the Professor and his grandfather, the celebrated President Jonathan Edwards, Bellamy, and others. Much sound discrimination will be found in this Essay: it is the production of no ordinary mind: and the reasons assigned for preferring the opinions of Professor Dwight are strong, and, in our opinion, conclusive. His description of the nature of Love to God, is more intelligible than that of the great man from whom he descended; and, we think, more scriptural, and more accordant with the real state of things since the fall of Adam: in which the saved sinner owes every thing to divine mercy, and, therefore, loves God, because he hath first loved him. We do not see how it is possible for persons who are under such immense obligations, to feel any thing like entire disinterestedness in the love which they express towards God; and we consider such a description of love to God, as likely to perplex and bewilder the serious person who is examining himself, as to his evidences of loving God supremely; while he may easily conclude that he feels ardent gratitude of heart for the blessings he has received from his goodness and mercy.

This Edition is admirably adapted for that class of preachers among

us, who are either wholly or occasionally employed in the work of the ministry, who have not received the advantages of an Academical Education. They will find, in the perusal of these "Beauties," enough to employ their thinking powers; something, on every subject, to improve their understanding; and much to enable them to elucidate the genuine meaning of the scriptures. These four small pocket volumes will be, to such persons, a substitute for a large library.

A Defence of some important Doctrines of the Gospel: in Twenty-six Sermons, preached at the Lime-street Lecture. By several eminent Ministers. Eighth Edition.

WITHOUT pledging ourselves to every sentiment, much less to every expression, in this neat, closely-printed volume, we can most earnestly and cordially recommend it to our readers. The preachers are, the Rev. Messrs. Bragge, Taylor, Sladen, Goodwin, Hurrion, Bradbury, Wilson, Hall, and Dr. Gill. The lecture was begun at the Meeting in Lime-street, where Mr. Bragge preached, on November 12, 1730, and continued weekly, till April 8, 1731. The subjects discussed are—"The Holy Spirit's Standard lifted up, and displayed against Error.—The Insufficiency of Natural Religion.—The Doctrine of Particular Election stated and defended.—The Doctrine of Original Sin.—The Doctrine of Particular Redemption.—The Doctrine of Christ's Sufferings.—A Sinner's Justification before God.—The Doctrine of efficacious Grace.—The Doctrine of Perseverance in Grace.—The Doctrine of the Resurrection.—A Vindication of the Doctrine of Salvation by the free Grace of God, from the Charge of promoting Licentiousness.—A humble and impartial Inquiry into the Causes of the Decay of practical Religion."

All these Discourses are accurate, profound, and elaborate, in no common degree. Our old friend, the late Mr. Ryland, said to the writer of this article, that Dr. Gill told him, this volume was the best body of divinity (as far as it went,) in the English language. Our great Christian Rabbi, of course, modestly left out his own two sermons on the Resurrection, which, however, we think, are fully equal to any others that can be named.

LITERARY INTELLIGENCE.

Just Published.

The Protestant Dissenters' Catechism; containing, 1. A Brief History of Dissenters.—2. The Reasons of Dissent from the National Church. With an Appendix and a Preface, by the Rev. William Newman, D.D. The 18th Edition, Price One Shilling.

The Deity of Christ the uniform Testimony of the Holy Scriptures. By the Rev. W. Jones, Minister of Mawdelly Chapel, Bolton. 12mo. Boards. 1s. 6d.

Spare Minutes, by Arthur Warwick. 1s.

The Eleventh Volume of Dr. John Owen's Works.

The Christian Stewardship. A Discourse preached before the Homerton College Society, in New Broad-street Meeting-house, June 22, 1824. By Thomas Morell, President of the Theological Institution at Wymondley. 1s. 6d.

The Bible Teacher's Manual; being the Substance of Holy Scripture, in Questions on every Chapter thereof. By Mrs. Sherwood, Author of "Little Henry and his Bearer," &c. Part 3, containing Leviticus and Numbers, with a Map, &c. 1s.

Baxter's Practical Works.

The Art of Memory, by J. R. Gayton.

The Chimes; or, a Call to the Clergy and People of Great Britain; by Amicus.

In the Press.

The Rev. W. Henry Stowell will shortly publish a Volume of Lectures, to be entitled, "The Ten Commandments Illustrated and Enforced on Christian Principles."

Christian Excellence Considered and Improved: a Sermon occasioned by the Death of Thomas Chevalier, Esq. F.S.A. F.L.S. and F.H.S. Delivered at Keppel-street Chapel, June 20, 1824, by G. Pritchard.

The Preacher; or Sketches of original Sermons. Vols. 7 and 8, being the concluding Volumes.

Intelligence, &c.

REVIVAL OF RELIGION IN GERMANY.

To the Editor of the Baptist Magazine.

Sir,

Two pious German ministers of the reformed church, named J. Christian Reichardt, and J. George Wermelskirk, gave me, this morning, the following account of the revival of religion in Germany.

It was not till since the close of the war, that any general attention was excited respecting evangelical religion. Five years ago, there were five or six ministers belonging to each of the churches in Berlin, which amount to twenty-one, but not any of them evangelical persons; now there is no church where there is not, at least, one pious evangelical pastor, preaching the doctrines of the gospel, and adorning it by their conduct.

In the University of Berlin, there are thirty or forty pious students. One of the professors, of the name of Tholock, about twenty-five years of age, who knows fifteen languages, is in the practice of receiving these every Wednesday at his own house, for the purpose of giving them religious instruction. About ten of these usually associate with my informant on a Saturday evening, at the University, for praying with them, and for reading and expounding the scriptures. Four of the professors in the University are pious evangelical men. One of these, named Neander, Professor of Evangelical History, is a converted Jew, of good reputation, and considerable standing.

When Professor Tholock was, some time since, at Copenhagen, he inquired for a long time in vain, at the University, after pious young men: at length, by accident, a person, who called at the inn, was discovered by him as being of that character, and he introduced him to a considerable number of pious youth, who were earnestly seeking after God.

The pious students, who have been mentioned as at the University of Berlin, were from different German Universities, and their statement respecting them was, that in all of them there were devoted youths, consecrating themselves to the service of God.

At Erlangen, in Bavaria, there are in the University three Professors: one of whom has the reputation of being one of the most learned men on the Continent.

At Basle, in Switzerland, they were informed, by one of their companions, that, in the year 1818, about twenty young men were brought to know the grace of God in truth. As they had no evangelical instructors, they frequently met together for reading the scriptures and prayer. One of these is engaged by the London Society for promoting the conversion of the Jews; and another, named Burkhardt, brother to the late excellent Missionary of that name, is an assistant minister with Dr. Steinkopff, in the Savoy, London.

At Albufelt, in Prussia, there is a minister of the Lutheran church, named Doering, the apostle of the age. He pays particular regard to young persons. On a Monday evening he collects at his house about two hundred unmarried men; and on a Wednesday evening, about forty young ladies; for the purposes of giving them religious instruction. He is indefatigable in visiting the prisons and hospitals, distributing religious tracts, and has been the instrument of the conversion of many to the knowledge of Christ. In all this vicinity, the churches are supplied with, at least, twenty evangelical pastors. The people, when they want a minister, no longer inquire for those who are distinguished by their literature; but they say, when one is recommended to them, "Is he a pious minister?"

A minister, named Couard, about thirty years of age, who preaches in a church in Berlin, has an excessively crowded congregation of six or seven thousand hearers: he lately preached seven sermons from "Ye must be born again." The churches are forsaken where the gospel is not faithfully preached.

The same spirit of opposition exists there as in this country against evangelical religion. If they observe any one listen attentively, or appear serious and devout, they call them, by way of reproach, "Head-hangers."

A person, from the neighbourhood of Brunswick, gave the following account. "Above five years since there was not one pious person in all the neighbourhood, nor any evangelical minister. Two farmers were walking in their fields, when one of them, as if his mind had been instantly impressed with the subject, said, 'We possess all these riches, but we have never returned thanks to God, the giver of them. Surely we ought to do so. Come, let us kneel down, and give thanks to God, and seek his pardon and blessing.' They enjoyed so much pleasure in this exercise, that they resolved to meet at one of their houses on a Lord's-day evening, for praying and searching the scriptures. Their wives soon united with them.. Others, who observed them thus assemble, asked, 'What are you doing? We will meet with you.' Thus, persons from different villages were collected, till the room was over-crowded. These meetings were held in other adjacent villages, until there were ninety or an hundred serious persons. At length, one of the Lutheran pastors in the neighbourhood became an enlightened man, and now they all attend upon his ministry."

These revivals are attributed to the establishment of Bible and Missionary Societies; and the work of conversion has been so rapid, especially among students in the Universities, that scores of pious youths are burning with ardour to be employed in Missionary labours in any part of the globe.

The two ministers, who are very serious, well-informed persons, who related the above facts, are about to visit Poland, in the service of the London Society for the Conversion of the Jews.

J. I.

20, Harpur-street, July 2, 1824.

ORDINATIONS, &c.

On the 19th of November, 1823, a new Meeting-house was opened, for the use of the Baptist Denomination, at TWYN YR ODYN, in the Parish of Wenvoe, Glamorganshire. Messrs. T. Thomas, R. Pritchard, D. Evans, and J. Lawrence, prayed; Messrs. Pritchard, of Cardiff, Evans, of Penygarn, Hier, of Bassaley, Jones, of Castletown, and Lawrence, of Lancarvan, *preached in Welsh*; and Mr. *Jones, of Cardiff, in English.*

SOUTHERN ASSOCIATION

OF THE

Calvinistic Baptist Churches.

The first meeting of this Association, consisting of fourteen churches, was held at White's-row Meeting, Portsea, April 20, 21.

Tuesday evening, seven o'clock, Mr. Read began the services of the Association by prayer. Mr. Ivimey, of London, preached from 2 Cor. ix. 28, "Beside those things that are without, that which cometh upon me daily, the care of all the churches;" and concluded the engagements of the evening in prayer.—Wednesday morning, half past six. Mr. Futcher prayed. Mr. Burnett preached from Solomon's Song v. 16, "He is altogether lovely;" and closed in prayer.—Half past ten. Again assembled at White's-row Meeting. Mr. Yarnold read the 40th chapter of Isaiah, and prayed. Mr. Draper preached from Psalm li. 8, "Make me to hear joy and gladness; that the bones which thou hast broken may rejoice." Mr. Brand closed the service in prayer.—Wednesday afternoon. The Association met for business. Mr. Mileham, the Moderator, implored the Divine guidance and blessing. The Circular Letter, written by Mr. Draper, "On the Utility of Associations," was read and ordered to be printed. The next Circular Letter to be "On the Doctrines of the Gospel which are essential to Salvation;" to be drawn up by Mr. Neave.—Several letters from the churches were read, and some of the brethren gave an interesting account of the state of the several societies over which they preside.—It was unanimously resolved, that a cordial vote of thanks be given to the Rev. J. Saffery, and to Mr. W. Long, for their valuable services as Secretary and Treasurer of the Hants and Wilts Assistant Society. The subscriptions and collections for the Itinerant Fund were received, and the business relative to Village Preaching transacted.

Half past six. Met together in the Chapel at Meeting-house Alley. Mr. Ivimey read the scriptures, and prayed. Mr. Bulgin preached from Matthew xxiv. 14, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations." Mr. Miall closed in prayer.—A very general wish was expressed, that a portion of our funds should be

devoted to the education of the poor in Ireland, and to the spread of the gospel among the benighted population of the sister kingdom. It was agreed to consider the subject more fully at the next meeting.

The Treasurer of the Itinerant Fund, Mr. T. Ellyett, was requested to visit the different parts of the county, to procure subscriptions, to promote its great and important objects.

The cases of Meeting-houses of Lockerly and Andover were examined and recommended by the Association.—The next meeting of the Association to be held at Southampton, on Tuesday and Wednesday, the 14th and 15th of September, 1824.—It is hoped that the brethren will, on that occasion, send or bring an account of the number of their members; as also, of the number of children in the Sunday Schools under their superintendance.

This first meeting of the Southern Association was very interesting. A sacred influence appeared to pervade or rest upon all the public services, and we have reason to hope it will be succeeded by much good, not only to those present, but to all the churches in the Association.

A NEW Meeting-house at WOODFORD, near Thrapstone, Northamptonshire, was opened Oct. 16, 1823. The Rev. Mr. Pickring, of Brigstock, read the scriptures and prayed; the Rev. Mr. J. K. Hall, of Kettering, preached from Psalm cxviii. 25; and the Rev. Mr. Simmons, of Olney, from Psalm cxlv. 11: the Rev. Mr. Paul, of Oakham, concluded in prayer. In the evening, the Rev. Mr. Simpson, of Bythorn, began in prayer; the Rev. Mr. Hogg, of Kimbolton, preached from Exod. xx. 24; the Rev. Mr. Hall concluded in prayer. The services of the day were highly interesting.

This is a new interest, and affords a pleasing prospect of usefulness. The church was formed May 22, 1823, of eleven members; and Mr. Miller, late of Oakham, was recognized as their pastor at the same time.

APRIL 14, 1824, a new Chapel, called *Ararat*, belonging to the Particular Baptists, was opened at WAUN TRODAU, near Cardiff, Glamorganshire. The preceding evening, Mr. J. *James*, Pontrhydyrynn, and Mr. D. *Saunders*, Merthur, preached from *Ps. lxxiii. 24*, and Judges vi. 12: at ten, Mr. W. Jones, Cardiff, Ps. cx. 3; — Davies, student, from Bristol, in English, Heb. xiii. 8; Mr. J. James, Pontrhydyrynn; at three, Mr. E. Jones, Castletown, Titus ii. 14; Mr. D. Saunders, Merthur, 1 Pet. iii. 18, 19, 20.

ON Tuesday, April 20, 1824, the new Baptist Chapel at TEIGNMOUTH, Devon, was opened for the public worship of God, and Mr. C. Rogers was also ordained to the pastoral office over the Baptist church assembling in that place.

Mr. Brewer, of Shaldon, commenced the services of the day with singing; Mr. Clarke, of Taunton, read suitable portions of scripture, and prayed; Mr. Sharp, of Bradninch, stated the nature of a Gospel church, from Acts xiii. 1—3, asked the usual questions, and received Mr. Rogers's confession of faith; Mr. House, of Dartmouth, offered the ordination prayer; Mr. Kilpin, of Exeter, delivered a very appropriate charge, from Mark xvi. 15, 16, and concluded the morning service with prayer. In the afternoon, Mr. Garrett (Independent) began with singing; Mr. Clarke, of Taunton, prayed, and delivered a discourse to the church and congregation from Psalm cxviii. 25, and concluded with prayer. In the evening, Mr. Neck (Independent) commenced with singing; Mr. Widlake, of Brixham, read the scriptures and prayed: Mr. Nicholson, of Kingsbridge, preached from 2 Cor. xiii. 11, and concluded with prayer.

SUNDAY, April 25, 1824, a new Baptist Chapel, with school-rooms attached to it, was opened at EDGEHILL, near Liverpool; the Rev. Moses Fisher preached in the morning; the Rev. Dr. Raffles preached in the afternoon; and the Rev. Robert Philip in the evening.

APRIL 26, 1824.—A new Baptist Church, consisting of twelve members, was formed at ROWBROUGH, in Somerset.

Mr. Hooppell, of Bristol, (the intended pastor of the people,) commenced the services of the day, by reading and prayer; Mr. Winter, of Bristol, explained the nature of a gospel church, from the former part of the 41th verse of the 2d chapter of Acts,

and received a public expression of the members' wish to engage in it; Mr. Chandler, of Wedmore, gave an account of the introduction and progress of the gospel in that place, and read a letter of dismission of the twelve members from his church at Wedmore; and Mr. Winter concluded with prayer.

In the afternoon Mr. Chandler began by reading and prayer; Mr. Winter addressed the newly formed church, from Isaiah lvi. 6, 7; and concluded with prayer. Mr. Chandler then administered the ordinance of the Lord's Supper.

MAY 23, 1824, a *Welsh* Church, (Particular Baptist,) was formed at Baker's Hall, Merchant-street, BRISTOL. Mr. Wm. Roberts, Glasgoed, commenced by reading and prayer; the Nature of a Gospel Church, Reasons for Dissent, Church Covenant, the usual questions, and the ordination prayer, by Mr. J. James, Pontrhydyrynn; Mr. D. Rees, of Ferry-side, was ordained to the pastoral office; and Mr. Wm. Morgan, Deacon. The charge to the pastor by Mr. T. Morris, Newport, from 1 Tim. iii. 1; to the church and deacons, by Mr. J. James, Pontrhydyrynn, from Phil. i. 27; Mr. T. Jenkins, Cefn, 2 Cor. v. 14, 15: Mr. Jabez Lawrence, 1 Tim. i. 15, to the congregation.

The prospect is very promising and pleasing among these Welsh friends; twenty-three united in the formation of the church, and twenty more have it in contemplation to procure letters of dismission from their respective churches in the Principality.

ON Thursday, June 10, the Rev. Richard May, late of Stepney Academy, was ordained over the Baptist church, at AMERSHAM, Bucks, formerly under the pastoral care of the Rev. Richard Morris.

In the absence of Dr. Newman, who was prevented by domestic affliction, the Rev. F. A. Cox, M.A. of Hackney, delivered an impressive charge from 2 Cor. iv. 2; the Rev. T. Griffin, of London, explained the nature of a Gospel Church; asked the usual questions, and offered the ordination prayer. In the evening the Rev. Wm. Copley, of Watford, addressed the people, from Psal cxxxiii. 1.

The devotional parts of the service were conducted by brethren Sexton, Tomlin, Nash, Cooper, Clarabutt, *Tyler, Hunt, West, Allom,* &c. &c.

ASSOCIATIONS.

ON Monday evening, May 17, 1824, the Rev. H. F. Burder, M.A. preached the first sermon of the year, in behalf of the HOME MISSIONARY SOCIETY, at the Poultry Chapel; and on the following morning the Rev. Mr. Reynolds, of Romsey, preached at Crown-court Chapel. Both the services were very interesting, and the sermons impressive. The Annual Meeting took place at Spa Fields, in the evening, when Mr. Alderman Key took the chair; and a crowded audience was addressed by the Rev. J. Reynolds, J. Fletcher, R. Marten, Esq. J. Edwards, (Secretary to the Baptist Home Mission,) &c. &c. Upwards of £400 were paid in and collected in the course of the evening. The receipts of the Society, for the last year, amounted to £6694 8s. 5d.

Kent and Sussex Association.

THIS Association was held at Rye on June 3rd and 4th, 1824. Mr. Groser, of Maidstone, preached from Isa. liii. 11, first clause; Mr. Giles, of Chatham, preached from 1 Cor. xv. 20; Mr. Shirley, of Sevenoaks, preached from Isai. liii. 11, last clause. The devotional services were conducted by Messrs. Cramp, of St. Peter's; Gates, of Sandhurst; Bentlif, of Maidstone; Down, of Wadhurst; Belcher, of Folkstone; Pethebridge, of Dover; and Noble (Independent) of Rye. The Circular Letter, written by Mr. Groser, is entitled, "The Necessity of the Influence of the Holy Spirit, to promote the Prosperity of the Churches." [Sold by Offor, 44, Newgate-street.] The new church at Dover was received into the Association. The clear increase of members, in twenty churches, is only 45: it should, however, be known, that 10 members had been dismissed from the church at Ashford, to form a new church at Brabourn Lees. From the small Association Fund, there was voted to assist the new church at Dover £15, and the new interest at Canterbury £20.

NOTICE.

WE are particularly requested to mention, that the services, connected with the Sixth Anniversary of the BRISTOL and BATH AUXILIARY BAPTIST MISSIONARY SOCIETY, will be held as follows:

On Tuesday Evening, August 3, Rev. Jenkin Thomas will preach at the Countership Meeting-house.

The whole of Wednesday will be devoted to the sermon and business of the Education Society.

On Thursday, the Public Meeting of the Auxiliary will be held at King-street Meeting-house, where also a sermon will be delivered in the evening, by Dr. J. P. Smith of Homerton.

The Rev. Robert Hall, of Leicester, will preach at Broadmead, on Friday Morning, the 6th of August.

ANNIVERSARY, PECKHAM.

The Fifth Anniversary of the Baptist Church, meeting in the Rye-lane, will be held, by Divine permission, on Wednesday, the 11th of August; when Three Sermons will be preached: that in the morning by Mr. Stoddart, of Pell-street, at eleven o'clock; in the afternoon, Mr. Shenston, of Alie-street, at three; and in the evening, by Mr. Chin, of Walworth, at half-past six o'clock. After each service, a collection will be made towards liquidating the remaining debt.

The following Sums were voted out of the Profits of this Work, to the Widows of Baptist Ministers, on the 25th of June last.

	£		£
S. D.	5	S. W.	5
M. A.	5	J. S.	5
S. D.	5	H. M.	5
E. S.	5	E. B.	5
S. L.	5	M. I.	5
E. B.	5	E. B.	5
R. C.	5	E. A.	5
A. A.	5	A. E.	4
M. M.	5	H. C.	5
A. E.	4	H. B.	5
R. S.	5		
P. W.	5		108

"The Lord grant unto him, that he may find mercy of the Lord in that day."
2 Tim. i. 18.

Soon will that solemn hour appear,
When I shall hear the sound
Of the last trump; then where, Oh! where
Shalt thou, my soul, be found?

"*That Day*," that vast important Day!
Will fix thy final doom;
And call to life this moulder'd clay,
From the dark silent tomb.

This body rais'd shall there possess,
A form as yet unknown:
There every tongue must then confess,
That Christ is Lord alone.

No righteousness my hands have wrought,
Shall ever form my plea:
My soul recoils at such a thought;
(A firmer hope for me!)

Thy mercy, in that trying scene,
Is all my hope and stay:
No blood but thine can wash me clean,
Or purge my guilt away.

My most devoted acts, when try'd,
Will never stand the test;
Where can a guilty sinner hide,
But in his Saviour's breast.

Jesus, my "rock," on which I build,
My solemn hope of heaven;
Shall be my righteousness and shield,
And whisper "*I'm forgiven.*"

O for that wisdom to prepare,
To meet a peaceful end;
And, when I stand before that bar,
May Jesus be my friend!

SYDNAS.

Calendar for August.

3. Ceres south XI. 26 morn. Altitude 62°. 42'.
6. Occultation of Herschel by the Moon. Visible at London. He immerges IX. 57 aft. and emerges XI. 9.
9. Full Moon VII. 32 aft. Too far north to pass through the Earth's shadow.
11. Herschel south IX. 28 aft. Altitude 15°. 11'.
18. *Moon* passes Saturn VIII. 15 aft.
22. *Moon* passes Jupiter II. 52 aft.
24. *New Moon* II. 27 aft. Too far south to cast her shadow on the Earth.
25. Moon passes Venus II. 30 morn.
26. Moon passes Mercury VII. 30 morn.
29. Moon passes Mars O. 40 aft.
31. The following Stars south (Merid. Alt. at London prefixed).

90°. 0' Rastaban (Dragon's head) VII. 13 aft.
47. 3 Altair (Eagle) IX. 2.
8. 5 Fomelhant (Southern Fish) O. 11 morn.
52. 50 Markab (Pegasus's Wing) O. 18 morn.

Irish Chronicle.

Tenth Anniversary of the Baptist Irish Society.

We commence an account of the proceedings of the Annual Meeting of the Society, by extracting some remarks from the "British Press;" and as it is understood they were written by a gentleman of the Roman Catholic persuasion, who attended as the Reporter for the Paper, they may be considered as the evidence of an impartial witness of the Society's proceedings.

"The state of Ireland having for some time past engaged a considerable portion of the public attention, every thing that is connected with it, or that has reference to its moral condition, consequently becomes a matter of interest. This Society states its object to be the promotion of the Gospel in Ireland, but it distinctly disclaims all attempts at sectarian proselytism. Its aim is to ameliorate the condition of the lower Irish, through the medium of religious instruction, unconfined to any particular catechism or creed. At the same time, however, its friends openly avow their firm adherence to the principles of the Reformation, and, so far as their operations are strictly in accordance with them, they may be considered limited; but, in every other respect, they leave the minds of those they instruct free to adopt whatever creed conviction may suggest, or conscience may approve. We should think the most ardent advocate of religious freedom could not object to this; and, therefore, although this Society is called the Baptist Society, yet, as its efforts are not directed to propagate any of the opinions peculiar to that sect, it appears to us that every sincere friend to Ireland might cordially join in promoting its success."

The meeting was opened by the Rev. C. Woollacott, of Westminster, engaging in prayer; after which the Chair was taken by JOSEPH BUTTERWORTH, Esq. M.P. who opened the business of the day by observing that he was most particularly desirous of calling the attention of the company to the state of Ireland, having been himself remarkably struck by it during his visit to that *country last* year; he had *visited their cabins*, which were *wretched in the extreme*, and exhibited poverty in every form; their ignorance even exceeded their poverty. While this state of things existed, it was the duty of England to do all in their power to teach them morality, and, till the scriptures were more largely disseminated among them, no material change for the better could be expected; there was a gentleman present who had witnessed some of the awful scenes that had struck himself, of ignorance, he was almost going to say—of idolatry. In the county of Roscommon there was a holy well, to which the natives annually made a pilgrimage, to the number of 16,000 or more, for the purpose of tasting its waters, which they supposed to have the power of cleansing from all sins, and, after performing what they hold to be a religious rite, they passed the evening in riot and drunkenness: while such gross proceedings as these took place in that unhappy country, it became all Christians to do their utmost in disseminating the light of the Gospel.

After the Report had been read, the *Rev. Mr. Evanson*, of the established church, a native of Ireland, rose, and said, "He felt additional satisfaction in moving that this Report be printed, as he was a native of that country to which their exertions were directed: it had been frequently stated that at such meetings as the present, little less than calumny had been urged as to the state of Ireland; while he deprecated this system however, he must express his detestation of that false delicacy that induced speakers to gloss over the misery of that country; it was not to be denied that a dreadful disease existed among the peasantry of that land, and he could bear such testimony as a nine years' residence in the county of Cork would afford, that the statements that had been made were in no degree incorrect. The Chairman had stated what he had seen, during his visit to that island, and he himself had witnessed the same sort of pilgrimages, which, not even the most strenuous supporters of the Catholic Church could venture to pronounce as likely to improve the morality of the people. It was grateful to him to know that these exertions were principally directed towards those two counties, one of which was involved in the most Cimmerian darkness, and

the other the hotbed of sedition: he was even borne out in his remarks by that most pestilent and detestable work called the *Memoirs of Captain Rock*, where it was stated that the Irish priests did not allow the people to read the scriptures, so that their only religion was Pastorini's Prophecies, and the Miracles of Prince Hohenlohe." The Rev. Gentleman concluded, by moving,

"That this Meeting, cordially approving of the Report which has now been read, resolved, That it be adopted and circulated at the discretion of the Committee, as exhibiting, in some measure, the importance and efficacy of Scriptural Instruction in restoring to the afflicted kingdom of Ireland those moral and spiritual advantages which have followed the reformation in other parts of the United Empire."

Rev. Mr. Morgan said, that no doubt could remain of the dark state of Ireland, and of the cultivation necessary to render that wilderness beautiful and fruitful. India, twenty-five years ago, had been, like the fabled Upas, spreading poison around, but had now yielded to the immortal benefits of the tree of life which was planted on the banks of the Ganges; such he hoped would now be the state of Ireland, and that they might see, as in the Principality of Wales, the preacher mounted on his little pony, going from farm-house to farm-house, preaching the glad tidings of salvation. He most cordially seconded the Resolution.

Rev. Mr. Anderson observed, that the Resolution he held in his hand applied substantially to the Irish readers of the word of God, and, when he considered what that word was, he felt uncommon pleasure in moving the Resolution. Idolatry almost covered the globe, and he even doubted whether Asiatic idolatry was so dreadful as European, that existed not only on the Continent but in Ireland; there was a material difference, however, between the system and its supporters—Popery he abhorred, but papists he loved; and, having made this distinction, he frankly confessed that the system followed in Ireland appeared to him nothing less than idolatry of the worst description, for there the holy wafer was worshipped as the actual body of Christ, which, to him was worse than all the paganism of Jupiter, or the idols of Juggernaut: if Paul had been so *shocked* at Athens, what would he *have been* at Ireland? He moved,

"*That this* Meeting is increasingly convinced with the experience of every year, that no means, under the blessing of God, is so well calculated to benefit the population of Ireland, especially those adults who are unable to read, and who can speak only the Irish language, as the employment of Irish Scripture Readers; and, whilst it rejoices that the Divine blessing has already attended the labours of those who are thus engaged, recommends that this mode of disseminating religious knowledge should be still more extensively employed, not doubting but that the liberality of the Christian public will readily meet any increased expenditure."

Mr. John Sydney Taylor, Barrister, rose to second the Resolution. The object of the Institution, whether tried by its own nature, or by the test of experiment, would be found productive of the most beneficial consequences; and what was that object? simply to convey a knowledge of the scriptures to the most forlorn and illiterate of the Irish population, through the most acceptable medium, which was allowed to be their vernacular tongue. The principle was not new, it was only the application of it that was original, for it had previously been acted upon in other instances. It had been tried in Wales with effect, and it had, in the most important of our distant colonies, a salutary operation. In British India, no political movement—no triumph of the British arms, however splendid—had made any impression on the most degrading, cruel, and hideous system that had ever afflicted the heart. It was the spirit of religious instruction, conveyed to the heart of the Hindoo, through the medium of their native language, which inspired the just confidence, that terrors of barbarity began to abate, and that even the diabolical idol Juggernaut, surrounded as he was by his pale victims, and the ministers of vengeance and abomination, trembled to his fall before the ark of the living God. Could it be possible that this mode of instruction could have such beneficial effects in our most remote dependencies, and not be conducive to the social and moral welfare of Ireland? The people of Wales were not less attached than the Irish to their native language, to those popular traditions, and to the recollections of their independence; yet, by instructing them in the scriptures through the medium of their own tongue, they were not taught disaffection to the English

Government—they were not induced to look back to the barbarous past with regret, but onward to an improving future with satisfaction, and they were drawn into a closer bond of affinity with their English brethren, by partaking of the habits and sympathies of a common civilization. When knowledge once disturbed the stagnation of ignorance, the impulse of curiosity, which was thereby excited, would break down the barrier of an imperfect and primitive language, and open for itself a way into the vast field of science, art, and intelligence, that opened on their expanding intellect. This excitement might be compared to a river poured upon a plain, that would give a channel for itself, and overcome every obstacle until it reached the ocean, and was lost in its expansiveness. But to teach the scriptures to every people in the language of their respective country, was not more consistent with the dictates of human reason than in accordance with the Divine philosophy of the Gospel; when the Apostles received the gift of tongues, every man heard them preach in his own tongue the wonderful works of God. It was true, the miracle itself was temporary, and had ceased, but the reasons on which it was founded still subsisted, and was eternal: it was that reasonable principle which they were now applying to the moral exigencies of Ireland, and they made use of human virtue and confidence in Heaven as substitutes for miraculous interference. That portion of the Irish people who could read the scriptures in the English language, and were willing to secure them, had the opportunity; and why should those perish in their state of moral and religious destitution, who were so circumstanced as to be inaccessible to the voice of intelligence, except through the language of their forefathers. A language could not be forcibly put out of existence—the very effort to do so would react and preserve it. To proscribe the language of a conquered people was to endear it the more to those who connected it with the melancholy recollection of their departed independence. It became valued for its adversity, and was valued for its very persecution. The first William, who was more of a warrior than a statesman, endeavoured by violent means to extirpate the English language. He banished it from his Court—he would have driven it from the city and the *hamlet*; he forbade it *to be heard in the sanctuaries* of justice, and he loaded all those who used it with every vexation of opprobrium and vassalage; and what was the result? Why, the dynasty of the Conqueror has long been extinct, and the language that he proscribed has become immortal. It was not, however, against any particular language that knowledge contended,—it was not against the sign, but against the thing signified—it was against what was vicious in the mind, and depraved in the affections — it was against the errors of prejudice, and the abominations of ignorance; and, when those were corrected, whatever language human nature spoke, would be the voice of reason, and consistent with the will of its Creator. Of all the curses that could afflict a people, the greatest was ignorance; it was this evil influence that subjected the mind to a weakness that prostrated all its faculties, and to a violence that put it on a level with irrational nature. It was the parent of innumerable crime, and the guardian of the sad mummeries of superstition; it exhausted the heart of every virtue—it withered the intellect of every power, except those which gave to the bad passions a degrading influence, or a savage ascendancy. It was this ignorance which the Gospel, in its mercy, commanded them to extirpate wherever it was found, whether it spread its pestilential influence over the wilds of Ireland, or the plantations of Demerara. What constituted the basis of the moral and political supremacy of England? It was knowledge—it was education—it was the progress of mind, which had kept on its serene and irresistible course, while many rival kingdoms of Europe were sunk in the apathy and debasement from which the ancestors of Englishmen emerged, at that glorious era, when they burst the shackles of ignorance, and the ruins of superstition fell around them. To diffuse the energy which knowledge conferred, through all parts of their empire, was to unite it in a bond of moral and intellectual relation more powerful than a legislative union, and to fill every part, from the centre to the extremities, with that invincible spirit which consecrated this immediate soil to freedom, intelligence, and inviolable glory. The state of Ireland had long been a reproach to the wisdom and liberality of Great Britain. A vicious system of policy, during six centuries, counteracted the beneficial effect which the contact of

the Irish mind with the civilized institutions of England would have inevitably produced; and this he stated for the purpose of shewing that there was no inherent diabolism in the Irish character; its degradation was not natural, but superinduced. The vice of that policy was now seen and acknowledged, but the evil was too inveterate to be removed by any sudden operation. All the frightful evils of Ireland had a moral origin, and must have a moral cure. The principle of her regeneration must come from the same source as that of England—from education. He could not quit the subject without adverting to the aid which the Committee had received from the Fair Associates of their Charity. It was to the Gospel, that woman was indebted for the station which she at present held in civilized society. She had repaid part of the obligation, by being instrumental in diffusing that politeness of the heart, that amenity and decorum which distinguished the manners of the Christian world above all other communities, where barbaric pride or Pagan debasement, or even classic sternness, forbade that amiable ascendancy, which ornamented while it assuaged the manly character, and gave its finest animation to the virtues of charity. When woman was engaged in the task of diffusing the light of instruction, and pouring on the wounded spirit the balm of holy consolation, she might, indeed, be compared to that dove, which carried to the wanderer on the troubled waters the olive-branch of peace.

I.E. Bicheno, Esq. felt the difficulty of following two gentlemen of a nation, the qualities of which, he had no doubt, if properly tempered, would not fail in constituting perhaps the most perfect nation in the world; and he would assert, that the principles of this Society deserved the support of every one who possessed the common feelings of benevolence. He moved

"That William Burls, Esq. Treasurer, and the Rev. Messrs. Joseph Ivimey and George Pritchard, Secretaries, are entitled to the warmest thanks of this meeting, and are respectfully solicited to continue in the discharge of their respective offices during the ensuing year.

Rev. Mr. Fisher, in seconding this Resolution, observed, that he was glad to find that the Society was increasing, and he felt sure that the more its objects became known, the more patronage it would obtain.

On this motion being carried unanimously, *Mr. Burls*, Treasurer, shortly returned thanks. He said, that it gave him great pleasure to find the Society out of debt; and, that in so good a work, his services might always be commanded.

Rev. Mr. Ivimey likewise returned thanks, and wished to take this opportunity of expressing the great aid he had derived from the services of the Rev. George Pritchard, who had been joined with him in the office of Secretary; and that now, should illness force him to retire, he should, at least, have the satisfaction of leaving his office in able hands.

Rev. George Pritchard also begged to thank the Meeting for the handsome manner in which they had taken notice of him. It had been, and should be, his endeavour to promote the interest of the Society in every possible way.

Rev. Mr. Saffery moved, in a short speech,

"That the Gentlemen who have composed the Committee, during the past year, are entitled to the thanks of this Meeting; and that the following persons form the Committee for the year ensuing:

"C. Barber, N. Bosworth, G. Blight, J. Buckland, C. Cadby, S. Cadby, J. Chandler, W. Cozens, J. Danford, J. Gurney, J. Hadden, J. Heath, A. Hill, J. Hobson, S. Jackson, Jun. James Low, John Low, S. Marshall, R. Nichols, W. Paxon, J. Penny, W. L. Smith, J. Walkden, T. Watson, E. Wilkinson, and R. Williams."

Which was seconded by the Rev. Mr. James, of Woolwich, and carried unanimously.

Rev. Mr. Keen, of Waltham Abbey, felt it his duty to bear testimony not only to the excellency of the general, but the particular objects of this Society. He moved

"That this Meeting feels the highest gratification in learning, that the heavy debt due to the Treasurer, last year, has been discharged by the liberality of the friends to the Society; and this Meeting cheerfully concurs in presenting its thanks to those ministers and others who, by their exertions, have been the instruments of effecting this pleasing change in its finances." Which was seconded by the Rev. Mr. Birt of Manchester.

A motion of thanks to the Chairman was then proposed by the Rev. Mr. Cox, and seconded by Wm. Burls, Esq.; which being unanimously carried, after singing the 117th Psalm, the Meeting separated.

The account of money received, cannot be inserted this month, for want of room.

Missionary Herald.

BAPTIST MISSION.

ame Proceedings.

NNUAL MEETING.

SOLUTIONS of the General
ng, held on Thursday, June
824, at Great Queen-street
el: Benjamin Shaw, Esq.
urer to the Society, in the
:

m the motion of the Rev. C.
son of Edinburgh, seconded by
ider Haldane, Esq. of Hatcham
,

iat the Report now read be
d and circulated under the di-
of the Committee; and that
eeting gratefully acknowledges
itinued protection of Divine Pro-
e afforded to the Missionaries
Society, and rejoices in the
g evidence furnished by the
, that their labours have not
vain."

On the motion of Joseph But-
h, Esq. M.P. seconded by the
obert Winter, D.D.

at the removal of some valuable
aries by death in the course of
t year, and the serious illness
rs, calls for deep sympathy on
t of this Meeting; and for ear-
nd importunate prayer, that
may be raised up to occupy the
stations, and to carry the
of salvation where they have
herto been heard."

On the motion of the Rev. J.
rn, seconded by the Rev. Ste-
itton,

at this Meeting, fully sensible
e general co-operation of the
of the Society is essential to
perity and success, presents
thanks to those Ministers and
ndividuals, who have, in dif-
vays, excited themselves on its
and trusts that increased ef-
forts will be made in the year now commencing."

IV. Moved by the Rev. Professor Chase, from the United States, seconded by J. E. Gordon, Esq.

"That the sincere thanks of this Meeting be presented to those Gentlemen by whom the affairs of the Society have been conducted during the past year—that the Treasurer and Secretaries be requested to continue in their offices—that Mr. W. Beddome, Mr. John Danford, and Mr. Joseph Hanson be the Auditors—and that the following be the list of the Committees for the year ensuing.

GENERAL COMMITTEE.

Rev. Christopher Anderson, Edinburgh.
W. H. Angas, London.
George Atkinson, Margate.
George Barclay, Irvine.
Isaiah Birt, Birmingham.
John Birt, Manchester.
Thomas Blundell, Northampton.
Thomas Coles, Bourton.
F. A. Cox, Hackney.
E. Clarke, Truro.
T. C. Edmonds, Cambridge.
Moses Fisher, Liverpool.
William Giles, Chatham.
W. Gray, Chipping Norton.
Thomas Griffin, London.
Robert Hall, Leicester.
J. H. Hinton, Reading.
James Hoby, London.
Reynold Hogg, Kimbolton.
Richard Horsey, Wellington.
William Innes, Edinburgh.
Joseph Ivimey, London.
John Jarman, Nottingham.
Joseph Kinghorn, Norwich.
Thomas Morgan, Birmingham.
William Nichols, Collingham.
George Pritchard, London.
Henry Page, Worcester.
Thomas Roberts, Bristol.
John Saffery, Salisbury.
W. Steadman, D.D. Bradford.
Micah Thomas, Abergavenny.
James Upton, London.
W. Winterbotham, Horsley.
Messrs. G. F. Angas, Newcastle on Tyne
Gilbert Blight, London.
William Burls, London.

Messrs. John Deakin, Birmingham.
James Deakin, Glasgow.
Joseph Dent, Milton.
Richard Foster, jun. Cambridge.
W. B. Gurney, London.
Joseph Gutteridge, London.
Joseph Hanson, Hammersmith.
Thomas King, Birmingham.
James Lomax, Nottingham.
John Marshall, London.
Thomas Potts, Birmingham.
Samuel Salter, London.
J. B. Wilson, Clapham.

Central Committee.

Rev. Thomas Blundell.
F. A. Cox.
T. C. Edmonds.
William Giles.
William Gray.
Thomas Griffin.
J. H. Hinton.
James Hoby.
Joseph Ivimey.
Joseph Kinghorn.
George Pritchard.
John Saffery.
James Upton.
W. Winterbotham.
Messrs. Gilbert Blight.
William Burls.
W. B. Gurney.
Joseph Gutteridge.
Joseph Hanson.
John Marshall.
Samuel Salter.

Corresponding Committee.

Rev. J. Acworth, Leeds.
O. Clarke, Truro.
E. Daniel, Luton.
B. H. Draper, Southampton.
R. Edminson, Bratton.
C. Evans, Anglesea.
John Geard, Hitchin.
S. Green, Bluntisham.
W. Groser, Maidstone.
W. Hawkins, Weymouth.
J. Hemming, Kimbolton.
Mr. C. Hill, Scarborough.
Rev. T. Horton, Devonport.
J. Kershaw, Abingdon.
S. Kilpin, Exeter.
C. Larom, Sheffield.
John Mack, Clipston.
T. Middleditch, Biggleswade.
C. T. Mileham, Portsea.
James Millard, Lymington.
W. H. Murch, Frome.
J. Payne, Ipswich.
R. Pengilly, Newcastle.
Richard Pryce, Coate.
H. Russell, Broughton.
J. Singleton, Tiverton.
Mr. T. Thompson, Newcastle under Line.
Rev. T. Thonger, Hull.
T. Tilly, Portsea.
Rev. W. Tomlin, Chesham.
T. Waters, Pershore.
J. Wilkinson, Saffron Walden."

V. On the motion of the Rev. F. A. Cox of Hackney, seconded by W. B. Gurney, Esq.

"That the best thanks of this Meeting be presented to the Trustees of this Chapel, and to the Rev. Rowland Hill and the Trustees of Surry Chapel, for their kindness in permitting us to occupy their places of worship on the present occasion."

VI. On the motion of the Rev. John Birt of Manchester, seconded by the Rev. Reynold Hogg of Kimbolton,

"That the next Annual Meeting of the Society be held in London, on Thursday, June 23, 1825."

VII. On the motion of Joseph Gutteridge, Esq. seconded by the Rev. William Newman, D.D.

"That the respectful acknowledgments of this Meeting are due, and are hereby presented to Benjamin Shaw, Esq. Treasurer, for his able conduct in the Chair this day."

AUXILIARY SOCIETIES.

THE Annual Meeting of the Missionary Union for *West Middlesex and its Vicinity*, was held at Brentford, on Wednesday, May 26. A sermon was preached in the morning at the Chapel near the Market-place, by the Rev. F. A. Cox, A.M. of Hackney, from Col. i. 13. *Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son;* and the business of the Society was transacted in the evening at the Wesleyan Chapel, kindly lent for the occasion, when a Report of proceedings for the last year was read, and the following Ministers and Gentlemen addressed the Meeting: Rev. Messrs. Cox of Hackney, Uppadine of Hammersmith, Lewis of Highgate, Coleman of Colnbrook, Pipe (Wesleyan) of Brentford, and Dyer of Battersea; Messrs. Keen, Brown, Ross, Gundry, Wood, and Hanson. The day was a very pleasant one, and we trust that useful impressions were made on the minds of many who were present. The whole amount received by the Union, during the year, was £111 9*s.* 11*d.*

The Anniversary of the *Frome* Auxiliary Society was held at the Meeting-house in Badcox-lane, on Wednesday, June 9, Robert Haynes, Esq. of Westbury in the Chair. The annual Rese-

lations were proposed and seconded by the Rev. T. S. Crisp of Bristol, and James Evill, Esq. of Beckington; Rev. W. Winterbotham of Nailsworth, and Mr. Anstie of Trowbridge; Rev. Dr. Ryland and Rev. John Dyer, Secretaries to the Parent Society; Rev. John Saffery of Salisbury, and Rev. — Davies of Bath; Rev. J. Squance, Wesleyan Missionary from Ceylon, and Rev. Mr. Gough of Westbury Leigh; John Sheppard, Esq. and Rev. W. H. Murch, both of Frome. The Annual Sermon had been previously delivered in Mr. Murch's Chapel by Rev. Mr. Davies from Bath. The attendance was numerous and respectable, and the proceedings of the evening appeared to excite much interest.

On Wednesday, July 7, the Fourth Annual Meeting of the *Essex Auxiliary Society*, was held at Waltham Abbey. The morning service commenced at half-past ten, when the Rev. W. Wilks of Braintree began in prayer; the Rev. F. A. Cox of Hackney preached from Luke x. 29: *But he, willing to justify himself, said unto Jesus, And who is my neighbour?* and the Rev. J. Pilkington of Rayleigh concluded.

Met again in the afternoon at half-past two. The Rev. J. King of Halstead began in prayer. The Report was read by the Secretary, and the various Resolutions were moved and seconded by Messrs. Wilks, King, Keen, Bain, Pilkington, Rabbeth, Dyer (Secretary to the Parent Society), Wilkinson, and Carter.

N.B. Though our limits will not allow us to insert all the Resolutions passed at this Meeting, a copy of which has been kindly handed us by the Secretary, we must not omit the following.

"That this Meeting, strongly convinced of the advantages arising from *united* efforts, in furthering the design of Missionary Societies, does most earnestly recommend and invite the zealous co-operation of Christian churches in the good work which is more particularly the object of this Auxiliary."

Thanks were then voted to the Treasurer, the Secretary, and the Rev. F. A. Cox, who had been unanimously called to preside on the occasion.

In the evening at six, the Rev. J. Bain of Potter-street, commenced the service by prayer; the Rev. J. Dyer, Secretary to the Parent Society, preached, and the Rev. J. Wilkinson of Saffron Walden concluded.

The following morning at seven, the *Rev. J. Pilkington preached* from Isaiah ix. 2. *The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined;* and the various services connected with this Annual Meeting, which, though not numerously attended, owing to a variety of circumstances, were yet unusually interesting and pleasant, were closed.

The Committee have great pleasure in acknowledging the kindness of "The New England Society," incorporated for the purposes of affording religious instruction to the negroes so long ago as the reign of Charles II., by whom a donation of £100 sterling has lately been made in aid of the efforts of this Society in Jamaica, which sum has been equally divided between the stations at Montego Bay and Anotta Bay. The Committee are the more gratified with this act of liberality, because, as several of the leading Gentlemen in the "New England Society" are well acquainted with, and deeply interested in, the island of Jamaica, it forms a decisive proof of the favorable light in which those respectable and intelligent individuals look upon efforts to communicate spiritual instruction to the negro population.

Foreign Intelligence.

SERAMPORE.

The following letter from Dr. Carey to Dr. Ryland, containing an account of his late affliction, and merciful recovery, with other intelligence of a more general nature, will be read with great interest.

Serampore, Dec. 22, 1823.

My Dear Brother Ryland,

I once more address you from the land of the living, a mercy, which about two months ago, I had no expectation of, nor did any one else expect it. On the 8th of October I went to Calcutta to preach, and returned with a friend about midnight. When I got out of the boat close to our own premises, my foot slipped, and I fell; my friend also fell in the same place. I, however, perceived that I could not rise, nor even make the smallest effort to rise. The boatmen carried me into the house, and laid me on a couch, and my friend, who was a medical man, examined my hurt. The Danish sur-

geon was called in the mean time, and it was feared that the hip joint had received a violent contusion, if it was not luxated. This, however, proved not to be the case.

The day after the hurt, and the two next days, 110 leeches were applied to the thigh, and, except excruciating agony, all appeared favorable. I had no fever, or other bad symptom, till about the tenth day, when I was seized with a fever which was highly alarming. The pulse 120 in a minute for several days, attended with a violent cough and expectoration. Lord Amherst very kindly sent his own surgeon, Dr. Abel, to report my state of health to him. During this, unexpectedly, and unperceived by all, an abscess was formed, I believe on the liver, and the subsequent discharge of pus, which was very copious, continued for at least a month, with such violence, as often to threaten me with suffocation. From all these afflictions I am, through mercy, restored; I am still very weak, and the injured limb is very painful. I am unable to walk two steps without crutches: yet, my strength is sensibly increasing, and Dr. Mellis, who attended me during the illness, says he has no doubt of my perfect recovery.

During my confinement in October, such a quantity of water came down from the Western Hills, that it laid the whole country, for about 100 miles in length, and the same in breadth, under water. The Ganges was filled by the flood, so as to spread far on every side. Serampore was under water. We had three feet water in our garden for seven or eight days. Almost all the houses of the natives in all that vast extent of country fell. Their cattle were swept away, and the people—men, women, and children. Some gained elevated spots, where the water still rose so high as to threaten them with death. Others climbed trees, and some floated on the roofs of their ruined houses. One of the Church Missionaries, Mr. Jetter, who had accompanied Mr. Thomason and some other gentlemen to Burdwan, to examine the schools there, called on me on his return, and gave me a most distressing account of the fall of houses, the loss of property, and the violent rushing of water, so that none, not even the best swimmers, durst leave the places where they were. He fasted for three days.

This inundation was very destructive to the Mission-house, or rather *premises*. A slip of the earth took *place on* the bank of the river, near my house, and gradually approached it, till only about ten feet were left, and that cracked. At last two fissures appeared in the foundation and wall of the house itself. This was a signal for me to remove, and a house built for a professor in the College being empty, I removed to it, and, through mercy, am now comfortably settled there. During this illness, I received the constant news of the concern of all our religious friends for me. Our younger brethren visited me, as did some of the Independent and Church brethren, and many who make no profession of religion at all.

I have nearly filled my letter with this account, but I must give a little account of the state of my mind, when I could think, and that was generally when excited by an access of fever; at other times I could scarcely speak or think. I concluded, one or two days, that my death was near; I had no joys, nor any fear of death, or reluctance to die: but never was I so sensibly convinced of the value of an atoning Saviour as then. I could only say, "Hangs my helpless soul on thee," and adopt the language of Psal. li. 1, 2, which I desired might be the text for my funeral sermon. A life of faith in Christ, the Lamb of God, who taketh away the sin of the world, appeared more than ordinarily important to my mind, and I expressed these feelings to those about me with freedom and pleasure.

Now, through the gracious providence of God, I am again restored to my work, and daily do a little, as my strength will admit. The printing of the Translations is now going forward, almost as usual: but I have not yet been able to attend to my duties in College, and only one day to those of translator of the Laws and Regulations of the Governor-General in Council: an office to which I was this year appointed.

The affairs of the Mission are more extended, and, I trust, in as prosperous a state as at any former time. There are now many of other denominations employed in missions, and I rejoice to say, that we are all workers together therein. There is no ill-will towards each other: but on every hand a spirit of love and mutual co-operation prevails. The various reports published, will give you a tolerably correct idea of the progress of the gospel. Female Schools have been set up, and much encouraged. I think we have 16, containing 220 children, at Serampore and its neighbourhood, all regularly visited by our young

ladies, viz. brother Ward's two daughters, brother Marshman's daughter, Felix's widow and eldest daughter, and another young lady, a member of the church. The native churches were never in a better state, and the face of the Mission is in every respect encouraging. I have much happiness in my domestic circumstances and relations, and am surrounded with goodness. I received yours from Liverpool a few days ago. My heart cordially unites with yours. Give my love to all who know me.

Very affectionately yours, W. CAREY.

DIGAH.

THE following extracts are made from the last communications received from our late valuable Missionary, Mr. Rowe. They would have been inserted earlier, but for the press of other matter.

April 17, 1823.

"IN some cases I think I have seen some happy effects of a moral nature produced by the gospel; but this is not conversion to God. The native brethren have again visited some places to the north of the Ganges. The place we appropriate to the accommodation of inquirers, much resembles a Missionary Inn. Travellers are frequently turning in to rest themselves, which affords a favourable opportunity of directing the attention of many strangers, from all parts of the country, to the word of life. Among our recent inquirers there was a young Hindoo, who came from Chuprah, (which is situated about twenty miles above us,) and of his own accord offered to embrace Christianity. On questioning him respecting his motives for wishing to become a Christian, he frankly acknowledged that he was influenced by the hope of being maintained. We endeavoured to explain to him what was necessary to a man's becoming a real Christian, and assured him we had no worldly substance to bestow upon him. After hearing this explanation he resolved to return home. Three pretty well informed men, one of whom was a bramhun, from Nepaul, have lately spent about a week with us in hearing and searching the Scriptures. They ate and drank with our native brethren without the least hesitation, and professed a cordial approbation of what they had heard and read. The bramhun had been here before: I think he called about three years ago. When they *left they took an Hindoost'hanee* New Testament, and some tracts with them. The Zemindar of a neighbouring village professes to love Christ, and to worship him, but refuses to renounce his caste. He has visited us several times, and the brethren have visited him in return. We have now an inquirer, a bramhun, who has spent the greater part of his life in visiting the most renowned places of Hindoo worship. He is reading the Hindoost'hanee Testament in the Persian character. Of the folly of all he has been doing he says he is fully convinced, and is certain that he will never derive any benefit from such means. May the Spirit of God lead him in the right way!

Our native brother Roopdas is very poorly. Fevers and the cholera morbus are very prevalent around us. Many are daily swept away by these fatal diseases, but through mercy we are all hitherto spared. I have frequent applications for medicines from the poor natives, and I often regret that I possess so little knowledge of the healing art." '

July 7, 1823.

"OUR native brethren have been ailing, in consequence of the severity of the weather, and have not therefore been able to itinerate so much as they usually do. Roopdas has been apparently on the point of death. But notwithstanding these indispositions, in addition to their ordinary engagements at home, they have visited a considerable number of villages around; and Roopdas has spent about a week in visiting a number of villages to the north of the Ganges. I could fill sheets with the conversations we have with the natives from day to day, but there is such a sameness in them that they would afford you no particular interest. I will, however, mention a few incidents. As brother Hureedas was one day itinerating along the banks of the Ganges, he met with a Fakeer of a very haughty deportment. He was engaged in worshipping Gunga, and was surrounded by about twenty-five persons, who were witnessing his devotions. Hureedas took his station among them, and opening his Hindoost'hanee Testament, read and made his remarks on the VIIIth Chap. of the 1st of Corinthians. The Fakeer exclaimed, 'You despise our gods.' 'Yes, I do,' said Hureedas. 'Then,' said the Fakeer, in reply, 'I will not hear what you have to say.' Referring him to the ten commandments, and particularly to that which forbids the worship of images, Hureedas said, 'If you will not hear me, will you not

obey these commands of God?' to this the Fakeer replied, 'I will not, I obey the laws of no one whom I cannot see.' Some of the spectators here interfered and said to the Fakeer, 'Your words are nothing, but this man's words are true.' The Fakeer then became exceedingly angry, but after some farther conversation said, 'Well, I will call and see your Padree Sahib.' On another occasion, when on his way to a village a few miles off, he met with a native merchant and some others on the road. The merchant observing a book under his arm, said, 'What book have you there?' Hureedas replied, 'The Word of God.' He then opened it and read a portion from one of the Gospels. The merchant said, 'I have one of these books at my house.' Hureedas asked him from whence he had obtained it, to which he replied, 'A Sahib gave it to me;' and added, 'I have read it—it contains good instructions, but there are some things which I do not understand, and I wish you to explain them to me.' This led to a long conversation. At parting, the merchant invited Hureedas to visit him at his house. At another time, he collected about fifty persons in front of a shop, in a populous village, to whom he read and made some remarks on the IXth of Matthew. A man present was much struck with the account of Christ's raising the ruler's daughter from the dead, and asked a number of questions respecting the person who performed this miracle. Hureedas told him that the person who spoke the things and performed the miracles recorded in this chapter, was Jesus the Son of God. A Mussulman opposed him by asserting that he was only a Prophet, and not the Son of God. All the Hindoos present, united in opposing the Mussulman, and expressed their belief that Jesus was more than a prophet; he had performed the works of God, and must therefore be his Son. On taking leave, some of them said, 'What is written in this book is true, and we like to hear it, but we cannot give up our caste to embrace it.' Several invited him to come and see them again, and a man belonging to another village, invited him to come to his village also.

Roopdas was much gratified by the reception he met with at several places on the other side the Ganges. At one place he was kindly received by a number of persons assembled, according to the custom of this country, to *partake* of a feast occasioned by the *death* of one of their friends. At another village he took up his abode with a shopkeeper. Here, after conversing with a number of the villagers, he had worship with the family in the evening, and again the next morning before his departure. A Zemindar solicited that we would set up a school in his village, and said he would let us have a place free of rent. We have had several applications of this nature from over the river, but have no funds to enable us to comply with them. When engaged in conversation with some in a market, a Zemindar asked Roopdas if the book he had was like those which had been distributed at Hajeepore fair. He replied, 'The same.' The Zemindar said, 'They are very good books, but they are not according to our customs."

THE following particulars respecting the closing scene of brother Rowe's life are extracted from a letter, addressed by his mourning widow to her friends at Serampore.

"During the last fortnight of his illness he often adverted to the period of his decease, which he ever insisted on would shortly take place; and frequently when going to take medicine, would say 'I will take it, but it can do me no real good.' He expressed to me the fear lest I should sink under the approaching event, and to save me all the distress and perplexity in his power, he would engage in his temporal affairs, setting things to rights as much as possible, and at the same time, giving me what counsel he was able, or thought necessary: but my ear being pained and my heart deeply harrowed, I could scarce give it place in my mind; and I now fear I have lost the recollection of many important things.

"It was very grievous to me to hear him utter desponding thoughts of his interest in the Saviour, and a total loss of that blessed hope which had not only sustained him through life, but had enabled him to extend consolation to others. He deeply lamented his being so unprofitable a servant of the living God, and thought there were ways in which he might have served the cause of Christ, more than he had done. Such continued to be his feelings, until last Friday morning, when after a fainting fit, he recovered his former state of mind. I had presence of mind and fortitude given me to improve the moment, and commenced asking him such questions relative to the state of his soul, as occurred to me, most of which have quite escaped my recollection, but his pleasing answers hang on my ear and

dilate my heart with the sweetest feeling of Christian sympathy. 'My dear, I hope the cloud has passed from your mind?' 'O! I have no cloud—my soul rejoices in the glory that shall shortly be revealed to me in Christ Jesus.' 'Can you now say he is precious?' (for when I some days before asked that question he said 'he could say so with his lips, and once thought he could with his heart') 'Oh yes! I am happy in God—my heart glows with the foretaste of the love of Christ and the bliss that awaits me—I am full of bliss.' 'Can you commit us, your wife and children, to the care of God?' O! if I had a thousand souls, I could rest them all on Christ.' 'Do you feel any terror now at the prospect of death?' I am not afraid to die—Satan is a vanquished enemy, he can do me no more harm: I long to be with Fuller, and Pearce, and Trowt, to drink the new wine with them in heaven.'——Here, seeing us all in tears, he shed a tear, and evidenced a great struggle at heart between natural affection and the state he was in. My mind being relieved, and my heart delighted, as to his state, I left him quiet."—After this, his mind wandered, and he was, for the most part delirious.

KINGSTON.

MR. COULTART arrived at Kingston, after an agreeable passage, on the 6th of April, and found our Missionary brethren and their families all well; but within three weeks afterwards had to mourn the very unexpected death of our friend Mr. Knibb, who was taken ill on the 22d, and died on Sabbath evening the 25th. Of this affecting event, Mr. Coultart gives the following impressive account.

ON the Wednesday prior to his death, he came up from Port Royal, where he had remained about eight days for the benefit of the air: he breakfasted with us, and seemed in good spirits and tolerable health. On the same evening he complained of the water disagreeing with him, and had a restless night. Thursday morning I went to see him, and found him much weakened by the pain of the preceding night. The usual apothecary had been with him, and returned while I was there; he pronounced his complaint the colic, a *very common and dangerous disease in this country*. It was the third attack he has had within the space of twelve months. All medicine proved ineffectual. I did not see him again until the Sunday evening, being exceedingly busy; but I kept a messenger going pretty often, who brought favourable reports at times, saying the pain had subsided, only his nights had been sleepless. Mr. Tinson called on the Lord's-day evening, on his way home from Mr. Knibb's house, and desired me to step up, as he perceived a great change, and the physician for whom I sent, desired the counsel and aid of another. One of the oldest and most scientific practitioners on the island was called. I was there—he examined his pulse, or rather the place, for the pulse was gone—his legs were cold to the knees—his hands and arms clammy and cold—his features lengthened and sharp—his eyes sunk and indicating intense anxiety; yet he spoke to me with great clearness and strength—told me his mind was fixed on Jesus—he was confident of safety: yet it was not a joyous but a solemn period—Oh, it *was* a solemn period!—he saw his widow and fatherless babe; he had previously taken his leave of them—there was now no cordial embrace, no kind adieu, as might have been expected at a parting like this. The first feelings of eternity had come upon him, and all his wishes and his prayers were fixed on his own immortal soul. The hiccups came on, an unerring symptom of death. The palsied hand and slightly contracted fingers, shewed so obviously and impressively the close of the struggle with the last enemy, that I think I can never forget it. The scene has made a horrible impression on my senses; I seem to burn with revenge against the insatiable monster, who appears to me now stalking round the scene of his conquest, with a grin of triumph on his fleshless face. We shall long feel deeply the loss of so faithful and indefatigable a Christian. May Almighty God sanctify this mysterious dispensation, and direct you to find another to fill the vacancy existing!

Mr. Phillips left Kingston for Annotta Bay, about the time of Mr. Coultart's arrival. He could not immediately obtain a license, as no precedent could be found for granting one in the annals of the parish, but several of the magistrates, and other respectable inhabitants, had received him with very great kindness, and there seems no reason to apprehend any final impediment in the way of his settling there.

Contributions received by the Treasurer of the Baptist Missionary Society, from June 20, to July 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Colchester, Auxiliary Society, by Mr. Hardy	16	9	5
Bessel's Green, Penny Subscription and Missionary Box	3	2	0
Martham, Baptist Church, by Rev. George Gibbs	1	0	0
Boston, Friends, by Miss Wright	2	18	6
Suffolk, Sundries, by Rev. James Payne	2	13	6
Dorman's Land, Collection by Rev. Mr. Chapman	10	0	0
Collected by Mrs. Elvey	10	10	0
A Lady's Missionary Box	2	1	0
Hertford and Ware, by Miss James and Miss Medcalf	2	11	7
Irthlingborough, Missionary Prayer Meeting, by Rev. T. Allen	5	7	6½
Amersham, Auxiliary Society and Subscriptions, by Rev. Mr. May	12	4	6
Isleham, Missionary Prayer Meeting, by Rev. J. Reynolds	5	16	0
Isle of Ely, Half-year's Collection, Associated Ministers (one Moiety)	3	5	0
East-lane, Walworth, Female Missionary Society, (one Moiety) by Rev. R. Davis	17	11	7½
Part of a Collection at Rev. James Upton's, Church-street	5	0	0
Baptist Church, Parliament-court, Artillery-street, Bishopsgate, by Mr. Stennett	6	2	6
Chatham, Auxiliary Society, by Mr. Brindley	17	2	6
Westerham, Female Association, by Mr. Wearing	4	0	0
Bridgnorth, collected by Miss M'Michael	7	10	0
Norwich, St. Clement's, Weekly Subscriptions	7	0	0
Collection at Great Queen-street, 23d June £100 13 2			
Surry Chapel 84 14 2			
Eagle-street 5 0 3			
Annual Meeting 84 13 5			
Received since 46 0 0			
	321	1	0
Legacy of Mr. Robert Harris, late of Trowbridge £200			
Duty 20	180	0	0
Benjamin Shaw, Esq. Donation	25	0	0
Thomas Wontner, Jun. Esq. Islington, by the Secretary, Ditto	10	10	2
Mr. Thomas Thompson, Newcastle-under-Line Ditto	10	0	0
William Manfield, Esq. *Denmark Hill* Ditto	10	0	0
F. M. S. by Mr. Burls Ditto	5	0	0
J. H. L. T. and Mrs. L. T. Ditto	4	0	0
A Friend, by Rev. Thomas Griffin Ditto	2	0	0
Rev. Dr. Steinkopff Ditto	2	0	0
A Lady, by Rev. Stephen Sutton Ditto	0	10	0

TRANSLATIONS.

Legacy of Mrs. Ann Calwell, late of Bath, by Wm. Frend, Esq. and A. Maxwell, Esq. Executors	1000	0	0

FEMALE EDUCATION.

Ladies at Maze Pond, for a School in Calcutta, by Mrs. Gouldsmith	15	0	0
Robert Davies, Esq. *Walthamstow*, for Serampore Schools	40	0	0
Stone, *Staffordshire*, collected by Miss Sharp	2	0	0

TO CORRESPONDENTS.

The Thanks of the Committee are presented to some female "Friends to Missions" at *Frome*, for a Quantity of Pincushions, Needle-books, &c. as Rewards for the Female Schools; also to Mr. Moody, Bristol, Rev. George Atkinson, *Margate*, and other Friends, for sundry Parcels of Magazines, &c.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. IV.

JULY, 1824.

ANNUAL MEETING.

The Annual Meeting of the above Society was held at the City of London Tavern, June 22, 1824. The Meeting was opened by singing a few verses of the 67th Psalm; and the *Rev. Dr. Newman*, of Stepney, engaged in prayer.

On the motion of *Benjamin Shaw, Esq.*, seconded by *Mr. Burls*, Robert Humphrey Marten, Esq. was unanimously called to the Chair.

After an appropriate address, the Chairman called upon the *Rev. John Edwards*, one of the Secretaries, to read the Annual Report.

The Report stated, that during the last year, *eighteen* Missionaries had been employed under the patronage of this Society; and although not altogether supported by its funds, yet so far dependant, that without its aid they must have relinquished many stations, which, but for their labours, would have been lamentably destitute of evangelical instruction. Besides the above Missionaries, who are entirely devoted to the work, there are upwards of *eighty* stated and occasional preachers of the Gospel, who are assisted in defraying the expenses of their village labours.

One very gratifying feature of the Report was, a reference to the formation of *three* District Auxiliary Societies, which promise considerable assistance; the account of them is in substance as follows:—

"A General Public Meeting was held at Bridgewater, the 17th of November, 1823, for the purpose of forming an Auxiliary Society for part of the Western District, in aid of your Society. The Chair was taken by W. Salbury, Esq. of Rumhill House, who, in an appropriate address, stated the object of the Meeting, and expressed a assured hope, that being assembled with a view to promote the salvation of immortal souls, and especially the salvation of our fellow-countrymen, we should not fail of being encouraged by the support and co-operation of all present. The cause was then advocated by one of the Secretaries of the Parent Society, (Mr. Edwards) and also by various ministers and gentlemen from the neighbourhood. This District Auxiliary has already contributed the sum of £37. 1s. 4½d. to the funds of the Parent Society; and it is earnestly hoped, that its future efficiency will correspond with its auspicious commencement.

On the 20th of April last, at the half-yearly Meeting of the Wilts and Somerset Association, an Auxiliary Baptist Home Missionary Society was formed for Wiltshire, and the parts adjacent. The Meeting was held in the Baptist Chapel, (Mr. Gough's,) at Westbury Leigh, Robert Haynes, Esq. in the Chair. The usual resolutions were proposed and carried with the greatest cordiality. Rev. S. Saunders, of Frome, and the Rev. J. Edwards, from the Parent Society, preached on the occasion. Phillip Whittaker, Esq. of Bratten, was appointed Treasurer; and the Rev. R. Edminson, of Bratten, and J. Evill, Esq. of Beckington, Secretaries. Including some subscriptions which were due in that neighbourhood, this Auxiliary has already remitted £40. to the Parent Society.

At Farringdon, April 21st, was formed an Auxiliary Baptist Home Missionary Society for Oxfordshire, and counties adjacent. A discourse was delivered at the Upper Chapel in the morning, by the Rev. F. A. Cox, one of the Secretaries of the Parent Society. In the afternoon, a public Meeting was held in the Town Hall, when the resolutions forming the basis

of the Auxiliary were adopted, and a very lively interest created, by the speeches which were made, respecting those numerous villages and hamlets of our native country, whose inhabitants are utterly destitute of the inestimable blessings of an evangelical ministry, and of others who are very inadequately furnished with the means of religious instruction. In the evening, the Rev. J. H. Hinton urged the importance of the Society's labours, by a representation of the moral condition of men "dead in trespasses and sins." C. Smith, Esq. of Blockley, was appointed Treasure; and the Rev. John Kershaw, of Abingdon, and the Rev. James Hinton, of Oxford, Secretaries. The collection at Farringdon amounted to £16. 10s. 8¼d.

The Report concluded by expressing regret, "that a Society so long established, and of such acknowledged utility, should not have hitherto been supported with a zeal and liberality more commensurate with the claims of our kindred, and the necessities of our countrymen. Besides a balance due to the Treasurer of £220. 12s. 7d. upwards of TWENTY *new applications*, well recommended, on behalf of at least ONE HUNDRED *destitute villages*, are now waiting the result of this Annual Meeting. Whether your increased liberality will justify the Committee about to be elected, in extending the operations of the Society by increasing the number of its Missionaries; or whether the disappointed applicants shall be permitted to sink down again into that state of apathy, from which, perhaps, the visits of your messengers, or the reports of your exertions, had but recently aroused them—it must be left with this Meeting and the religious public to determine. Shall not the fear of "losing the things which we have wrought"—forbid—shall not the hope of winning souls to the Redeemer forbid—shall not our grateful sense of obligation to Him, "who hath made us to differ,"—forbid—that we should withhold or delay a contribution, that might be the means of converting sinners from the error of their ways, saving souls from death, and covering a multitude of sins! O Christians! be entreated to remember how much you owe to Him, who sacrificed his life to save you; and that he from whom all talents and means of usefulness are derived, hath said, "Occupy till I *come;—blessed* is that servant whom, *when his Lord* cometh, he shall find *so doing.*"

The following Resolutions were then unanimously passed.

Moved by the *Rev. John Birt*, of Manchester; seconded by the *Rev. Professor Chase*, of Columbian College, North America:

"That the Report, which has now been read, and which furnishes ample reasons for the public expression of devout gratitude to God, who has graciously vouchsafed his blessing to our undertakings, be adopted and circulated under the direction of the Committee."

Moved by the *Rev. Joseph Kinghorn*, of Norwich; seconded by the *Rev. E. Daniels*, of Luton:

"That the services of the various Officers of this Society during the past year be acknowledged with approbation and thankfulness; and that for the year ensuing, WILLIAM DAY, Esq. be requested to continue *Treasurer;* the Rev. F. A. Cox, A.M. and the Rev. JOHN EDWARDS, *Secretaries;* and the following Ministers and Gentlemen the Committee, with power to add to their numbers:—Rev. R. Davis, East-lane, Walworth; John Dyer, Fen-court; J. H. Evans, Hampstead; Wm. Newman, D.D. Bromley; J. Upton, Brunswick-street, Blackfriars; C. Woolacott, Westminster.—Messrs. Beatson, Pancrass-lane, Cheapside; James Bennett, Park-place, Walworth; N. Bosworth, Tower-hill; J. Brown, 137, Bishopsgate-street; R. Buckland, Hackney; E. Buttenshaw, Holborn-bridge; J. Dunn, Hackney; W. Dunn, Ditto; J. Farr, 252, High Holborn; W. B. Gurney, Essex-street; J. Hadden, Castle-street, Finsbury-square; J. Hanson, 99, Newgate-street; J. Heath, Blackman-street, Borough; J. Jessop, Minories; W. Johnson, 75, Bishopsgate-street; P. Hillard, 49, Ditto; W. Napier, Grand Junction Wharf; Mr. Poole, Lincoln's-inn; T. Roots, 97, Blackman-street, Borough; S. Salter, Newgate-street; T. Thompson, Long Annuity Office: J. B. Wilson, Clapham Common."

Auditors:—Messrs. Beatson, Marshall and Pritt.

Moved by the *Rev. Mr. Carlisle*, of Chelmsford; seconded by the *Rev. James Payne*, of Ipswich.

"That the claims of our own country upon the attention and capacities of every one who possesses an enlightened mind are so obvious, that this Meeting feels it incumbent to express a determination ever to cherish a primary concern for HOME, and not to relax in

effort, till there shall no longer remain a British village unvisited, or a British mind untaught."

Moved by the *Rev. James Hinton*, of Oxford; seconded by the *Rev. John Saffery*, of Salisbury:

"That the thanks of this Meeting are especially due, and are hereby presented to those ministers and friends, who have exerted themselves during the past year in the formation of Auxiliary Societies; assured that such Societies are eminently conducive to the great purposes of this Institution, by diffusing its influence, and extending its usefulness; and that the establishment of such Auxiliaries in every part of the kingdom, would prove highly beneficial both to the Society, and to the localities where they might be arranged — by maintaining between themselves and the Parent Institution a reciprocity of interest—by communicating and receiving information and supplies—and by more fully systematizing those operations which are conducted for the universal benefit."

Moved by the *Rev. Dr. Steadman*, of Bradford; seconded by the *Rev. Moses Fisher*, of Liverpool:

"That the kind services of those who have taken journies for this Society, and the effective assistance of Juvenile Institutions and individual Collectors, be hereby gratefully acknowledged, as they are highly appreciated."

Moved by the *Rev. Mr. Elliott*, of Demarara; seconded by *Benjamin Shaw, Esq.*

"That this Meeting feels indebted to R. H. MARTEN, Esq. for obligingly taking the Chair, and superintending the proceedings of the evening."

We regret that our narrow limits will only allow us to insert the following short extracts from the speeches delivered on this occasion.

R. H. MARTEN, Esq. the *Chairman*.—I appear here at the request of many of my esteemed Christian Baptist friends, and shall feel great pleasure in witnessing what will be brought before us, and I doubt not you will receive the same gratification. I was much struck with the first expression of the prayer which we have just been offering up—that it might please God to be present here. I trust every one will remember that the eye of Almighty God is upon us, and that in a peculiar manner, though not in a temple dedicated to his praise. I was struck too with the *first line of the hymn* which *has been sung*,

"Shine, mighty God, on Britain shine."

We are assembled here to-night to promote the purpose for which we have been praying, that God may shine on Britain; and I am deeply convinced, that it will cause the greatest degree of splendour and glory to rest upon an empire, when the light of the glorious Gospel shines upon it, and wherever ministers may declare the glad tidings of salvation. I am happy to see so many young persons present; I am persuaded parents cannot do better than bring their children to such meetings as these, that they may see the way in which they ought to walk. It is my warmest wish, that all the parents here present, may live to see their children grow up to be more useful than themselves. I will only add, that at the meeting of this Society last year this room filled; how many who were present then have been called to appear before God! How many who are now here, will be called away before the return of this day twelvemonths! Under these impressions let us attend to the duties before us.

REV. J. BIAT.—There are circumstances which would have rendered me altogether unwilling to accept the appointment of moving the first resolution, as I should have felt great difficulty in presenting myself before you so early, being comparatively a stranger; but I think it right to give as little trouble as possible to the persons who conduct the business on these occasions. In the Report, allusion is made to the recent visit of my friend, Mr. Edwards, to Lancashire. We rejoiced to see him, although we regretted local circumstances were so pressing for the moment, that the contributions were far below what we wished them to be; the next time we are visited, I hope we shall prove that this regret was sincere. With the exception of the circumstance of appearing so early in the business of the evening, it may be considered an advantage to have to move the adoption of such a Report as that which we have just heard, because it supersedes the necessity of much argument to convince you, that it ought to be adopted. Indeed, so far from feeling any apprehensions that I should fail to convince the Meeting that it ought to be adopted and circulated, my only fear is lest I should weaken the impression which is already made upon you. I am not in the least surprised to find that you have so large and respectable an assembly this evening; nor am I surprised to see so many marks of lively

interest in the subject now presented to you; for certainly whatever there may be of argument or interest connected with preaching the Gospel to those who are perishing for lack of knowledge, must be concentrated on such an occasion as the present. There is nothing by which our minds are convinced of the duty of sending the Gospel to the inhabitants of the earth, but must come upon us with peculiar conviction, and much higher excitement, when we think of those who are perishing for lack of knowledge before our eyes, and within the reach of our hands. Surely if we feel, and we ought to feel the necessity of sending the Gospel to the most distant parts of the globe, where the inhabitants are crying—"Come over and help us," we cannot but experience still more lively emotions, when we know that in our highly favoured land, where we possess the means of grace in such abundance, that there are yet so many districts, the inhabitants of which have, perhaps, never heard a Gospel sermon: but are still living as if there were no God above them, and no eternity before them. When we consider that these things are near us and around us, it is no wonder that occasions like this should be marked by peculiar and lively interest. But we are not called upon to assign a preference to any one of the Societies, whose object it is to promote the glory of God by the preaching of the Gospel. On the contrary, it is impossible for us to take a lively interest in sending the Gospel abroad, but we must feel for men at home; and if we feel for the souls of men at home, the very same operation of feeling will extend to men abroad; and, therefore, it is no longer strange that all these societies, if they have not come into existence at one time, have yet grown up together; and that, as they have a universality with respect to their object and design, so they have a perfect reciprocity of operations and influence. I am here reminded of a remark, made not long ago by an excellent clergyman, with whom I was in company, when a lady said to him, "Sir, there is a dispute amongst us which we cannot settle, and we shall be glad if you can do it for us: we cannot tell whether the Church Missionary Society, or the Society for Promoting Christianity among the Jews, be the best Society, and most dserving of assistance." He replied, "Madam, I will tell you how *we do in* the town where I reside; *when the* year begins, there is nothing *like the Missionary* Society, it is the first and the only subject; as soon as our collections are over for that, then nothing is like the Jews' Society; and as soon as that is over, then we are all for the Bible Society, and nothing is heard of but the Bible Society." "Well, (said she,) but what do you do when you have dismissed these" "Then, Madam, (said he,) we are ready to welcome the first good cause that comes;" and this, I trust, will be universally the case.

Professor Chase.—My thoughts are borne back to that most interesting part of my life, devoted to the service of a Home Missionary Society in my native land. It is with joy and gratitude that I remember the forests and mountains that were traversed in the Western border of the United States, and the hamlets and the cottages that were visited. They are amongst my dearest remembrances, and they are reflections on which, in the hour of serious contemplation, I love to dwell; and they are never thought of, but with a deep impression of the utility of efforts like those in which this Society is engaged, and in whose labours, as well as on a thousand other occasions, the opportunity has been presented of seeing, how important for a Society of this kind, is the circulation of such facts as are in the Report. Who, Sir, here present, that has devolving on him the duties of a pastor, but has felt a deep interest whilst listening to the Report? and who has not felt a benefit to his own soul? What pastor, while listening to it, has not felt afresh that he is placed in the centre of a sphere, in which are comprehended the duties and obligations of a Pastor and a Missionary? and who has not had his own heart awakened afresh to those exertions which he may make in the character which he sustains—exertions similar to those which devolve on a Missionary in his excursions? and how many who may not have been present will feel a similar excitement? How many pastors, officers, members of churches, and such as have had their hearts touched with the grace of God, will be awakened from their slumbers, to exert themselves in this cause, till every pastor, every Christian, every one who hopes that his soul will be found at last among the redeemed, shall be awakened to those holy efforts, which must be put forth, before the knowledge of the Lord shall cover the earth?

Rev. E. Daniels.—The present is a day of great and extended benevolence, but the greatest of all benevolence is

ma is the diffusion of the glorious Gospel to all mankind—it meets their miseries, and is calculated to heal their spiritual maladies and lives; but alas! it is not adapted to their taste: it is therefore necessary for us to take it to them, to go where they live, and excite in them, if possible, an appetite for this spiritual food. Now the great design of the Home Missionary Society is to offer this remedy to the souls of our perishing fellow-countrymen. But the chief subscribers to this cause are our poor Ministers and poor Missionaries. You contribute a guinea a year, and when the subscription is given, the work is over; no great exertion has been made, and no privation endured; but your Ministers and Missionaries go in the midst of difficulties and persecutions, and wants of privation, expending the energies both of body and mind in promoting the great cause.

Rev. Mr. Cox.—In accepting the office of Joint Secretary, assigned me by your kindness, I feel very deeply the responsibility of such an office. I have accepted I hope with deliberation and seriousness, and with a determination to fulfil all the important, and I feel them to be important, duties of such a situation. I accept it with the public pledge to do so, and with the strong and deep feeling of increasing interest in this Society, which indeed I have cherished for years past, but which I more than ever cherish at this moment from an investigation of some parts of our country. I ought not, however, with gentlemen around me, whom you are anxious to hear to go into a detailed account of the operations of this Society, they are indeed before you; as to its principles you appreciate them, your presence shows that you appreciate and feel the importance of such a Society as this which possesses no sectarian feeling or principles, but desires to extend to the utmost extent the knowledge of Jesus Christ our Lord, and Sir, as I am surrounded by gentlemen, distinguished from their exertions on behalf of Foreign Missions, I feel happy that in proportion as we encourage a Society like this, we are promoting Christianity in different parts of the world, for we shall raise up warmer feelings in a greater number of hearts who will come with their labours, and their money, and above all with their prayers, to promote the knowledge of Christianity in Britain, in India, in the universal world. I trust, Sir, that it is not a mere momentary excitement that pervades our minds, but a sincere and influential concern to promote the great and interesting cause. I feel therefore persuaded, that when you retire from this room, your interest in the cause will not cease, but that you will carry in your hearts, and into your families and social circles, those feelings that will bring us larger contributions, and not only preserve the cause from languishing, but give it new energy every year and every day.

Rev. Mr. Carlisle.—Mr. Chairman, I will not make a speech, but commence with an anecdote, I feel a love to this Society, for I may be a Home Missionary, though a stated Pastor, and every stated Minister ought to be a Home Missionary. Methinks that one of the objects that your Society ought to have in view, is to take up the cause of poor gypsies, knowing that there are 18,000 of immortal souls who go under the name of gypsies, in England. If there be any Home Missionaries here, I can tell them they will never do any good with gypsies, until they gain their confidence—gain their confidence, and they will lay down their lives for you. (Here the speaker related many particulars of a visit which he paid to a gypsey camp, which we have not room to detail.—The following extract will be found interesting.) On one occasion I described the Saviour's merits and sufferings, "O Sir, (said one of them,) what a pity that such a good being should suffer!" I then shewed them the absolute necessity of God's justice being satisfied; then I saw the gypsey's tear, but Jeper Shesheh, (the king of the camp,) could not see into the idea of a substitute; now, as we must be very particular with gypsies, I fell on this plan. "Now (said I,) if your son here should kill a man, that is a capital crime, and he would be taken to Chelmsford, and tried for his life, and sentenced to die, now what would you think if I were to say this young man shall not die, though he has committed a capital crime; but if blood must be shed, I will die for him, here I am." "I see it, Sir, I see it." "What do you see?" "I see Jesus Christ, getting between God and us, and dying for us." It rejoiced my heart that here the great plan of salvation was broken up to them, for it cannot be understood by any, except they have an idea of the Saviour getting in between God and the sinner. When I was about to leave them, they said, "Will you come to-morrow morning, Sir!" I agreed, and I went again at seven o'clock, and preached the absolute necessity of the Holy Spirit of God to

Kilpin, Mr. James, *Bedford*	0	15	0
Swevell, Mrs. Do.	0	10	6
Produce of Savings on petty and unnecessary Articles, by Mr. Storks	3	0	0
Auxiliary Missionary Society at Eagle-street, One-third, Mr. Bagster, *Treasurer*	20	0	0
Collected at Monthly Prayer Meeting, Carter-lane, by Mr. Evans	3	4	0
Walworth Auxiliary Society, for Half-year, by Mr. Rogers, *Treasurer*	15	0	0
Auxiliary Society for Wiltshire, and Part of Somerset, exclusive of £20 by Mr. Edwards in April last, by Mr. Whitaker, *Treasurer*	20	0	0
A Friend, by Mrs. Thomas, *Islington*	2	10	0
Auxiliary Missionary Society, Burton-street, One-third, by Mr. Pool, *Treasurer*	12	2	8

Monies received at and since the Annual Meeting in June, 1824.

A Collecting Book, per Mrs. Cosens, of *Norwich*	7	0	0
Two Ditto, per Mrs. Payne, and Miss Francis, of *Ipswich*	5	0	0
Collected at *Chosely*, and adjacent Villages, per Rev. S. Cooper, of *Wallingford*	3	0	0
Shaw, Benjamin, Esq. per Rev. J. Edwards Don.	10	10	0
A Cottage, per Mrs. Edwards.	4	1	0
Produce of Mundick Castle	1	2	7½
Collected by Mr. Laurence at John-street Chapel	1	14	6
Contents of a Missionary Cottage at *Hackney*	1	4	2½
Juvenile Society at *Hackney*	42	7	2½
Shenston. Rev. W. Don.	1	0	0
Home Missionary Castle, per Mrs. Shenston	3	0	3
Friends at Unicorn Yard	5	5	0
Anonymous, per Rev. F. A. Cox	100	0	0
Friends at Sevenoaks, per Rev. Mr. Shirley	7	0	0
Crayford Auxiliary Missionary Society, per Mrs. Smith, for an extra Missionary	5	5	0
By the Hands of a Gleaner	1	1	0
East London Auxiliary Society, per Mr. Millard, *Treas.*	12	0	0
A Home Missionary Box, by a Female Friend	1	0	0
A Friend, by the Rev. T. Griffin, Double the Sum of last Year	2	0	0
Free-will Offering of a few Females	0	10	0
Auxiliary Home Missionary Society, at Rev. J. Upton's	25	12	0
Part of a Collection at Do.	9	5	0
R. H. Marten, Esq. Don.	1	0	0
Contribution from the Mission Union Society, per Mr. Johnson, *Secretary*	9	0	0
Fox, Mr. of *Hackney* Sub.	1	1	0
Burls, William, Esq. Don.	2	0	0
J. R.	1	0	0
A Friend, per Mr. Barber	0	10	0
Giles, Mr. Christopher, of *Greenwich* Sub.	1	1	0
Fowler, Mr. Bell-yard Sub.	0	10	6
Hinds, Rev. J. *Shernbrook*	1	1	0
Four little Ones, by Rev. F. A. Cox	1	0	0
Brkett, Mr. of *Wallingford*, per Rev. Mr. Tyso Sub.	1	0	0
Young, Rev. S. *Stepney*, Sub.	1	1	0
Collection after the Annual Meeting	46	11	8
Newton Abbotts Auxiliary Society, by Mr. Merson	1	0	0
Williams, Mr. Broad-street, Oxford-street Sub.	1	1	0
Cambridge Auxiliary Home Missionary Society, per Mr. Geard, *Secretary*	49	0	0
Mr. Frankland, of *Homerton*, Sub.	1	1	0

*** *Subscriptions and Donations for this Society will be thankfully received by* William Day, Esq. Treasurer, 99, *Newgate Street; the* Rev. John Edwards, 21, *Thornhaugh Street*, London, *and the* Rev. F. A. Cox, A. M. *Hackney*, Secretaries; *of whom may be had, by all persons desirous of collecting for the Society, Missionary Boxes, Papers to assist in the formation of Auxiliary Societies; together with the Annual Reports and Quarterly Registers. All Communications respecting the Spread of the Gospel at Home, that are thought adapted for this Work, may be addressed to the* Secretaries *as above, and will receive an early attention as possible. Those friends in the country who wish to be supplied with the above Papers, are requested to say what number will be wanted, and by what conveyance they should be forwarded.*

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THE

Baptist Magazine.

SEPTEMBER, 1824.

MEMOIR OF THE LATE REV. JOHN PALMER, *OF SHREWSBURY.*

(Concluded from page 324.)

He more than once visited Ireland, and, after preaching, in different parts of it, contributed, by his influence, not a little towards the formation of the Baptist Society for Ireland, which, by supporting Itinerants, by establishing schools, and by circulating the scriptures, in the language of the native Irish, has since rendered such important services in that benighted and hitherto neglected part of our empire. Indeed, to what scheme of usefulness did he not, in one way or other, contribute? As early as the formation of the Baptist Missionary Society, he had, as appears from the Manuscript often referred to, serious thoughts of becoming a Missionary; and, though he appears never to have made this known, he lost no opportunity of furthering that good cause, nor of rejoicing in its success. In the formation of the Baptist Itinerant Society, which took place while he was in London, collecting for his meeting-house in 1797, he was particularly interested; and, by the relation he gave of the state of the country, on the one hand, and the prospect of the success of suitable endeavours on the other, founded chiefly on the results of his own efforts, he contributed *very materially towards* its formation. In his own county, when his ability for those uncommon exertions began to lessen, he was instrumental in forming an Itinerant Society, which has acted with a considerable portion of efficiency. In the British and Foreign Bible Society, which comes in to the aid of all other religious and benevolent institutions, he was not inactive. In a word, of whatever related to the cause of the Redeemer, or bid fair to promote the temporal or spiritual good of man, he was not an idle spectator; but to the utmost of his ability, he ever lent his aid. To the religious instruction of youth he was particularly attentive; as, also, to the bringing forward of promising young men, members of his church, for the work of the ministry; several of whom he had the happiness to see engage in that work with considerable acceptance and usefulness, either at home, or, as Missionaries, abroad.

In the year 1808, he was united in marriage with Miss Susanna Toovey. Of this occurrence he often spoke with the greatest affection, and considered it among the many tokens of his heavenly Father's kindness towards him. But, as Mrs. Palmer is still living, we forbear to enlarge on this subject.

While Mr. Palmer was labouring in the cause of religion, upon the most extended scale, he was not inattentive to the calls of natural relationship, and the claims of such as were allied to him by blood. By the death of one of his brothers, and two of his sisters, a number of his nephews and nieces were left, in a great degree, destitute, if not of support, yet of the most desirable means of instruction. These he adopted as his children. He provided for those who were destitute, and took care of the education of them all. With the solicitude of a father, as they grew up, he procured them situations, and lived to see some of them comfortably settled in the world. May they all requite his kind and pious care, by treading in his footsteps, and showing a like kindness to others that may need their assistance!

In the course of his labours in his Master's cause, Mr. Palmer repeatedly visited Liverpool. There his company and converse were much prized and sought after, and his ministry very acceptable and popular. There also he commenced a species of labour seldom attempted before, but which has engaged a good degree of attention since; namely, preaching to the sailors, and was attentively heard by numbers of that hitherto neglected class of our fellow-citizens, to whom, under God, we are so much indebted for our safety and our wealth.

Though Mr. Palmer's constitution was never robust, and, from the commencement of his ministry, he had been subject to some severe attacks of disease; yet his arduous labours at home and *abroad*, were carried on for upwards of twenty years, without *any* material interruption. But, for the last seven or eight years, it became evident that his constitution was giving way, and that the labours of this indefatigable and useful man must soon come to a close, or else be greatly diminished. He had been seized with a severe fit of illness prior to that period, when necessitated to go to Wellington, to adjust some concerns respecting the building of a meeting-house, from which it was not expected he would ever recover; but, from which, contrary to the expectation of his friends, he was soon restored. In London, when collecting for the enlargement of his meeting-house, he was seized with a still more severe attack, occasioned by calculi in the left kidney, which confined him for a considerable time; and, after his return, for nearly six months, the fits became more frequent, and more severe; the last so much so, as to continue twenty-three hours, and for the time, precluded all hope of his recovery. But the illness, which terminated in his death, commenced in the beginning of the year 1820. Of this we shall give an account in his own words. "I have to record a sixth and heavier bodily affliction than all the preceding, having been confined to my house, and nearly to my bed, for eleven weeks. I am persuaded that I have been the subject of an irregular gout for many years, though I have never had what is called a strong fit of it, which might have been of service to my constitution. This, I apprehend, gave existence to the heart-burn, almost incessant pains in my stomach, asthma, affections of the liver, &c. &c.; so that I cannot say I have had one day's health for fifteen years. But I never gave up the work in the villages while I could

travel to them, nor in the town while I could stand to preach, or be carried in a sedan to and from meeting; but now I am confined, and never likely to preach again. I know I am an unprofitable servant, but am thankful to my Lord for pardoning me, and that it is in his work that I am worn out. About six months ago, a young cat, in her play, struck her claw into the calf of my left leg: for nearly three months, this was a very little inconvenience to me; but, from that time, my pain, sickness, &c. have been indescribable. The gout, having fixed upon the part, has caused the wound to extend to more than six inches, all of which has mortified and come away; but still it has not terminated, for, this day, we discover fresh parts affected, and both my legs are greatly affected with the St. Anthony's fire, from the toe to the knee. My mind is sweetly staid on the Lord; and I know, through grace, that he is my God, and that, whether I live or die, I am the Lord's." He so far recovered, as to be able to go to the house of God, and to preach occasionally, and, also, to visit his friends, though attended with great infirmities, and evidently approaching the termination of his labours and his life.

In the former part of his illness, his mind appears to have been peaceful and happy, as is evident from the extract just now made, and as will be farther evident from the following papers, which were written about the same time.

"If any thing is said, by way of improving my death, the less of me, and the more of my Master, and the riches of his free-grace-salvation, the better. It is my wish, that, whoever be the *preacher, the following words* may be taken, as most expressive of the feelings of my heart, being now about to exchange worlds. Ps. xxi. 5, 'Into thy hands I commit my spirit, for thou hast redeemed me, O Lord God of truth!' Here we have,—1st, The real character of Jehovah-Jesus, the Lord God of truth.—2ndly, His great kindness to such a poor, helpless, worthless, undone sinner. He hath redeemed me, both soul and body; but how great the price paid for such a worthless creature, his own blood and soul!—3dly, The confidence I have in him, that he will accept and have those he has purchased; and not to any would it be just, wise, or safe to commit myself, but to him, to whom be glory for ever and ever, Amen."

The following was dictated by him.

Nov. 4, 1821.—"The last Lord's-day I ever expect to spend on earth; and this is probably the last I may ever commit to paper. I would wish to write with integrity, knowing that the whole must appear before that God with whom I have to do.

"From my youth to the present day, I believe I approved of, and was willing to suffer with and for the Lord's people, and to cast in my lot amongst them, living and dying, and to all eternity. I am not conscious that I ever was a willing servant of sin; yet I believe I was born in sin and shapen in iniquity, as all the fallen race of Adam are. I have been strongly tempted to sin, in various ways, from the time I was a boy at school; and though I was constantly conflicting with evil, yet I had not the entire mastery over those evil propensities others were led captive by, till I was more than 22 years of age: then the Lord was pleased to de-

liver me, I trust, from the dominion of sin. After six months rejoicing, in the liberty wherewith Christ makes his people free, I joined the church of Christ, and was soon called to the work of the ministry. Since then I have had many trials, temptations, and conflicts; but have, in general, enjoyed a good hope, and often a full assurance of an interest in the riches of free and sovereign grace, though utterly unworthy. And yet, I believe, there never was a Christian who was more severely buffetted than I have been for the last six weeks; and I should totally despair of all hope of mercy and salvation, were it not for some faint rays of hope from the written word of God, which clearly reveals the only way of salvation, by manifesting Christ—declaring that he is the way—that he is able to save to the uttermost—that he is appointed for salvation—that now is the accepted time—that God justifies—that by him all that believe are justified freely by his grace, and that those whom he justifies he glorifies—that we shall be saved from wrath through him, and be ever in glory with the Lord. To whom be glory, dominion, and power for ever. Here I rest, committing my soul, with all its concerns, to the hands of Jesus,—looking for the mercy of God unto eternal life through him."

Contrary, however, to his apprehensions, he was so far revived as to be able to write again with his own hand. Hence we find the following paper, written by himself, dated April 10, 1822.

"Aged 54 years and 6 days. It appearing to me impossible to be more afflicted in my body, or *more distressed* in my mind and *soul*, I find I cannot live, and all *the hope* and expectation I have rests on the covenant engagements, efficacious blood, and perfect obedience of Jesus of Nazareth, whom I fully believe to be the only-begotten Son of God, and Saviour of sinners, even the chief, such as I know I am; and in the oath and promise of God alone, which is freely given to us in him. Here alone I rest, and on this venture my soul. Amen."

This appears to be the last sentence he ever wrote, though he survived upwards of a year.

"In the former part of his long and severe illness," observes an intimate friend, "he seemed to enjoy the smiles of his heavenly Father, as was evident from his general conversation, and from the documents already produced; and was in a happy frame of mind. But, many months before his death, the disorder appeared so severely to attack his nervous system, as to excite fears of mental derangement. His mind, then, became gloomy and dejected. He was for a long time unable to preach, or even to attend the preaching of the word by others; and so greatly were his nerves affected, that he would not see his most intimate friends when they came to his house, though, before his affliction, as is well known, no man was more fond of the society of his friends, whether rich or poor. For some time, however, he was so far revived, as to be able to attend the preaching of the word once, and sometimes twice, on the Lord's-day; he even preached several times. His friends were much gratified; and many thought he preached with the same power and sweetness as he used to do: and, for some time, he prayed very sweetly in the family. And, during the time his mind was in that gloomy state, and he was suffering such

extreme pains of body, he had some rays of light and comfort, by the application of various portions of scripture. He would, then, express himself as being happy in his soul, saying, 'I have had a good day,' &c.; but, the general frame of his mind, for some months, was otherwise; and it seemed that he was to experience his dark seasons, as he had formerly enjoyed, in general, a comfortable assurance of his interest in the Divine favour, and often rejoiced with joy unspeakable. But he had still his lucid intervals. Not long before his death, he said to a relative, "The conflict has been long, but, I believe, that I shall get safe to glory, through the riches of free and sovereign grace, though I am a vile sinner." The following are some of the passages of scripture he mentioned, in the course of the last week or ten days: Isa. xii. 2. Job xxiii. 6. Rom. viii. and especially the latter verses. Colos. iii. 11. A friend, speaking to him of Christ, he said, with much emphasis, 'He is all.' At another time, awaking out of sleep, he repeated those lines,

'Though painful at present,
'Twill cease before long;
And then, O! how pleasant
The conqueror's song.'"

During the last few days, his mental and bodily powers very rapidly declined, till nature being quite exhausted, he fell asleep in Jesus, on Thursday, the 15th of May, 1823, having just entered the fifty-sixth year of his age; when his immortal spirit was doubtless welcomed by that adorable Lord in whom he had long trusted, whom he supremely loved, and in whose work he had, for a series of years, been so eminently supported and succeeded.

On the Thursday following, *i. e.* May 22, his remains were deposited in a vault not far from the pulpit, from which he had, for many years, proclaimed the glad tidings of salvation through a crucified Redeemer, amidst a great concourse of mourners, relatives, and ministers; the Rev. Mr. Weaver, his esteemed brother and fellow-labourer in the town, delivering a very suitable and affectionate address on the solemn occasion. And, on the evening of the following Lord's-day, his funeral sermon was preached to a very crowded auditory, by Dr. Steadman, from 1 Cor. xv. 43, "It is sown in weakness;" a text of which it appears he had made choice, subsequently to the other already mentioned, probably in the season of his dejection, as more congenial to his present feelings. But, though sown in weakness, it will be raised in power, a fit habitation for that glorified spirit, which has taken a final leave of all its dejection, and entered into those joys, arising from the immediate presence of his adorable and much loved Lord, which infinitely transcends all the delights he had ever experienced, or ever conceived of, even in his most highly favoured moments while on earth.

W. S.

Bradford.

Remarks on the Appearance of the ANGEL OF JEHOVAH.

THE Old Testament contains numerous instances of the appearance of a person, in a human form, who sometimes is represented as acting in a delegated character, being styled an angel, or messenger; but who, nevertheless, delivers directions and

promises in his own name, and is also styled God, and Jehovah; which latter name is never given to any creature.

It is generally supposed, that this was the second Person in the blessed Trinity, who thus occasionally assumed a human form, as a prelude and pledge of his future incarnation.

Some learned men, indeed, consider the words מלאך יהוה as being put in apposition, rather than in regimen, and would render them "the angel Jehovah," instead *of* "the angel *of* Jehovah.

If these appearances were those of a divine Person, it is probable that which is mentioned in Gen. iii. 8, &c. was of the same nature: in which the Chaldee paraphrast renders the first clause, "They heard the voice *of* the *word* of the Lord God, walking in the garden."

Gen xvi. 7—13, is the first instance in which the person appearing is called an *angel*. It is said of Hagar, when she fled from the face of her mistress, "The angel of Jehovah found her, by a fountain of water, and he asked her Whence she came? &c. And the angel of the Lord commanded her to return, and submit herself to her mistress, &c. And the angel of Jehovah said, 'I will multiply thy seed, &c. And she called the name of Jehovah that spake unto her, *Thou God seest me.*' Here the angel of Jehovah delivers promises and prophecies in his own name, and is called Jehovah and God."*

Gen. xviii. gives us an account of Jehovah's appearing to Abram, and of his saying, "I am God Almighty," or all-sufficient. אל שדי. The speaker is repeatedly called ELOHIM, or God; and at the close of the narrative it is said, "he left off talking with him, and God went up from Abraham." This was probably the same person in a human form, but he is not, in this place, called an angel.

Gen. xviii. we are told that Jehovah appeared to Abraham, in the plains of Mamre, and when "he lifted up his eyes, lo, three *men* stood by him." One of whom Abraham addressed, as though he saw him to be the superior person; who afterwards said, "*I* will certainly return unto thee according to the time of life, and, lo, Sarah thy wife shall have a son," &c. and when Sarah laughed through incredulity, "Jehovah said, 'Wherefore did Sarah laugh?'" &c. "And the men rose up from thence, and looked towards Sodom, and Abraham went with them, to bring them on the way. And Jehovah (evidently one of the three who appeared as men) said, 'Shall I hide from Abraham that thing which *I* do?' 17. "And Jehovah said, Because the cry of Sodom, &c. And the men turned from thence, and went towards Sodom," (probably two created angels, of whose entrance into Sodom we have an account, in the following chapter,) "but Abraham stood yet before Jeho-

* Mr. *Scott* remarks, The angel said, "*I* will multiply," not "the Lord will multiply," and there is not the least intimation that he spoke in the name of another. This confirms *the opinion* of those who think the *words should* be rendered the Angel *Jehovah*: Jehovah himself; yet the angel or messenger of the covenant, the eternal Word and Son of God, 13, 14. Jehovah spake to Hagar, and she called his name "Thou God seest me;" yet we read of no other speaker but the angel. So Mr. Fuller, V. 162. It seems not to have been a created angel, but the same divine personage who frequently appeared to the fathers.

vah," and made intercession to him, repeatedly addressing him as Jehovah, and using such expressions as he surely would never have addressed to any created being. The historian uses the same incommunicable name, and closes the narrative by saying, "Jehovah went his way, as soon as he left communing with Abraham; and Abraham returned to his place." From all which it is evident, that one of the three who appeared in the likeness of men, was Jehovah. We read not of this third Person's appearing in Sodom, but we are told, xix. 24, that Jehovah rained down upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven."*

Gen. xxi. records a second appearance of God unto Hagar, after she was finally dismissed from Abraham's family. It is said, "*God* heard the voice of the lad; and the *angel* of God called to Hagar out of heaven, and said unto her, 'What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. And God opened her eyes,' &c." This passage taken by itself, would not decide that the speaker was more than a created angel: but compared with the former appearance, it is probable that the person was the same.

Gen. xxii. contains the account of Abraham's being commanded to sacrifice his son Isaac; when the *angel* of Jehovah called to him out of heaven, to revoke the command, who said, "thou hast not withheld thy son, thine only son from *me*." And Abraham called the name of the place Jehovah Jireh.

Gen. xxxi. 11.—13. Jacob tells

* Scott on verses 1, 2. It is here expressly said, that Jehovah appeared unto Abraham, or was seen by him, and the manner of his appearance is afterwards related. Three persons appearing as men, presented themselves before him. It is generally agreed that two of these were created angels; but many infer from the context, that the other was the eternal Son visibly appearing in a human form. Indeed there is not the least intimation in the narrative of any other appearance, except that of the three men whom Abraham entertained. If this were the only instance in which language naturally suited to warrant such a conclusion was used, it would not be proper to ground much upon it: but passages frequently occur, which seem incapable of any other construction, without having recourse to human tradition in explaining the words of inspiration, even that very tradition which our Lord opposed, (Mark vii. 9,) and thus implying that the simple narrative of the sacred historian was calculated to mislead the unlearned. Verse 22. The two whom we suppose to be created angels departed at this time, and accordingly two entered Sodom at evening; while the one, called Jehovah, continued with Abraham, who "stood yet before the Lord;" before the same person with whom he had been communing.

Fuller, V. 179. He who was first in the train at their arrival, now adds, *I* will certainly return unto thee, &c. This must remind him of the promise which he had so lately received, and convince him that the speaker was no other than Jehovah, under the appearance of a man. In the progress of the Old Testament history, we often read of similar appearances; particularly to Jacob at Peniel, to Moses at the bush, and to Joshua by Jericho. The divine personage, who in this manner appeared to men, must surely have been no other than the Son of God, who thus occasionally assumed the form of that nature, which it was his intention in the fulness of time, actually to take upon him. It was thus that being in the form of God, he thought it not robbery to be equal with God; that is, he spake and acted all along as God, and did not consider himself in so doing as arrogating anything which did not properly belong to him."

I need not refer to these two judicious expositors on the subsequent instances.

Leah and Rachel, "The *angel of* God spake to me, in a dream, and he said, *I* have seen all that Laban doeth unto thee. I am the *God* of Bethel," &c.

Gen. xxxii. 24—30. We are here informed of Jacob's being left alone, after he had sent his family over the ford Jabbok, "and there wrestled a *man* with him, until the breaking of the day, &c. And he said, let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked, and said, What is thy name? And he said, Wherefore is it that thou askest after my name? and he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." To this event the prophet Hosea refers, (xii. 3—5,) "by his strength he had power with *God*, yea he had power over the *angel* and prevailed: he wept, and made supplication unto him; he found him in Bethel, and there he spake unto us; even Jehovah God of Hosts; Jehovah is his memorial." To this wonderful transaction Jacob evidently alludes, (Gen. xlviii. 15,) when, blessing the sons of Joseph, he says, "God before whom my fathers did walk, the *God* who fed me all my life long unto this day, the *angel* who redeemed me from all evil,* bless the lads," &c. Who can compare these passages together, and yet doubt whether it was a divine person, who met Jacob at Peniel?

Exod. iii. iv. The person who appeared to Moses, in the burning bush, is called the *Angel* of Jehovah, yet we are told in verse 2, that "when Jehovah saw that Moses turned aside to see, *God* called to him out of the midst of the bush," verse 4. "Moreover he said, 'I am the *God* of Abraham, the *God* of Isaac, and the *God* of Jacob.' And Moses hid his face, for he was afraid to look upon *God*," verse 6. Throughout these chapters he is repeatedly designated by the names of Jehovah and Elohim, or Lord and God; and speaks of himself as the supreme and self-existent Being, whose name is I AM THAT I AM; and he said, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Compare this with the language of our Lord, in John viii. 24, 58, "If ye believe not that I am, ye shall die in your sins." Verily, verily, I say unto you, Before Abraham was, I am. Compare also Rev. i. 8, 11, 18. ii. 8.

Numb. xxii. The angel who met Balaam, in his way to Balak the king of Moab, seems not to have been a created angel; for he says, "Thy way is perverse before *me*," verse 32, and admonishes him, "only the word that I shall speak unto thee, that shalt thou speak." But in the following chapter we are told, that "God met Balaam," and "Jehovah put a word into Balaam's mouth," verse iv. 5. "And Jehovah met Balaam, and put a word in his mouth," verse 16. The same divine person, therefore, is here exhibited.

Joshua v. 13.—vi. 5. we read thus, "And it came to pass, when Joshua was by Jericho, that

* המלאך הגאל אתי מכל־רע

he lifted up his eyes and looked, and behold there stood a *man* over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, 'Art thou for us, or for our adversaries?' and he said, 'Nay, but as Captain of the host of Jehovah am I come.' And Joshua fell on his face upon the earth, and did worship, and said unto him, 'What saith my Lord unto his servant?' And the Captain of the Lord's hosts said unto Joshua, 'Loose thy shoe from off thy foot; for the place whereon thou standest is holy.' (Now Jericho was straitly shut up, because of the children of Israel: none went out, and none came in.) And Jehovah said unto Joshua, 'See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor," &c. Though these two chapters are very improperly divided, in the midst of the narration, (which gave occasion to the unhappy infidel T. Paine, to sneer at the appearance of a man who does nothing!) yet it is evidently the same person, who, towards the close of the fifth chapter, appeared as a man, that is called Jehovah, in the beginning of the sixth chapter, and who there gave directions to Joshua, respecting the mode of attacking Jericho. Accordingly, Justin Martyr, in his dialogue with Trypho the Jew, quotes this passage in connection, and expressly applies it to Christ.*

Judges vi. The *Angel* of the Lord, who is here said to have appeared to Gideon, verse 12, is afterwards expressly called Jehovah, who commissioned him to save Israel from the Midianites, verse 14, and promised him success, verse 16. Yet he is again called the Angel of God, verse 20, and the Angel of Jehovah, verse 21, who put forth the end of the staff, which was in his hand, and touched the flesh and the unleavened cakes, and there arose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the Angel of Jehovah departed out of his sight. And when Gideon perceived that he was the Angel of Jehovah, Gideon said, 'Alas! O Lord Jehovah, for I have seen the Angel of Jehovah face to face.' And Jehovah said unto him, 'Peace be unto thee, thou shalt not die.'† N.B. Tho' our translators have used the indefinite article, verses 11, 22, yet the Hebrew is precisely the same, as in those places where it is rendered by the definite article, *the* angel.

Judges xiii. contains an account of the angel of the Lord, who appeared to the wife of Manoah, verse 3, and foretold the birth of Samson: and she came and told her husband, verse 6, "saying, 'A *man* of God came unto me, and his countenance was like the countenance of an angel of God, very terrible; but

* Justin's Works, p. 159. He wrote *in the middle of the second* century.

† Bp. Patrick says on this passage, "From such places the ancient Christians rightly gathered, that the Son of God appeared, upon some great occasions, in old time: which is not incredible, but a matter of easy belief; if we be persuaded, that he did actually appear in our flesh, which he took of the Virgin Mary, and dwelt among us a long time, and then ascended into heaven, where he lives for ever. For why should it be thought strange, if for a short time he appeared sometimes in human shape, as a prelude to what he intended to do in the fulness of time? It was indeed a great thing which he did for us at last: but he that did the greater, may well be granted to have done the less, and there is no reason to doubt of it."

I asked him not whence he came, neither told he me his name.' Then Manoah intreated Jehovah, and said, 'O my Lord, let the man of God which thou didst send, come again to us, and teach us what we shall do unto the child that shall be born.' And God hearkened to the voice of Manoah, and the angel of God came again unto the woman, as she sat in the field;" and when she had called her husband, to whom the angel repeated the directions he had given before to the woman, Manoah proposed to detain him, till they had made ready a kid: but the angel of Jehovah replied, 'Though thou detain me, yet I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it to Jehovah:' for Manoah knew not that he was the angel of Jehovah. And Manoah said unto the Angel of Jehovah, 'What is thy name? that when thy sayings come to pass, we may do thee honour?' And the Angel of Jehovah said to him, 'Why askest thou after my name? (like him who wrestled with Jacob, Gen. xxxii. 29,) seeing it is *secret*. פלאי Wonderful, or mysterious. (The Masorites mark the א as superfluous; but, at all events) the term is cognate, if not the very same with one of the names of the Messiah, in Isai. ix. 6, פלא Wonderful. "So Manoah took a kid, with a meat-offering, and offered it upon a rock unto Jehovah; and he did wonderfully: (ומפלא לעשות and he was wonderful for acting) and Manoah and his wife looked on. For it came to pass, that when the flame went up towards heaven from off the altar, that the *angel* of Jehovah ascended in *the flame* of the altar. And *Manoah and* his wife looked on, and fell on their faces to the ground. Then Manoah knew that he was the Angel of Jehovah. And Manoah said unto his wife, 'We shall surely die, for we have seen *God*,'" &c. &c.

If these were appearances of a divine person, we cannot well doubt of its being the very same Agent, who was with the three heroic Jews, in the burning fiery furnace, Dan. iii. 25, of whom Nebuchadnezzar spake, when he said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the *fourth* is like the Son of God."*

There is a passage, in Exod. xxiii. 20—23, which deserves to be noticed in connection with these appearances, where Jehovah promises to Moses, "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared: beware of him, and obey his voice, provoke him not; for *he* will not pardon your trangressions: for *my name is in him*. כי שמי בקרבו. But if thou wilt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee, and bring thee unto the Amorites, &c. and thou shalt cut them off." Can this be spoken of a created angel? Surely, The Right of Forgiveness belongs exclusively to God, Psal. cxxx. 4. The Jews were right in their premises, when they asked, "Who can forgive sins but God only?" Mark ii. 7, though Jesus proved them wrong in their conclusion, by bidding the paralytic take up his bed and walk: and told them, that he used the expression he first adopted, on

* רמה לבר־אלהין

purpose to shew that he had even in his state of humiliation, power to forgive sins. Could it be said, "my name is in him," of any one except him, in whom dwelleth all the fulness of the Godhead bodily?

Let us also notice, how the last of the Jewish prophets predicted the Advent of the Messiah, Mal. iii. 1—3, "Behold I send my Messenger or Angel, and he shall prepare the way before me: and Jehovah, whom ye seek, shall suddenly come to his temple, even the Angel or Messenger of the Covenant, מלאך הברית whom ye delight in, he shall come saith Jehovah of hosts. But who may abide the day of his coming?" &c. &c.

Consider how often Christ speaks of himself, in the Gospels, as being *sent* by the Father.* As the prophet had represented the Messiah as saying, (Isai. xlviii. 16.) "And now the Lord Jehovah hath sent me and his Spirit." Thus in the Epistle to the Hebrews (iii. 1.) he is called the *Apostle* as well as the High-priest of our profession. Ἀπόστολος from ἀποστέλλω I send; as מלאך from לאך he sent or delegated.

Now then is it wonderful, that he who was set up from everlasting, from the beginning, or ever the earth was; who was in the beginning with God, who was by him, as one brought up with him, and was daily his delight, rejoicing always before him; rejoicing in the habitable parts of the earth; and his delights were with the sons of men; is it wonderful that he who in the fulness of time was to be *sent* forth, made of a woman, made under the law, that he might redeem them that were under the law, that they might receive the adoption of sons; who was to be made flesh and dwell among us, full of grace and truth; should previously visit this earth, in which he was to dwell for a season, and wherein he should complete the arduous work of human redemption?

Compare Prov. viii. with John i. Dr. Campbell is fully persuaded that the Evangelist had the description given by Solomon of Wisdom, in his eye, in the beginning of his Gospel; and Justin Martyr applies that description to Christ; as well as several of the appearances we have noticed, especially those to Abraham, Moses, and Joshua. And I cannot but think the manner in which he argues from these passages, in his Dialogue with Trypho the Jew, indicates that the first Christians generally viewed them in this light.

Mr. Scott may well ask, in his note on Exodus iii. 2, "With what

* John iii. 17. "For God *sent* not his Son into the world to condemn the world; but that the world through him might be saved." Verse 34, "He whom God hath *sent*, speaketh the words of God: for God giveth not the Spirit by measure unto him." iv. 34, "My meat is to do the will of him that *sent* me." v. 23, 24, "That all should honour the Son, even as they honour the Father: he that honoureth not the Son, honoureth not the Father who *sent* him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that *sent* me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." vi. 29, "This is the work of God, that ye believe on him whom he hath *sent*." See verses 38, 39, 40, 44, 57, and many similar expressions recorded by the apostle John. This beloved disciple expresses himself in the like terms in his first epistle, (iv. 9, 10,) "In this was manifested the love of God towards us, because that God *sent* his only-begotten Son into the world, that we might live through him. Herein is the love, not that we loved God, but that he loved us, and *sent* his Son to be the propitiation for *our sins*."

propriety can this language be used, in a revelation expressly intended to instruct men in the knowledge and worship of the true God, and to withdraw them from idolatry of every kind; if we do not allow the doctrine of the Co-equality and Deity of the Son of God, and that He is the speaker in this place?"

Dr. Owen, in his Commentary on the Epistle to the Hebrews, notices several of these appearances, in the tenth Exercitation, prefixed to the first Volume of his Exposition, and considers them as undoubtedly referring to the Son of God. He shews that this interpretation accorded with the judgment of the earliest Christian writers. He refers not only to Justin Martyr, whose testimonies I have examined, but also to Tertullian, quoting his words in his Treatise against Marcion, "Christus semper egit in Dei Patris nomine; ipse ab initio conversatus est et congressus cum Patriarchis et Prophetis."* And against Praxeas, "Christus ad colloquia humana semper descendit, ad Adam usque ad Patriarchas et Prophetas, in visione, in somno, in speculo, in ænigmati, ordinem suum præstruens semper ab initio, et Deus in terris cum hominibus conversatus est, non alias quam Sermo qui caro erat futurus.†" Vol. I. of Owen, p. 120.

Thus also Justin (p. 156) professes to prove to Trypho, that he who appeared to Moses in the burning bush, was the same that had previously appeared to Abraham and Jacob; who was himself styled a man or angel, and at the same time God and Lord.

Surely we might have expected that infinite Wisdom would not have inserted these representations in the Old Testament, if it had been foreseen that they would confirm millions in error, under that New Dispensation, which was then foretold as so glorious an event; and thus bring it to pass, that the mere servant of God should become his rival, and be, for many ages, the object of idolatrous worship to many nations more numerous than the posterity of Abraham, and for a longer period than that during which any other idol was worshipped.

* "Christ always dealt (with men) in the name of God the Father; and so himself, from the beginning, conversed and met with the Patriarchs and Prophets."

† "Christ always descended into Communion with men, from Adam to the Patriarchs and Prophets, in visions, in dreams, in appearances, or representations of himself; instructing them in his future condition from the beginning; and God who conversed *with man* on earth, was no other than *the Word* who was to be made flesh."

Remarks on the

ACT OF UNIFORMITY,

BY DR. ADAM CLARKE,

In his "Memoirs of the Wesley Family," p. 11—15.

1. THE Act, whether considered good or bad *politically*, was an absolute breach of the king's solemn declaration and engagement to the Dissenters, and, indeed, to the nation, while he was at *Breda*, as we have already seen; and argues that either *he* was a man of no moral principle, had no regard to his honour, nor to his *promise*, or that his *ministers* were cruel and malicious men, who well knew the religious scruples of many of his best friends, and how they must be in every way injured by the passing of such an act.

2. The breach of promise made to the Dissenters was a most dangerous measure, as it put too severe a *test* the loyalty of a great part of the nation, and served to widen the breach between them and the established church; the rulers of which, they had too much reason to believe, were the principal promoters of this measure.

3. The Act required from *every minister* a solemn declaration, while ministering in the presence of Almighty God, (more solemn, if possible, than any oath,) of his *unfeigned assent* to ALL and EVERY *thing* contained in, and prescribed by, the Book of Common Prayer,—the Psalter, as there printed and *pointed*, and to all the *rites* and *ceremonies* therein enjoined. Now this is more than any man can, with a pure conscience, say of any *human* composition of devotion. The *Bible* alone, *as it came from God*, can be thus safely acknowledged; and not even a translation of that most sacred book, nor any of the *ancient versions*, in which it has been handed down to posterity. Though I regard the Liturgy of the Church of England as the purest form of devotion ever composed by man, and next in excellence to the inspired Volume, yet there are words and phrases in it to which I could not declare my assent; and, as to the *Psalter* contained in that book, it is in many places a *false* and *inefficient translation*, foreign from the *Hebrew verity*, with the insertion of a *multitude* of *words* which have nothing corresponding to them in the *original*; while printed *as if they were the words of the Holy Spirit!* And, as to the *pointing*, it is generally barbarous, and often destructive *of the sense*. What divine, who ever read a Psalm of David in the original, could give his solemn assent to this composition, as it now stands?

4. This Act was intended as a snare, to catch many upright men. Many of the clergy of those times doubted greatly whether the hierarchy were *exactly* conformable to *Scripture*. Lord King's position, that *bishops and presbyters were the same order*, was a very general opinion among those afterwards called *Nonconformists*; and was the opinion of the late Mr. John Wesley. These were fully convinced that *ordination by presbyters* was a *valid* and *scriptural ordination*: and many of the clergy at that time had none other. But the Act, without *scripture* or *reason*, annuls and sweeps this away at a stroke; and none is permitted to minister in holy things unless *episcopally ordained*; an ordination which not one of them could procure, unless he had been in every sense a *thorough Conformist*.

5. The Act took upon it to *restrain* and *destroy*, as far as it could, the *spirit of prophecy*, or the gift of Christian preaching. Many of those excellent men believed themselves *fully called of God* to the work of the ministry. But this Act forbade them to preach unless they had episcopal ordination; and although *a dispensation of the gospel was committed unto them*, and God pronounced a *woe on such* as *preached it not*; yet one sermon or lecture of the person who did not, because he could not, conform as above, was punished by *three months' imprisonment in the common gaol*; and those who had the word of the Lord, and *could not be silent*, were thus treated; and with circumstances of relentless rigour.

6. The Act was not only persecuting, but *unjust*, as it deprived of the *means of subsistence* men who were educated for this function; who had been regularly, according to the custom of the times, inducted and employed in it, and had the subsistence of themselves and their families from it. But, in one day, upwards, of *two thousand* of them were left without a morsel of bread, because they would not defile their consciences by solemnly affirming what they did not believe.

7. The Act was *cruel;* as it endeavoured to prevent them from getting their bread by public or private *teaching*, as *schoolmasters* and *tutors*, unless *licensed* by the *archbishop or ordinary of the diocese*, under the penalty of *three months' imprisonment;* and for every *repetition* of this offence, so called, *three months' imprisonment* and *five pounds to the king*. And the reader may rest assured, that the minister who could not conscientiously assent to EVERY *thing* in the Prayer Book was not likely to be licensed by a bishop as a teacher of youth.

8. The Act had as much respect to *rites* and *ceremonies* as to *prayers* and *preaching;* hence it required every minister, "*openly* and *publicly*, before the *congregation*, to *declare his unfeigned assent and consent* to the USE of *all things* in the said book contained and prescribed." But, notwithstanding the general excellence of this book, it would puzzle the first casuist in the church to shew the *moral* or *spiritual use* of several things therein contained and prescribed.

I have made these remarks to *shew the* nature and operation of *this*, at that time most illiberal *and* malicious Act, in order to *vindicate* the persons who were its victims; who, because of their conscientious steadiness, have been represented as *foolish, fanatical*, and *obstinate* men; because they would not *solemnly affirm what they did not believe*. And for my own part, far from being surprised that so great a number as *two thousand and twenty-five*, according to Mr. Palmer's reckoning, were cast out of the church in one day, I am rather surprised that one *learned or conscientious minister* was found, on the requisitions of the Act, to retain his living.

High churchmen may "extol the authors and framers of this Act as deserving the everlasting praises and blessings of the church." But, while *honesty*, or rendering to every man his due, can be considered a blessing in society, and the steady attendant upon justice,—while *humanity* and *mercy* are esteemed the choicest characteristics of man, and while *sound learning* is valued as the ornament and handmaid of religion,—this Act, in its operation on *St. Bartholomew's day*, (August 24, 1662,) must be regarded as a *scandal to the state*, and a *reproach to the church*.

No doubt the reader has already considered me as a rigid Dissenter, because of the above review of the Act of Uniformity, in its predisposing causes, and subsequent effects: but he is highly mistaken. Bred up in the bosom of the church, I am strongly attached to it from principle and conscience; and, notwithstanding the *blots*, the existence of which in the Liturgy I cannot deny, I would not change that form of sound words for any thing that *dissent* could offer me as a substitute. But I abominate the Act of Uniformity, for its oppression, injustice, and cruelty; and because it gave a blow to

e piety of the national church, om which it is still but slowly covering. It deprived her of altitudes of her brightest ornaents, whose works have been a edit and a bulwark to the Rermation, and still praise them the gates. Neither interest r disaffection prompts this eugium! *Fiat justitia; ruat lum!*

An Inquirer after Truth.

It being an acknowledged fact, that the Christian churches, during the first three centuries, regularly celebrated the Lord's Supper every Lord's-day, as a constituent part of their public worship, *when* and *how* was the *monthly* celebration introduced, and *for what reasons?*

Miscellanea.

The Minister's Wife.

"*If I were to be married at all,*" claimed a lively girl, a few days o, "*I should like above all men to e a Minister.*"

I said nothing at the time. I was d to meditate afterwards upon the ndition of a minister's wife; and me ideas occurred to me which I ought might be useful to some of e readers of the Magazine.

A minister's wife certainly occues a post of considerable importice. Much of her husband's comrt, and much of his usefulness, deads upon her. If she be kind, it ill contribute to his cheerfulness. she be zealous, it will invigorate s exertions. If she be eminently iritual, it will cherish those feelings his mind which are congenial ith his office. But if, unhappily, e should take no interest in his ork, do nothing to help him, say othing to animate him; if she ould consider his books as her ri-ls, treat his studies as his amuseents, regard his public services erely as scenes which he must ss through to retain his situation, d feel no anxiety that they should e performed with the best of his ilities; if, in a word, she do not ve him as a minister, and love his ork as the work of Christ; she will ieve his spirit; hinder his usefulss, and have *much* to answer for *the last day.*

But I have learned by experience that arduous stations are not always enviable; and I very much suspect that there is nothing very enviable in the responsible situation of the wife of a minister.

When any unpleasantness has arisen between a pastor and his people, I have observed, that censure has almost invariably been thrown upon his wife. It is true, disputes do arise, and removals do take place, in churches in which the minister has no wife: but if he have one, she is a most convenient object for all superfluous blame. The evil must have originated somewhere; its source the complainants well know *cannot* be in themselves! far, far away be so unnatural a supposition; nor is it likely that their minister (good man!) would err so strangely, if he had no bad adviser; the whole must, undoubtedly, originate with his wife. Ministers' wives are certainly liable to occasion mischief in churches, as well as others; but, I believe, much more blame has been generally attached to them, in times of commotion, than they have deserved.

The minister's wife is expected to be a pattern of every good work; a sort of fugle-woman in all active duty; and an imperturbable recipient of all inconveniences. Now, if she should happen to possess all the best qualities of a female in perfection, and without any alloy, so much the better for herself, and for

her husband; but I know not what right the people have to require it.

But the minister's wife has to meet with many difficulties and privations, which ought to excite the respectful sympathy of all who value the ministerial office. Her comfort is, in many things, necessarily sacrificed to the usefulness of her husband. She will have to complain, in many cases unavoidably, that she has but little of his company. His engagements often call him from home; or, if he be in the house, call him from her. At other times he is, probably, in an agitated, hurried state; his nervous energy is exhausted by study or preaching, and an irritability, equally distressing to him and to her, ensues. Troubles, which his people do not see, press down his spirits; the burden weighs most heavily when he is removed from public excitement; but she sees it, and is necessarily rendered unhappy by it.

And who does not know that the *good coat* which the minister deems it his duty to wear, is not always a just criterion of the state of his wife's *wardrobe?* and that the external appearance of respectability which they both endeavour to preserve, for the sake of the cause in which they are engaged, is often maintained by the most painful effort, and the most rigid self-denial? How often does a female, in this situation, lament that she is shut out from advantages which, in another station, she might enjoy; and that her husband is precluded from acquiring those comforts for present use, and those supplies for the future, which, in other departments of life, his industry and talents would procure! *He* holds himself a sort of martyr; thinks of the importance of his labours, and of the views with which he devoted himself to the work; anticipates his Master's smile; and says, "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of *the* Lord Jesus, to testify the gospel *of the* grace of God." This, in him *is heroic*; but his being a hero, does *not* constitute his wife a heroine. Perhaps she would prefer leaving heroism to others; but, if she do not possess some considerable degree of this scarce quality, she is likely to spend many sorrowful hours, in thinking of the wants of herself and of her children, of the difficulties she experiences while her husband is living, and of the penury she may expect when he is dead.

Though, at first sight, it may seem a very gratifying thing to bear the name of a man who is applauded and loved, it is, on these accounts, desirable that Christian females should well consider what they are doing, when they ally themselves for life to the pastors of our churches. Thorns surround the rose, however beautiful it may be; and the attractive good is mingled with substantial evil. It is important, also, that ministers, in making choice of partners, should reckon among the most indispensable qualifications, a readiness to sacrifice comfort, peace, and wealth, to the glory of Christ, and the general advantage. And, above all, it is incumbent on the churches to bear in mind the very delicate situation of a female so circumstanced, and to do every thing practicable to compensate for its inconveniences. A minister's wife, who fulfils well the multifarious duties required of her, is worthy of double honour, and should be treated with peculiar tenderness and respect; for the religious public may consider it certain, she has many things to endure, by no means pleasant, even when blessed with an affectionate husband, and surrounded by a considerate and grateful people.

X.

*** We have inserted this paper, because its tendency is to make ministers cautious in the choice of their companions in life; and females considerate as to the motives which induce them to marry ministers of the gospel. The fact, however, is, that there are difficulties in every situation, and, though the wives of ministers may have some peculiar to their station, they have not more than those of tradesmen, &c. &c. Let ministers and their wives be

willing to "endure all things for the elect's sake," and they may be useful, honourable, and happy.

Editors.

Father, do you never ask a Blessing?

In conversation with a middle-aged seaman, in answer to the question, How came you to think seriously of religion? he replied nearly as follows:

"I have been a sailor from a very early age, and never thought about religion, or the concerns of my soul, until my return from my last voyage. The cottage where I reside, is in a village, next to a neat chapel, but I did not go to it,—nor permit my family, if I could prevent it. I usually sail out of Liverpool. I commonly return home for a few weeks in winter to my family. Last summer my wife sent my oldest girl, about six years of age, into the Sunday-school established at the chapel, though I did not know of it.

"I came from my last voyage a little before last Christmas, and journeyed home. I arrived late, and did not see my little girl till next day. At dinner-time, when we had sat down, I began to eat what was before me, without ever thinking of my heavenly Father, who provided my daily bread. Looking to my child, I thought she observed me with astonishment. After a moment's pause, she asked me, in a very solemn and serious manner, 'Father! do you never ask a blessing?' Her mother saw me look hard at her, and hold my knife and fork motionless—(it was not anger—it was a rush of conviction which struck me like lightning;)—apprehending some reproof from me, and wishing to pass it by in a trifling way, she said, 'Do you say grace, Nancy.' My eyes were rivetted on the child; I felt conscious I had never instructed her to pray, nor ever set her an example by praying with my family at home. The child seeing me waiting for her to begin, put her hands together, and lifting up her eyes to heaven, breathed the sweetest prayer I ever heard. This was too much for me: I dropped the knife and fork from my hands, and gave vent to my feelings in tears. Afterwards I inquired, who had thus instructed the child? My wife informed me, that it was the good people at the chapel next door, and added, 'the child never goes to bed, or rises in the morning, without kneeling down to pray for herself, and her dear father and mother.' Ah! thought I, and I never prayed for myself, or my children! I entered the chapel in the evening, for the first time, and continued to attend the means of grace there. The Lord having awakened me to a sense of my danger, through the instrumentality of my dear child, I hope I am now seeking Him with all my heart, and can truly say, that I am happy in the thought, that Jesus Christ came into the world to save sinners, of whom I am chief."

B. H. D.

Southampton.

Obituary and Recent Deaths.

Rev. CHRISTOPHER HUNTER.

The Memoir of this amiable young man has been long delayed, through various circumstances: but, though *it came to hand late, may* not be *unworthy insertion.*

He was the sixth son of Mr. Edward *Hunter,* a General Baptist Minister, who, for many years, has preached, and still preaches, at Killingholme, and some other places in the North of Lincolnshire. He was born October 10, 1790. From his birth to his apprenticeship he was healthy and robust; but, from that period, he became feeble, and betrayed symptoms of a consump-

tive nature, the disorder which terminated in his premature death. Though the child of many prayers, he did not discover any satisfactory evidence of real religion till he was nearly grown up; when the ministry of Mr. Wright, then one of the ministers of Hull, and who occasionally preached at Barrow, at which place Mr. Hunter then lived, was blessed to his thorough awakening, and real conversion to God. He soon after became a member of the Particular Baptist Church at Killinghelme, under the pastoral care of the venerable Mr. Abraham Greenwood, which, on part of the Lord's-day, assembles in the same place as that of Mr. Hunter's father's congregation. By this church he was called to the work of the ministry, and recommended to the patronage of the Baptist Academy at Bradford. At that time, however, he had just removed to Collingham, in Nottinghamshire, and was connected with the church under the care of Mr. William Nicholls. That church, and its minister, cordially united in his call to the ministry, and his recommendation to the academy. He entered the academy in January, 1814, and, during the four years spent there, he conducted himself in a way that gave increasing proof of the genuineness of his piety, and afforded every encouragement to hope that, had his life been spared, he would have been a useful and acceptable minister. He was meek, and humble, and affectionate, diligent in his application to study, as far as his health would allow; and his occasional labours were such as met with very general acceptance.

At the close of his studies, he went to Richmond, in the north of Yorkshire, into which town the gospel had been introduced, under favourable auspices, the preceding year, by Mr. Christopher Kitching, prior to his going, as a Missionary, to Jamaica. Here Mr. Hunter gathered a small church, over which he was ordained the pastor, May 23, 1819; the venerable Mr. William Terry, and his tutor, Dr. Steadman, engaging in the services of the day. Here Mr. Hunter laboured with exemplary diligence, and bore the many privations and hardships incident to an infant interest, with great fortitude and perseverance. Nor were his labours, during the period he was permitted to continue them, unsuccessful: that period, however, was short. In the close of the year 1820, his consumptive symptoms returned; the disorder increased with great rapidity, and terminated in his death.

During his affliction, he suffered much pain and anguish, but exercised much patience, and manifested a happy composure of mind, arising from a view of his interest in that great Redeemer in whom he had trusted for himself, and whom he had faithfully and affectionately preached to others, as well as a joyful hope of being soon with him. He left a little circle of Christian friends to mourn his loss, and to whom his memory is dear, as well as a disconsolate widow, to whom he had been married but a few weeks previous to the commencement of his illness. In his prospects of usefulness, and in his early removal, by which they were so speedily closed, another instance has been added, to the many that have preceded it, of the mysterious conduct of our all-wise and gracious Redeemer, which however inexplicable now, will, doubtless, be satisfactorily unfolded hereafter.

W. S.

Bradford, June, 1824.

SARAH GURNEY

Was born at Haddenham, Bucks, in September, 1752, and grew up in ignorance and sin, spending upwards of fifty years in the neglect of public means, and total unconcern about her soul. About sixteen or seventeen years ago, she was, for the first time, prevailed on to enter a dwelling-house, which had been opened in the village for public service on Sabbath evenings: the address was founded on 1 Pet. iv. 18, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" All was new to her; the word was accompanied with divine energy to her heart, and a change was evident in her whole

eportment. When the new Baptist leeting-house was opened in 1809, he constantly attended; a sermon reached at the close of the year, rom, "The end is come;" made uch a lasting impression on her ind, that she soon determined to ield to the two positive commands f Jesus Christ. She was baptized October 3, 1810, and was one of the *welve* at the formation of the church. Her hope of acceptance with God s a sinner and a saint, was founded n the perfect obedience and all-ufficient sacrifice of Christ, received y faith. Thus she lived by faith on he Son of God, walked by the rule f God's word, and enjoyed the anctifying influences of the Holy pirit in her soul. With such views nd feelings, it was pleasing to hear er repeat,

"Did Jesus once upon me shine,
Then Jesus is for ever mine."

dding, also, that she thought the ame sentiment was expressed by he Apostle, when speaking of the aints at Philippi, in those sweet words, "Being confident of this ery thing, that he who hath begun good work in you, will perform it ntil the day of Jesus Christ." i. 6. The daily concern she manifested to ive soberly, righteously, and godly, videneed the sincerity of her eart, and proved her faith to be hat of God's elect. Her favourite notto, "Endeavouring to keep the nity of the spirit, in the bond of eace," was exemplified in her hole spirit and conduct. Such was er prudence in the world, and ilence respecting all her brethren, hat the church never had occasion o complain of, or reprove her. The ively interest she took in all the oncerns of the church, of which he was so honourable a member, rith her hearty liberality, are well alculated to excite astonishment, nd make us ashamed of our ex-uses when called upon to support he Redeemer's cause. This will ppear very striking when we advert to her regular income. Her allow-nce *from the parish, for the last neteen years, was three shillings a eek; in the dearest times she er asked for more, and the parish r gave her less when things be-*came cheaper: having, for many years, lost one eye, and the other being exceedingly weak, she could seldom earn more than from six-pence to a shilling per week, which generally went to pay for her lodg-ing. From such a small pittance abounded the riches of her liberal-ity: no expenses, connected with our place of worship, ever escaped her notice; she *would* help a little, even to the last. So strong and de-cided was her dislike to the princi-ple of joining and continuing in Christian fellowship for selfish pur-poses, always expecting to receive, but never ready to give, that if ever moved to speak with indignant warmth, it was on this delicate, yet disgusting subject. Providence having favoured her with a moder-ate appetite, and her constant habit of self-denial, enabled her to live a little within her regular income. Thus, with the principle on which she always acted, that whatever was given her in charity was the Lord's, she had always something to give, and a heart in entire unison with her power. She was a regular sub-scriber to several societies, at home and abroad, of at least *four* shillings per quarter, besides other occasional donations; one of which, in aid of the Baptist Mission, deserves to be remembered. Her pastor having informed the congregation that an extra collection would be made in the week for the Mission, *poor old Sarah* came, leaning on her stick, took hold of her pastor's hand, pressing a shilling into it, with a broad smile, said, "There, it does me more good to be able to give that to the Baptist Mission, than if any one had given me a good dinner."

She enjoined on her pastor the strictest secresy respecting all her gifts while living, and of some he dares not tell, though the benevo-lent donor be now no more.

The high and praise-worthy re-gard she entertained for the strictest integrity and uprightness towards all, has been displayed in her pay-ing debts which the laws of her country could not claim.

After such a life of zeal for God, and love to his cause and people in old age, it will not astonish your readers to find her last scene crown-

ed with joy and peace. Often, amidst weakness and pains, she would exclaim, "O how good and merciful is my heavenly Father:

'Good when he gives, supremely good;
Nor less when he denies:
E'en crosses from his sov'reign hand,
Are blessings in disguise.'"

She was not, however, free from seasons of darkness in her last affliction; though sweetly interchanged with rays of cheerful hope. She would often say, "I expect salvation all of grace—*free* grace. I am a poor unworthy sinner, depending solely on God's mercy, through Jesus Christ. I hope all is safe, and I trust I shall soon be with Him I love. I feel little concern now about myself; but I feel much, very much, for my relatives. May the Lord bless them, and draw them to himself! I will commend them by prayer to that God, who has saved such a poor, careless, ignorant sinner as I once was." Thus patience had her perfect work, and, after being confined to her bed for many months, she died happy in the embraces of her Lord, April 22, 1823, aged seventy years. P. T.

Haddenham, Feb. 24, 1824.

REV. R. PETTIT.

THURSDAY, July 29th, 1824, died suddenly, Rev. R. Pettit, pastor of the Baptist Church at Samford, Essex. We expect to receive further information concerning this departed Minister of Jesus Christ.

Review.

Bethel Flag; or, Sermons to Seamen. By Robert Philip, Minister of Newington Chapel, Liverpool, 1823.

THE salvation of sinners, their restoration to the favour and image and service and enjoyment of himself, is God's great and darling project. To this, all his works and ways in our world are subservient. To effect this, he sent forth, in the fulness of the times, his own Son, clothed with the likeness of sinful flesh. For this, Jesus lived, and obeyed, and suffered, and died. To carry on this important undertaking, Jesus employs his life of glory in heaven. He sheds forth his Spirit on men, qualifying and exciting them to preach to their fellow-men the tidings of redemption through his blood, of holiness through his Spirit, of eternal blessedness from his love. Ever since the ascension of Jesus, this work of mercy has been going forward in our world with greater or less celerity, on a wider or a narrower scale. Some periods in the *history of* the church have been more *eminent than* others for a diffusion of *truth and* righteousness. The "Reformation from Popery" was a distinguished era in the kingdom of our Lord, when he poured out his Spirit very largely, fitting and rousing many to preach the simple gospel, and imparting a spirit of hearing and understanding to vast multitudes of the nations.

In the middle of the last century, our own land was favoured with a large effusion of Divine Influence, and a correspondent revival of the faith and godliness and zeal of primitive Christianity. Romaine, Hervey, Berridge, Whitefield, and many others, were raised up to preach Christ, in the dignity of his person, the grandeur of his work, the fulness, freeness, and glory of his salvation.

About the end of the last century, and the beginning of this, a similar effusion, whether equally copious we shall not say, has been poured out in this favoured land. One of the blessed results has been, the spirit of zeal for the spread of the gospel in distant countries. Hence Bible, Missionary, Tract Societies, and various benevolent institutions, have been rising, and strengthening, and extending, in this and other Christian nations. The Christian spirit of benevolence has modified itself into various shapes, adapted

ıty forms of human misery, epravity, and woe. Specific have been selected; the ean has been laid out into nt fields, and labourers have forth into the departments they judged themselves called ertake.

rge class of our fellow-men s of mariners; a class which, he nature of their employ- has been much excluded he ordinary means of moral Christian instruction. How g to the benevolent and re- mind it must be, to learn the of methods now in opera- n all the principal ports, to this class of men wiser and

ng the labourers in this wide ment of the Missionary field, Philip has distinguished him- He has long, even from the aken a lead in preaching to men of Liverpool, and has rought forth what, we hope, a lasting proof of his affec- r their best interests, and a through the energy of the Spirit, of promoting their weal. This small and cheap contains twenty-three ser- n subjects most intimately ted with the salvation of the al soul, and on subjects lly adapted to the description fellow-men, for whom they ended. We shall subjoin a he topics discussed in them. Saviour's Attention to Sea- Matt. iv. 12—Importance of dge to the Soul—God's Me- restoring Sinners—Jonah— oving-kindness of God unpa- —The Possibility of serving ceptably at Sea—The con- g Influence of Christ's Love t's Satisfaction for Sin by erings—The Sea giving up d—Hope, the Anchor of the The Shipwreck—The Advan- f being in Christ—Divine e and Guardianship—The s of Jordan—Stormy Wind ; God's Word—Necessity of newed in the Spirit of the Happiness in both Worlds th.

plicity, affection, appeals to the conscience, statements of Bible truth, and enforcements of Christian duty, render sermons valuable, this little volume has high claims on the Christian public, and will obtain a wide circulation among our seamen. The following short specimens of Mr. Philip's sentiments and style are subjoined.

"The particular place in which the Saviour began to preach the Gospel. It was in Capernaum, which is on the sea coast, and by the sea of Galilee: the very last place in Judea, where we should have thought to hear of him: and yet it was the first he went to as a preacher. This is truly astonishing. We naturally expect to hear, that when the Saviour arose as the Sun of righteousness, he shed his first and fairest beams upon the venerable sanhedrim, upon the learned rabbins, upon the consecrated priesthood of Jerusalem. We should not be at all astonished to hear, that he made the temple his church, and the golden mercy-seat his pulpit; for even these places, glorious as they were, would have been honoured by *His* presence and preaching. But, like the natural sun, he rose from the waves upon the world, made a ship his first pulpit, and seamen his first converts."

— "Observe the condition and character of those to whom the Saviour began to preach. They were people who sat in darkness, and in the region and shadow of death; that is in *ignorance, vice,* and *despair.* And do mark, they sat in this state—instead of making any effort, or taking any pains, to get out of the darkness, they sat in it, and loved it, because their deeds were evil. They never would have come to the Saviour, if He had not gone to them. They did not even send for him," &c.

On the recent Prosecutions of Persons vending Books against Christianity. An Address to Deists: by a Dissenter. London: Offor, Newgate-street, Octavo, pp. 34, 1s.

THE design of the writer is to prove, to the satisfaction of Deists, that, in the recent prosecutions of persons for vending infidel and blasphemous publications, the prosecutors, juries, and judges, have all acted in direct violation of the spirit and precepts of Christianity,—the

example of Christ, and the writings of the Apostles.

We greatly fear he has not maturely considered the magnitude of the guilt of the parties whom he has undertaken to defend; whether their conduct be considered as sin against God, or as injurious to the well-being of society. Who could have expected a Christian minister to employ such flattering and extenuating terms as the following:

"He does not wish to deny, that many, who have rejected Christianity, as decidedly as he has embraced it, have exhibited a strength of intellect, and splendour of talent, which have seldom been exceeded, and which would have enabled them to advocate, with effect, any cause in which their hearts were warm. Nor does it appear to him, that every man who *denies the Divine Mission of Jesus*, must, necessarily, be more depraved than his neighbour, who merely professes to believe it: or, that at the final judgment, an uninfluential assent to the truths of revealed religion, will give to the vicious man, who has yielded it, any pre-eminence over another, who has *rejected* the name of Christianity, as well as its substance."

Is this the proper tone, we ask, for speaking of that aggravated kind of unbelief, which consists in *denying* that Jesus is the Messiah, the Saviour of the world; and in rejecting the message of reconciliation, by accepting which only, sinful man can be saved from the wrath to come? Is not this rather to "lay the flattering unction to the soul," than, "knowing the terrors of the Lord," to persuade men? How different the feelings and language of Paul, to one who sought "to turn away the deputy from the faith," "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." We ask the writer of this pamphlet, whether Elymas was worse than some of our modern infidels and blasphemers?

To supply our Author's defect, in not affording his readers any description of the alleged crimes, infidelity and blasphemy, we give a *quotation from* Blackstone's Commentaries. In his Chapter on "Public Wrongs," he says, "The fourth species of offences, therefore, more immediately against God and religion, is that of *blasphemy* against the Almighty, by *denying his being or providence;* or by *contumelious reproaches of our Saviour Christ.* Whither also may be referred *all profane scoffing at the Holy Scripture;* or exposing it to contempt and ridicule. These are offences punishable at common law by fine and imprisonment, or other infamous corporal punishment: for Christianity is part of the laws of England." Vol. IV. p. 59.

The author of the pamphlet says, that "he must be permitted to reject that such should be the common law in England; and that such a law should exist in the statute-book;" *i. e.* he would, if he could, have it repealed. And, then, every one might "blaspheme the Almighty, by denying his being and providence with impunity;—whilst they could not defame the character of their neighbour, without subjecting themselves to fines and imprisonments! Then, too, they may contumeliously reproach the Saviour Christ; profanely scoff at the Bible, and expose it to contempt and ridicule;" without committing any wrong, either to themselves, or their neighbours.

But the Author has anticipated the difference made in our laws, and observed by our Judges, between *reasoning* against the truths of natural or revealed religion, and *contumeliously* reproaching, or *profanely scoffing* against, or *contemptuously ridiculing* them. He has put the following *pathetic* complaint into the mouths of infidels:

"They tell us we may argue, if we will argue fairly; but respecting the fairness of the arguments, our adversaries are to be the judges. They say that we may reason, but we must not ridicule; but we object to things contained in the Bible, because we conceive them to be ridiculous; and, if ridicule be forbidden, how are we to do justice to this opinion?"

We are greatly mistaken if this juvenile defender of those, who, like Carlile, have blasphemed God and his Christ, by publishing ubiciational

opinions, will not, at some future period of his life, heartily wish that he could adopt the energetic language of an eminent writer on religious liberty, (but who knew how to draw the line between *liberty* and *licentiousness*,) the Rev. Robert Hall:—"But when did I plead for the publication of blasphemy, fettered, or unfettered? To plead for the liberty of divulging speculative opinions is one thing; and to assert the right of uttering blasphemy, is another. For blasphemy, which is the speaking contumeliously of God, is not a speculative error; it is an overt act; a crime which no state should tolerate."*

The fact is, this apologist for published infidelity and blasphemy, has entirely overlooked the duties and obligations arising out of that state of society which exists, and the bounds of which no individual is at liberty to destroy. The great principle of society is, according to Blackstone, that "every part should pay obedience to the will of the whole, and that the whole should protect all its parts; or, in other words, that the community should guard the rights of each individual member, and that (in return for this protection,) each individual should submit to the laws of the community; without which submission of all, it were impossible that protection could be certainly extended to any."

Now we submit to the writer of the pamphlet, whether the spirit and principles of Christianity, respecting the different orders of society, and the subjection due to magistrates, be not in exact accordance with this description? Are not Christians taught, that the magistrate is "a terror to *evil-doers?*" And are not those who publish atheism, and who contumeliously reproach the Saviour, and ridicule the holy scriptures, *evil-doers?* Should not the young and inexperienced members of the community be protected from such pestilentious publications? And have those persons who are adjudged guilty of being injurious members of the community, by *the decision of a jury*, any right to complain of injustice and oppression? To call such prosecutions *persecutions*, is a misnomer of the grossest kind. The misfortune is, that actions and things are frequently called by wrong names: thus blaspheming God, and reproaching Christ, and reviling the gospel, have been designated searching after truth, and the right of private judgment: and, as a consequence, to punish men for such things, has been considered persecution for conscience' sake; an inspired writer calls it, being "buffeted for faults," "or suffering as evil-doers."

We give the writer credit for good intentions; but consider his reasoning futile, and his arguments inconclusive: we earnestly hope that his speculative mind will not lead him into errors which, at present, he would shudder at the thought of embracing.

* *Reply to a Review in the Christian Guardian, p. 9.*

The Religious World Displayed: or, a View of the Four grand Systems of Religion, namely, Christianity, Judaism, Paganism, and Mohammedism; and of the various existing Denominations, Sects, and Parties, in the Christian World, &c. By the Rev. Robert Adam, M. A.

A WORK of this nature, consisting of two large octavo volumes, will be expected to contain a considerable portion of useful information; and, in this reasonable hope, those who peruse it will not be extensively disappointed. We wish, however, there were not so much cause as there is to complain, that our author has tediously extended his account of some things, and far too briefly treated of others. In the second Volume, from page 227 to page 246, we have much paper and printing wasted on the delusion of Swedenborgianism, the slightest mention of which would have been an honour not deserved. This might not have so forcibly struck us, had we not observed, that some truly important things are very briefly noticed. A mere glance, for instance, is bestowed on the momentous concerns of the Baptist Missionary Society, and those of other kindred institutions. It is not a solid reply to say, that all which

respects these Societies is amply told by others; because this happens to be true, also, relative to the senseless peculiarities of the Swedish fanatic. There seems not to have been always open to our author adequate sources of information, and he writes as if obliged to finish his work in this defective manner, because he had no expectation of being better furnished at a period for which he could wait. Some of his accounts of eminent writers and preachers, belonging to particular bodies of Christians, are very defective; and great and little men are united, as of the same class, in a very amusing way.

We would give an example of this, were it not for the delicate nature of the subject.

Mr. Adam wrote, no doubt, as accurately as he was able at the time; but he should have had better information, or not have published such statements at all. These defects, however, are of trivial importance, when compared with the extensive injustice sometimes inflicted on the Dissenters. This writer is so enthusiastic in his love of the English Episcopal Church, that he cannot be equitable to Nonconformists; he can see only beauty in the form of his favourite, can hear only wisdom from her lips, can behold only blessings in her hands, and, it seems to us, that, of all the divisions of the Christian world, he can only pray for the continuance of her life. In noticing such unhappy prejudice, we cannot but pray for the existence of a more general attachment to the church of Jesus Christ, as she is represented in the New Testament—in her doctrines, ordinances, officers, members, and polity. Then, in lands professing to contain Christian populations, unholy ministers of religion would not abound—the practice of unscriptural ceremonies would not be maintained as meritorious services—the opulent and powerful priests of national establishments would no longer frown on and impede, as now too often happens, the laborious ministers of truth, who *uprightly* separate from their *communities*—an amazing waste of *wealth* would be prevented—and the interests of true godliness much more generally promoted. The relations of this partisan historian, either in favour of the endowed church, or against the justly protected Dissenters, ought never to be received on his authority: so powerful are his prejudices, or so deficient is his information. These charges we are compelled to prefer, and the evidences of their validity are so numerous, that, if they were all given, and their justice established, a volume of no mean dimensions would be produced.

To execute the office of an historian well, it has been said: "The writer should belong to no country, no order of men, no party, and no religion:" than which nothing can be more just, when restricted to his impartiality, while composing his narrative; and, had the author before us answered this representation, we should have been happy in commending his volumes.

The whole Works of the Rev. John Hurrion, now first collected; to which is prefixed the Life of the Author. In three Volumes. 13s. 6d.

THE first Volume contains a short account of the Author, with eight sermons on "the Knowledge of Christ, and him crucified."

The second Volume contains twelve sermons on "the Knowledge of Christ glorified;"—"the Rights and Duties of Ministers and People, a Sermon at the Ordination of the Rev. Thomas Milway;"—and, also, "a Funeral Sermon for the Rev. John Nesbitt."

The third, and the most valuable, contains "The Scripture-doctrine of the real Personality, and the internal and extraordinary Work of the Holy Spirit, stated and defended, in sixteen Sermons;" with a Preface by Dr. Abraham Taylor.

The Salters' Hall Question, in 1719, produced a controversy, which continued fifteen years, to the year 1734. Mr. Hurrion appears to have studied the Doctrine of the Trinity with extraordinary care and success; and particularly the Personality of the Holy Spirit. His laboured discourses on this important topic

will be very interesting to theological students, and to our young members, especially if they have seen Watts's Dissertations, with the animadversions of Dr. Abraham Taylor.

The Life prefixed does not inform us in what part of London this great man laboured. Our readers may learn, however, from Wilson's Account of Dissenting Churches, that it was in Hare-court, Aldersgate-street.*

Mr. Hurrion's demonstration of the *Personality* of the Holy Spirit, is the most complete and satisfactory we have ever seen. His style is natural and easy, and strong marks of care and attention every where abound. A Funeral Sermon was preached for him by Dr. Abraham Taylor, and another by Dr. Ridgley.

In the commencement of his preliminary discourse concerning the Spirit's Divinity, he has adopted the prayer of *Cyprian*†, which is worth transcribing.

"O holy Spirit, be thou present; and from heaven shed down thy consolations on those that expect thee; sanctify the temple of our body, and consecrate it a habitation for thyself! Make those souls joyful with thy presence, who desire thee: make the house fit for thee, the inhabitant; adorn thy chamber, and surround the place of thy rest with a variety of virtues; strew the pavement with ornaments; let thy mansion shine with the brightness of carbuncles and precious stones; and let the odours of all thy gifts inwardly discover themselves: let thy fragrant balsam perfume thy residence, and expel whatever is noisome, and the spring of corruption; do thou make this our joy stable and lasting; and this renovation of thy creature do thou continue for ever, in unfading beauty."

A concise View of the leading Doctrines connected with the Socinian Controversy. Edinburgh: Printed for Waugh and Innes; M. Ogle, Glasgow; J. Nesbit and F. Westley, London; H. Green, Belfast; and R. M. Tims, Dublin. 1824. Price 2s.

THE design of this publication is thus expressed in the Preface:

"The publication of the following extracts was suggested to the Editor, in consequence of more than usual exertions having been made to disseminate the Socinian doctrines in this city (Edinburgh). He considered it an important duty to use every means to guard all classes of professing Christians against what he conceives so extremely dangerous an error."

We are sorry to think that such a publication was thought necessary, from the cause here mentioned. But, while we perfectly agree with the sentiment expressed, respecting the extremely dangerous nature of the error which it is the design of this small volume to counteract, we think it is very much fitted to attain this object, with all who will take the trouble attentively to read it.—The Editor has carefully selected the most powerful parts of the writings of two very able authors, who have examined, with much attention, the various points connected with the Socinian controversy—Dr. Dwight and Dr. Wardlaw; and, as he has arranged his extracts in such a way, as to place the argument in the most striking point of view, we can, with great confidence, recommend this small volume to all who wish to see a concise, and, at the same time, a very complete statement, of the arguments, from scripture, in support of the divinity of Christ, the personality of the Spirit, and the Atonement. On the second of these topics, we consider the extracts from Dr. Dwight, as particularly striking and original; and the practical inferences, from the same author, present, in a very powerful point of view, the great importance of correct sentiments respecting the different doctrines discussed in this publication. We are particularly pleased with the very impressive manner in which the necessity of a personal interest in the atonement of Christ is stated, as the only foundation of the sinner's hope.—Almost the whole of M'Laurin's admirable Sermon on Glorying in the Cross of Christ, is introduced in the Appendix.—We have no room for extracts, and where there is so much excellent

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* *Vol. III.*

† *De Spiritu, S. p. 484.*

matter, it would be difficult to know what passages to select. We must refer our readers to the volume itself, only adding, that we think it particularly fitted to be useful to those who may be exposed to the contagion of Socinian error, but who may not have time to peruse longer publications. In this small work they will find the essence of all that has been written upon the subject.

The Spirit of Prayer: by Nathanael Vincent, A. M. Minister of the Gospel: with Extracts on the same Subject from the Works of the Rev. J. Barret, Mrs. H. Moore, Rev. Daniel Wilson, J. Bowdlet, Esq. J. Sheppard, Esq. and the Rev. J. H. Stewart. Edinburgh: Printed for Waugh and Innes; M. Ogle, Glasgow; J. Nesbit and F. Westley, London; H. Green, Belfast; and R. M. Tims, Dublin. 1824. Price 2s.

At a period when so many works of imagination are continually issuing from the press, on the subject of religion, we are happy to see the revival of some of the more solid publications of a former age. The principal tract in this small volume is that of Nathanael Vincent, printed in London in the year 1684. This author is, perhaps, best known by his very judicious exposition of the Shorter Catechism. The text he has chosen, as the subject of the tract before us, is, Eph. vi. 18, "Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." The various topics contained in this verse, are very happily illustrated; and we consider the reprinting of this tract, which was very little known before, as a valuable addition to our stock of useful religious publications. The other articles in this small volume are thrown into an Appendix. The first of these belongs, also, to a former age; it is entitled "Extracts from the Rev. J. *Barret on* God's answering Prayer;" *and contains* some very valuable *hints on* this subject. The other writers above-named are too well known to need any recommendation from us. One, however, we must mention, because the work from which the extract is taken, is quite new. We refer to No. 5, "On the Encouragement which the Intercession of Christ affords to Prayer." It is selected from a volume just published by John Sheppard, Esq. entitled, "Thoughts chiefly designed as a Preparative and Persuasive to private Devotion." We have read this extract with much pleasure, and hope, by and by, to lay before our readers a more full account of the publication from which it is taken. On the whole, we can, with much confidence, recommend this small volume as much fitted for general usefulness, and well deserving a place within the village or family library.

Observations on the Antichristian Tendency of Modern Education, &c. By John Campbell, of Crabrook, F. R. S. E. London, Whittaker, pp. 142. 2s. 6d.

We are much pleased with this little work. It is the production of a pious and highly-cultivated mind, alive to the incalculable importance of giving a right direction to youthful studies, and fully aware of the pernicious influence of the mode in which they are at present generally conducted. It is, indeed, enough to awaken the most painful feelings, to consider, in how great a degree, the god of this world has subjugated the province of polite literature to himself, and planted, throughout her wide and lovely domains—not steel traps and spring guns—but implements designed to inflict far more dangerous wounds, and to ensure a more awful destruction. From the period of the Reformation to the present day, there have been men of piety and learning, in this and other countries, who have seen and lamented the evils to which we refer: but we cherish the hope that, (and as this is an era of exertion,) some effort will, at length, be made, worthy of the occasion, to bring about a reformation. On this ground, we

hail the appearance of this sensible and well-written publication; and trust it will have a wide circulation among intelligent parents, and those to whom the care of the rising generation is confided.

The volume is neatly and correctly printed; and is inscribed, with much propriety, to a well known and justly celebrated friend of the author, Dr. Chalmers, late of Glasgow.

An Essay on Faith: by Thomas Erskine, Esq. Advocate, Author of "Remarks on the internal Evidence for the Truth of revealed Religion." pp. 141, 3s.

It is highly gratifying to find this important topic treated in so excellent a spirit. How different the style of this Essay from those sharp contentious which, some years ago, so warmly agitated polemics. Great was then the danger, that many readers would have their thoughts more employed about the operations of their own minds, than about "*the truth*," by belief of which sinners are to be saved; they were induced to study Metaphysics rather than Divinity. Mr. Erskine informs us, at the close of the volume,

"My object in this Essay has not been to represent Faith as a difficult or perplexed operation, but to withdraw the attention from the act of believing, and to fix it on the object of belief, by shewing that we cannot believe any moral fact, without entering into its spirit, and meaning, and importance; that we cannot believe in our own danger without apprehension, or in our own deliverance without joy; and that we cannot believe in generous compassion, or self-sacrificing benevolence, without having on our minds at the time impressions corresponding to these affections; just as we cannot believe in a colour, unless we recall to our minds the impression corresponding to that colour."

And, in the next paragraph, he adds,

"We must prosecute our inquiries on this subject, not as critics, or judges, or scholars, but as sinners. It is not an *interesting exercise* for our faculties, but a pardon for our sins, and a cure for our spiritual diseases, that we must seek after."

To us it appears, that the intelligent and pious Essayist has accomplished his object with a masterly hand; and, as many readers as peruse these pages with such views and dispositions, will rise from the study with their minds enlightened, and their hearts improved.

The History of Joseph, in Verse. In six Dialogues. Holdsworth. Price 1s. 6d.

On finishing the perusal of these Dialogues, we instinctively said, "This is a good book." By which was not meant, that it possessed any of the essential qualities of poetry, or that it was marked by invention, getting up a wonderful plot, or that it was a finished poem; but that the wonderful incidents of the scripture history were delineated with so much simplicity, and interspersed with such correct evangelical sentiments, and animated with such ardour of pious feeling, that young people would be led irresistibly forward, gaining correct sentiments, and receiving religious impressions, from reading the astonishing events of that Divine providence, which overrules evil for good, and brings order out of seeming confusion. As a specimen, we subjoin the following, relating to Joseph's making himself known to his confounded and astonished brethren.

Judah says, in concluding his fine appeal on behalf of Benjamin:

"How shall I to my father's house ascend,
Only to view his lamentable end!
No bondage so intolerable can be,
As my dear father's dying pangs to see."

Joseph exclaims, when telling Jacob the tale:

"This was enough; I could sustain no more;
'Let all be gone, and closely shut the door,'
Aloud I cry'd, and instant all obey'd,
Nor any mortal listening near me staid,
Without design, the sound, the distant hear
Of weeping and of sobbing so severe:
Utterance once found, 'I'm Joseph!' I exclaim,
Still lives my father? Joseph is my name?"

No one who knows the excellent Dr. Ryland, and that he is the writer

of the work, will hesitate in giving it to their children; it is peculiarly fitted for a Reward-book in schools.

Services at the Designation of Mr. James Phillippo, as a Missionary to the Island of Jamaica: comprising an Introductory Discourse, by B. Godwin, Mr. Phillippo's Confession of Faith, and a Charge by W. Steadman, D.D. Bradford, in Yorkshire, September 24, 1823.

From this interesting pamphlet we learn, that "in Jamaica alone, the population of negroes only, in a state of slavery, is from two to three hundred thousand. Among these, in general, there appears a considerable desire for instruction. Mr. Coultart, who has a church of 2,700 members, assured me, (Mr. Godwin) on his visit to England, a few years since, that, so desirous are the negroes of hearing the gospel, that, after the labours of the week, they will travel thirty, forty, or fifty miles, and he has even known them come sixty or seventy miles to enjoy the privileges of a Christian Sabbath."

Mr. Godwin's Introductory Address is elegant, appropriate, and impressive.

Mr. Phillippo's account of his conversion from a state of infidelity and profligacy, is very affecting.

The Charge is copious, affectionate, and fervent; in short, every thing that our readers will expect from Dr. Steadman.

May the great Lord of the harvest raise up and send out many more labourers into this great harvest!

The Church in the Wilderness; or, the Encampments of the Israelites; in which are displayed the Treasures of Providence, and the Riches of Grace: by William Seaton, Minister of the Gospel, Wandsworth.

It has often been pleaded, as an *excuse for* giving to the public the *fruits of* private thought, that we are more disposed to peruse the productions of our own, than to read those of former days. This may be very true, but, unless the more recent publications communicate important information, in a pleasing and impressive manner, they will not produce much good, nor be long regarded. A work may be very sound in doctrine, and not difficult to understand; it may indicate much of pious feeling, and benevolent purpose, in the author, and yet be unworthy of publication. Instead of sending forth new works, it would, very frequently, be far better to recommend old ones.

The work before us may be evangelical in doctrine, and of good tendency, yet it does not appear to possess those qualities that fully justify its publication.

LITERARY INTELLIGENCE.

Just Published.

A Sermon on the Death of Lord Byron. By a Layman. 1s.

Watson's (R.) Missionary Sermons. 1s.

An Abstract of the gracious Dealings of God with several eminent Christians. By Samuel James, M.A. 9th Edit. With Memoirs of the Author, by his Son, Isaac James. 1 Vol. 8vo. 5s. Boards.

Early Piety Exemplified, in a Brief Memoir of Miss Mary Ann Mabbs, of Mountnessing, near Billericay, Essex. By the Rev. J. Thornton. 18mo. 1s.

Massillon's Thoughts on different Moral and Religious Subjects. By Rutton Morris, English Minister at St. Pierre and Calais. 1 Vol. 12mo. 5s. Bds.

A New Series of Religious Tracts is in a Course of Publication, entitled "The Sabbath Remembrancer." By the Rev. Alexander Fletcher.

In the Press.

Mr. Belcher, of Folkeston, has in the Press, in one Volume 12mo. "Interesting Narratives from the sacred Volume illustrated and improved: shewing the Excellence of Divine Revelation, and the Practical Nature of true Religion."

Intelligence, &c.

ution for Mrs. Smith, Widow Rev. John Smith, late of De-

Committee for raising a sub- a for the Widow Smith, think to inform those who are ex- o feel interested in her welfare, limitation of individual dona- one pound, and the offer to smaller donations, was, with w of giving opportunity for all ibute according to their means, t raising a larger sum than be reasonable for a permanent itable support for her future ut it is with regret they find, me of their correspondents, that posite idea has prevailed, and ecause little is asked indivi- , it is presumed the aggregate come very large, and therefore have not contributed at all. such an idea become a prevail- e, it will frustrate the purpose ed, and become a disgrace, ra- an an honour to the great cause which the Widow has so de- ly suffered. The Committee, re, hope that this will confident- left to their discretion, and that ends of religious instruction will their love to Missions, by taking ause up in their respective cir- and extend their attention to the lest members, in order that all e enabled to manifest their sym- with the worthy and innocent er. Hitherto the receipts do not, eir amount, justify any fear of a ss, but, on the contrary, the fear r preponderates, lest an unfound- prehension of such surplus should nt the Subscription rising to the rate amount which the Committee expected from this measure.*

mittee-Room, John's Coffee-house, rnhill, 15th July, 1824.

HAMBURG.

E importance of Hamburg, as a mercial situation, having been long felt by the British nation at large, has, since the restoration of peace, induced many of our fellow-countrymen to settle there. In the exchange of countries, however, it was soon found that they had deprived themselves of their most valuable privileges, the public worship of God, and the administration of the truth and ordinances of the gospel.

In the year 1818, some gentlemen obtained from the Senate of Hamburg a Concession, allowing the British residents a full protection in their religion, (otherwise not tolerated,) and the 'Evangelical English Reformed Church' thus formed, has since continued, with varying success. Some oppressive difficulties, chiefly owing to the want of a place of worship of their own, in connexion with some very encouraging appearances at the present time, have induced the Committee to resolve on the erection of a chapel, in which the pure religion of the gospel may be maintained and perpetuated; and that, with very especial reference to the spiritual good of *seamen*, of whom, during the greatest part of the year, there are some hundreds in the harbour.

The amount of subscriptions in Hamburg rose above the most sanguine expectations, though far from adequate to the sum required. The minister of the church, therefore, having been desired to visit his native land, in the hope of completing the important design, employs this mode of making known to Christians, of all denominations, (for in this foreign object, all are equally interested,) his intention of calling on them; under the assurance that his application will not be in vain to those, whose heart and principles are influenced by that divine precept, "Freely ye have received, freely give."

For the names of those who re- contributions, *see* the cover of *Baptist Magazine for* July last.

The Baptist Building Fund.

MR. EDITOR,

The evils connected with the present mode of collecting for the erection and repairs of Meeting-houses in the country, and the importance of devising some plan for accomplishing this valuable department of Christian benev-

volence in a manner less objectionable, has been frequently noticed in your Magazine. A Provisional Committee have been formed, to give it the most mature consideration; and, as the result of their investigation, they *report* their *settled opinion*, "That the formation of an efficient Society, is not only desirable, but practicable, and that necessary steps to accomplish the object should be taken without delay."

The difficulties apparent, or real, with which the subject is invested, have, upon a close inspection, lessened in number and size. The object has met with general approbation, and many gentlemen have already not only promised their countenance and support, but have undertaken to subscribe annually very liberal sums, even beyond what they have been in the habit of giving to cases on the present plan; and others, who have not specified any particular annual sum, have promised their concurrence and liberal support.

A Committee has long existed for the examination of Cases, and to report and recommend such as are approved. It is desirable that the "Baptist Building Fund" should be able to afford such Cases as much relief as they have generally obtained; more than that cannot reasonably be hoped at its commencement.

I am happy to announce, that, at our last Meeting, held at Fen-court, July 27, it was unanimously resolved, "That a Public Meeting of persons interested in the promotion of this object be called, to be held at to form the proposed Society, at o'clock, on some day early in October, the time and place to be announced in the Baptist Magazine and others."

To this Meeting the Provisional Committee hope to submit a plan of the Society, a list of Officers, and Committee of Management, &c. which, they trust, will excite and secure the approbation and confidence of a generous public. J. H.

ORDINATIONS, &c.

On the 24th of September, 1823, a new meeting-house was opened, for the use of the Baptist congregation meeting at LANCARVAN, in the *county* of Glamorgan. Messrs. J. *Thomas*, D. Evans, W. Rees, and J. *Lawrence* engaged in prayer; Messrs. *Evans*, of Penygarn, Pritchard, of Cardiff, Roberts, of Cowbridge, and Davies, of Maindy, preached in Welsh; and Mr. Jones, of Cardiff, in English.

The vale of Glamorgan abounds with villages, of which the parish of Lancarvan itself contains seven. The inhabitants have been suffered to remain long in a very destitute state, with respect to the means of religious instruction. For some years past, they have manifested a favourable disposition towards the cause of our Redeemer, and the attention which they paid to the word of truth, encouraged the ministers who visited them occasionally, to hope that much good would result, if the means of grace could be administered statedly among them.

About three years ago, a few individuals formed themselves into a Society, the object of which was to support a minister to preach in the numerous villages which are situated in this part of the county. A suitable person was engaged, and his labours have been blessed. Lancarvan was appointed to be one of his principal stations. A congregation was collected, and some gave a satisfactory evidence of a real change in their state. A small church was formed, and the means have been regularly dispensed from that period to the present time.

Their meetings were held in an old barn, which was in a very decayed state. There, however, they continued, until the place became too small to contain the congregation. At last they were necessitated to buy the ground adjoining the said barn, and to build a new house for the worship of God. The house which they have built measures 40 feet by 30, in the clear, without galleries, upon freehold premises, invested in trust for the purpose of worship forever. The expense amounted to £360, of which they have collected £100. The church consists of thirty members, and the congregation, upon an average, amounts to three hundred. Not able to raise the whole of the money among themselves, they intend soon to appeal to the generosity of the Christian public, hoping that their appeal shall not be made in vain.

October 29, 1823, the Rev. Edward Widlake, late of Brayford, in the North of Devon, was set apart to the pastoral office over the Baptist Church at BRIXHAM. Mr. Nicholson, of Plymouth, preached the preceding evening, from 1 Thess. i. 4—10. Wednesday morning, the Rev. — Gelhard, of

Modbury, commenced the service with reading the scriptures and prayer; the Rev. Thomas Hutton, of Plymouth Dock, delivered the introductory discourse, asked the usual questions, and received the replies and Mr. Widlake's confession of faith; Mr. House, of Dartmouth, offered up the ordination prayer, accompanied with laying on of hands; Mr. Thomas Wilcox, of Plymouth Dock, gave a charge from 2 Cor. ii. 16, "And who is sufficient for these things?" Mr. Nicholson, of Kingsbridge, addressed the church from 1 Thess. v. 12—15; and Mr. Horton concluded in prayer.

In the evening, Mr. Brewer, of Shaldon, preached from Mal. iii. 1, and concluded in prayer. Thus ended the services of a day, which were attended to by many with peculiar interest, and which, we hope, will not soon be forgotten. *Save now, O Lord, we beseech thee; O Lord, we beseech thee, send now prosperity.*

February 9, 1824, a Baptist Church, consisting of ten persons, was formed in Carmel Chapel, CHELSEA. Mr. Woollacott, of Lewisham-street, Westminster, explained the nature of a gospel church, and the principles of dissent. An interesting statement was given of the circumstances which led to the formation of this infant cause. The members, having previously had their dismissions from other churches, gave to each other the right hand of fellowship, and received from Mr. House, of Clement's-lane, an exhortation on the various duties devolving on them in their new relation. Mr. Robert Upton (late of Lambeth, who has received an invitation to settle at Chelsea,) administered the ordinance of the Lord's Supper to the newly-formed church. May this little one become a thousand; this small one a strong nation!

On Wednesday, May 5, a large and commodious place of worship, belonging to the Baptist denomination, was opened, situate in Bridge-street, BRADFORD, Yorkshire. Dr. Steadman, pastor of the church in that town, began the forenoon service in prayer; the Rev. Robert Hall, of Leicester, A.M. preached from 2 Cor. vi. 13, "Be ye *also enlarged*;" and the Rev. James Acworth, of Leeds, concluded in prayer. *In the afternoon*, the Rev. *Richard Pengilly, of Newcastle-upon-Tyne*, prayed; the Rev. John Saffery, of Salisbury, preached from Isai. lvi. 6, 7, "Also the sons of the strangers that join themselves to the Lord," &c.; and the Rev. T. Scales, one of the Independent ministers of Leeds, concluded in prayer. In the evening, the Rev. William Tetley, of Dishforth, near Boroughbridge, prayed; the Rev. F. A. Cox, A.M. of Hackney, preached; and the Rev. Mr. Rigg, one of the Methodist Ministers resident in the town, concluded the services of the day in prayer. The day was peculiarly interesting and pleasing; the congregations were uniformly large and attentive; and the collections amounted to £143 10s. 2d.

Since its occupation the place has been well attended, chiefly by young persons, and such as were never known to have been stated attendants in any place of worship in the town or neighbourhood. It is supplied by the Rev. Benjamin Godwin, colleague to Dr. Steadman in the Academy; who, it is hoped, will soon become pastor of a church formed there. It was erected by efforts of the church and congregation of Baptists long resident in the town, with the most decided and zealous concurrence of their pastor. No difference of opinion, nor any dissension of affection led on to the important step; but a simple and earnest desire for the spread of the interest of Christ, in that denomination to which they feel themselves, from motives of conscience, attached. The erection will cost them little less than £2000, towards it they have already raised, including some occasional assistance from a few distant friends, nearly £1200, and they hope, in a short time, to raise the remainder without any application to the public at large.

On Wednesday, July 14, 1824, the Rev. Jonas Foster, late student at the Bradford Academy, was solemnly set apart to the pastoral office over the Baptist Church at FARSLEY, a populous village about five miles from Bradford, Yorkshire. Mr. M'Pherson, of Salthouse-lane, Hull, began the service by reading and prayer; Mr. Godwin, of Bradford, delivered the introductory address, asked the usual questions, and received Mr. Foster's confession of faith. Dr. Steadman offered up the ordination prayer, and then addressed a charge to Mr. Foster from 2 Cor. iv. 13, "We, having the same spirit of faith, according as it is

written, I believed, therefore have I spoken; we also believe, and therefore speak;" and Mr. Acworth, of Leeds, concluded that part of the service in prayer. At half-past five in the evening, Mr. Larom, of Sheffield, began in prayer; and Mr. Mann, of Shipley, addressed the church from Rom. xv. 32, "That I may come unto you with joy by the will of God, and may with you be refreshed;" and Mr. Foster concluded in prayer.

The place of worship was crowded during both the services; a great degree of seriousness prevailed in the assembly, and much sacred pleasure was felt, arising from the encouraging prospects that open before Mr. Foster and his friends. The church, originally a branch from the church at Bradford, and, for thirty years, having experienced much prosperity under the ministry of Mr. William Roe, originally a member of the same church, had, for some years, been in a declining state, but has now experienced a happy revival.

July 29, 1824, the Rev. Henry Paice was settled over the Baptist Church meeting at HIGH WYCOMBE, Bucks. Mr. Savary commenced by reading and prayer; Mr. Terry, of Risborough, delivered the introductory discourse, and asked the questions; Mr. Glover, of Tring, offered up the ordination prayer; Mr. Pritchard, of London, addressed the minister from Matt. xxviii. 20, last clause. In the evening, Mr. Shirley, of Sevenoaks, preached to the church from 2 Cor. xiii. 11.

MAY 20, 1824, the BUCKINGHAMSHIRE ASSOCIATION of Baptist Churches assembled at Great Missenden. Mr. West read and prayed; Mr. Copley, Watford, preached, Acts ii. 17, first clause; Mr. William, Acts xi. 23; Mr. Terry concluded.—Evening, Mr. Tyler read and prayed; Mr. Clarabut preached, Isa. lxiii. last clause of 1st verse; Mr. Allom concluded. Baptised, within the year, 56; clear increase, 36. Sunday-school children, 1050. The next Association May 18, 1825, at Quainton.

NOTICE.

WE are requested by Mr. S. Nicholson, of Plymouth, to caution the public against the applications of a person calling himself Stevenson, who has produced a certificate, purporting to have been written and signed by Mr. Nicholson, and has obtained employ and pecuniary relief, in consequence, as a distressed Bookbinder. There is reason to suppose that Stevenson has visited Plymouth, but he is entirely unknown to Mr. Nicholson, and it is unnecessary to add, that the certificate is a *forgery*.

Calendar for September.

8. Full Moon XI. 39 morn. Too far north to pass through the Earth's shadow.
9. Ceres south X. 18 morn. Altitude 59°. 18′.
11. Herschel south VII. 32 aft. Altitude 15°. 8′.
15. Moon passes Saturn III. morn.
19. Moon passes Jupiter IX. 7 morn.
22. New Moon X. 27 aft. Too far south to cast her shadow on the Earth.
24. Moon passes Venus I. morn.
26. *Moon* passes Mercury IV. morn.
27. Moon passes Mars VIII. 15 morn.
28. Moon passes within 2°. 48′ of Spica Virginis, VII. morn.

The following Stars south (Merid. Alt. at London prefixed).

47°.3′ Altair (Eagle) VII. 15 aft.
8 . 5 Fomelhaut (Southern Fish) X. 20. aft.
52 . 50 Markab (Pegasus's Wing) X. 27 aft.
66 . 45 Alpheratz (near Andromeda's left eye) XI. 31 aft.
73 . 9 Mirach (Andromeda's Girdle) O. 35 morn.

Irish Chronicle.

From the Rev. S. Davis.

To the Secretaries.

Clonmel, July 15, 1824.

DEAR SIRS,

I informed you, in my last letter, he interesting services at the open- of our new meeting-house. Since : time the congregation has been ıtly increased; novelty has, no bt, brought various, and it is not robable that some who have at- led will scarcely ever come again. : I rejoice that the Lord's hand is shortened, and it is my concern, : if an individual come but once er the sound of my voice, he may r of the only way to heaven through crucified Redeemer. The week re last, after the Tuesday even- lecture, I went to Waterford, and e a lecture on Thursday evening, collected £10. 1s. 4½d. for the So- y. On last Saturday I went to rles, and we had three services as al on the Lord's day, and our ads came in from Templemore to Lord's supper, but the attendance he evening was smaller than usual. Monday I went to the hills, and of the members, who now live at e different places, distant from ten ourteen miles, met me by previous ointment. The congregation was ısing, and a magistrate, who re- s in the vicinity, attended on Tues- evening, and invited me to his se.

To the Rev. Mr. Wilson.

Collooney, July 19, 1824.

. SIR,

I have been employed as usual month, and am fully convinced, ı many evidences, that the Irish ptures, conveyed into the minds of illiterate, will arrest the progress hat system, which has endeavour- lo retard the career of moral im- rament. Among the inhabitants he villages, where I have not been il of late, men and women of all s, attend with delight to the won- ı which the Irish Testament brings eir ears. The parents of the chil- ı who thus hear the book of God, not believe that the scriptures of *will injure their offspring*; and as for the allegation of some of the priests, that the scriptures will turn the children from the religion of their fathers, I have heard grandfathers of a numerous posterity, who, in some degree, have tasted of the word, wish their children liberated from a yoke, that they and their fathers were unable to bear. The sovereignty of the dispensation of divine grace has been prominently marked in the conversion of John M'Tiernan, of the town of Collooney, baker, who, before he received any scriptural instruction from me, was a Carmelite, and read, in his scapular book, the following passage, which caused him to doubt his creed. "The abbot of St. Bamburg, who was governor of that city, ordered that a solemn procession should be made, in which the Carmelites were also present, who, passing by a wooden statue of the Virgin Mary, (which was held in great veneration,) many of them bowed down their heads, and saluted the said statue, saying Ave Maria, at the same time the statue of wood did bow down its head, and saluted them again, and stretching forth a finger, which before was doubled, pointing to the Carmelites, did, with a distinct voice, pronounce three times, Behold, these are my brethren." M'Tiernan could not be persuaded by his relatives, who are all bigoted papists, and scapularians, to believe this absurd narration, but began to think that he was misinformed. When I directed his attention to the holy scriptures as the chief source of religious knowledge, which have proved to him to be the voice of the Saviour, raising the dead, almost immediately on getting the holy volume into his hands. As he has given satisfactory proof that he had been rescued from the pit, and placed upon a rock, where he celebrates the praises of his Deliverer. He could not rest until he got a Bible, his desire for reading it daily increased, he found himself guilty, exposed to the wrath of God, and condemned by his just and holy law, at length his understanding became enlightened, and he was enabled to believe that the Saviour is made, of God, unto all that believe, wisdom, righteousness, sanctification, and redemption.

Thomas Healy, who attends Morgan

Fins' school, saw his mother preparing to go to the priest to confess her sins fasting, and remarked to him, that she was also to receive her Lord, body and blood, soul and divinity. Mother, said he, if you did but know a little of the scriptures and of the tasks which I am endeavouring to commit to memory, you would not believe a doctrine so unscriptural and contrary to common sense, as the Evangelists declare that it was at supper the Lord broke bread, and not before breakfast, and said, this do in remembrance of me.

JOHN O'BRIEN.

To the same.

Boyle, July 21, 1824.

REV. SIR,

I think proper to mention a conversation that passed between two young men, lately in the parish of Kilmatigue. They were both bigoted Roman Catholics, and reared up by their parents in gross darkness, but the Lord has been pleased to bring one of them to the knowledge of the gospel, his name is J. G. and the other T. L. Said G. "I am determined never to go to mass." L. "Let me know the reason, or what you have to say against it." G. "In the first place, it is read in a language that we do not understand, and St. Paul forbids the preaching in an unknown tongue; moreover, the priest presumes to say, that he visibly offers up Jesus Christ, flesh and blood, soul and divinity, at mass, for the sins of the people, as a sacrifice; and we find in Acts xvii. 25, Neither is he worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things." L. "If that be so we are much deluded by our clergy, and our own ignorance in believing them, I am determined, by the grace of God, to forsake them, and venture my soul's salvation on Jesus Christ, who alone can save, and that to the uttermost.

To the Secretaries.

Newmarket on Fergus, July 23, 1824.

It is with pleasure I have read in this day's paper, that there is an inquiry to be made by his Majesty's Commissioners, into the state of education in Ireland, and into the principles from which these societies have acted, which have been employed in this most important work. I say, it gives me pleasure, because we are not afraid to come to the "light that our deeds may be made manifest, that they are wrought in God," from the spirit of pure disinterested benevolence, influenced by the constraining love of Christ, to promote his glory, and, consequently, the present and eternal interests of his dangerously deceived and sin-ruined creatures. The Baptist Irish Society particularly, and other societies, have been endeavouring to proceed against a mighty tide of opposition, prejudice, and persecution—I will add, misrepresentation—and all, I believe, originating from the love of money and self, in those who live upon the price of the delusion, and eternal misery of deceived souls! How dreadful! how awful! the account such must give to Him, who will in no wise clear the guilty. By this inquiry, the selfish and concealed designs of those who, while they would exclusively call themselves the only true church, would support and promote the works of darkness, which shall be brought to light, and, I hope, will meet with that just disapprobation which their shameless conduct demands. There has been a Committee of the House of Commons appointed, to inquire into the state of Ireland, and to investigate the cause of the evils which afflict this country. Though those kind gentlemen have taken much trouble, a great deal less would have done, as all the miseries, all the murders, all the burnings, principally originate in two causes. First, the denial of the use of the Holy Scriptures to the people, and the advantages of Scriptural Education for their children, by which they may be trained up in the nurture and admonition of the Lord. By the denial of those incalculable blessings, they are deprived of the knowledge of their duty towards themselves, their king, their country, and their God, though naturally noble, brave, and generous, and are the deluded dupes of the most lamentable, depraved, and dangerous superstition.

The next cause of the evils may be attributed to absentees, who drain the resources of the country, and leave it without influence, example, and industry. In the county of Kilkenny alone, one of the smallest and most insignificant in Ireland, the property of the absentees amounts annually to three hundred and fifty thousand pounds, and not a shilling of that sum is expended

here it is raised. These are the uses of the miseries, but the first is ie principal; and, if I may add to ese, the general necessity of an vangelical ministry. The people are l desirous of instruction: they pant r it as the thirsty hart does for the ater brook; but they are prevented r abusive scandal, threats, and ter-rs, from those who should teach iem better things, and kept to perish the region of ignorance and death. n act of the legislature would ame-orate these miseries, would prevent ie prohibition of the sacred scriptures, romote education, and cause those ho possess great estates to spend a rtain portion of their time in that ountry which has the first and princi-l claim on their benevolence and ertions, to promote her welfare and r happiness. No country possesses ch a multiplicity of native riches, in r bowels and in her bosom;—no ountry so favoured by Providence, nd no country more injured by man: —"the lovely green isle, the gem of ie ocean."

I have, through mercy, again re-rned from an extra, and quite an nexpected, visit to the schools, and und all right on the part of the achers. Some of the schools have ncreased in the number of scholars; ough the priests are not satisfied ith what they say from the altars, at go to the houses, to the parents of ie children who persist in sending iem to the schools, to warn, and to ark them out for abuse, denunciation, id excommunication. Three schools re kept low at present, but better an I expected; two have been dis-ntinued, they have been so much duced. I established a Female chool, in place of one; and appointed vo Sabbath and Evening Readers of ie Irish Scriptures, in place of the ther: the expense does not exceed ie support of the former two schools. t is difficult to establish a school at resent, and to maintain those that ave been established. Irish Readers ley cannot stop, nor will they be topped by them.

I have preached, since my last, in veral places, and there is a growing esire to hear the gospel of the blessed ord.

At Tulla, Tomgrany, Mount Shan-n, and Clanwella, they were very at-ntive, and, I trust, essentially bene ted. At Ennis, the number that at-nded, under *unfavourable* circum-*nces, heard the word with gladness.* At Tomgrany, a person told him; (the Society's Reader,) that he would gladly attend my ministry, if I lived within ten miles of him. I trust the Lord made his word the power of God to his salvation.—I preach here four times a week, when at home. We have established a Sunday-school here; we take every possible means to promote its prosperity, and it appears to increase.

The detachment of the army, which were here, were incautiously withdrawn; we are exposed to more danger. Some of them cried bitterly for leaving us; two were members, whom I baptized since I came here, and were brought to the knowledge of the truth by my humble instrumentality. I am, my dear sirs, yours, very truly and affectionately,

WM. THOMAS.

To the Secretaries.

Boyle, July 24, 1824.

I herewith forward to you the Journals of the Inspectors, and those of some of the Sabbath-school Readers; from which you will learn, that the cause we are anxious to promote is progressing. Its progress is indeed slow, but I think it is sure; it is comparatively silent, but, with respect to many individuals, it is certain. In a country containing seven millions of inhabitants, the majority of whom are in a state of the grossest darkness as to spiritual things; while the pious man rejoices over some, who are brought into the marvellous light of the gospel; and indulges a pleasing hope of several more, who seem to be travelling towards this light; yet he cannot but weep over the vast multitudes who still "sit in darkness, and in the shadow of death." Yet there is something like a "shaking among the dry bones," on an extensive scale; and, as I remarked in a recent communication, the number is great, who are seeking information.

Since my last I have preached in Ballinacarrow, Sligo, Kilsellagh, Mahill, Scotch Quarter, and in this town; but, at this season of the year, except on Sabbath-days, the congregations are, in general, not large. On last Lord's-day I preached for Mr. Urwick in Sligo, he being engaged in Dublin to preach for the London Missionary Society; and Brother M'Kaag supplied for me in Boyle, where I expect

to be engaged to-morrow. Oh! that God may render the preaching of his own word effectual for the accomplishment of the objects proposed by its institution.

How is it calculated to humble us before God, and to teach us our own insignificancy, to observe persons sitting, time after time, under the sound of the gospel, and yet remain unmoved and uninfluenced, either as to understanding its import, or being induced to obey it.

Yours affectionately,

J. WILSON.

Received by the Treasurer at and since the Annual Meeting.

	£	s.	d.
Mrs. Davy and Miss Davy, Norwich, for Schools....	16	0	0
Sundry Subscriptions, per Rev. Mr. Saffery.....	6	6	0
Baptist Church, Fakenham.	2	19	9
Mr. Torr, of Lynn.....	1	1	0
Friends at Lymington.....	14	7	0
North End, Crayford School	8	0	0
Thomas Thompson, Esq. Newcastle-under-Line	5	0	0
The Sorn and Catrine Association for Religious Purposes, per Rev. G. Barclay	5	0	0
Sevenoaks, Ladies' Association, per Rev. Mr. Shirley, a Moiety of their Funds	8	0	0
Mr. R. Comfort, Sevenoaks	1	1	0
Ladies' Association at Westerham.....	8	0	0
Alie-street Female Association, per Rev. W. Shenston	15	0	0
Hammersmith Female Association, per Miss Elizabeth Ottridge.....	16	0	0
Mrs. Davis, Reading.....	1	1	0
Mr. Boughton, Ridgmount.	0	10	0
Dean-street, Southwark, Female School.....	14	0	0
Tewksbury, by Miss Jones.	8	0	0
A Female Servant's Preserve Jar.....	0	12	1
Female Baptist Irish Society, per Mrs. Barber, Treasurer	101	11	11
Auxiliary Society, East-lane, Walworth, a Moiety of their Funds.....	17	11	7½
A Friend, per Rev. Mr. Upton	5	0	0
A Free-will Offering of a few Females at Unicorn-yard Meeting, in aid of Female Schools.....	2	14	0
From Mitchell-street, by Mrs. Lilwall.....	7	7	0
A little Seed Corn for Ireland, by his own Executor	5	0	0
A Friend, per C. Barber, Esq.	1	0	0
Mr. T. Phillips, Pottersfields, A.S.....	1	1	0
R. Porter, Esq.....	1	0	0
E. C. Hooton, Falmouth, per Mr. Brown	1	0	0
Collected at the Tavern ...	39	15	10
Addition	1	12	0
Legacy of the late Mr. R. Harris, Trowbridge, £100 Legacy Duty £10	90	0	0
Mr. A. Smith, North End, Subscription £1 1			
Mrs. Smith, Ditto 1 1	4	4	0
Mr. Steane, Oxford... 1 1			
Mr. Hicks, Ditto..... 1 1			
A Friend, per Mr. Griffin..	2	0	0
Female Auxiliary Society, Lion-street, Walworth...	30	0	0
A Friend, per Mr. Buckland	25	0	0
Mr. Kent.....	1	0	0
Rev. Mr. West	1	1	0
Mr. Lowther	1	1	0
Newbury, per Rev. Mr. Welsh, Mr. W. Harbert	0	7	6
Mrs. Hedges	0	10	6
Mrs. Bunney.....	1	0	0
Mr. T. Deane	0	10	6
Saffron Walden, per Rev. Mr. Wilkinson.....	3	3	0
Ditto, per Mr. Pritchard, a Collection at Rev. Mr. Wilkinson's.....	8	12	10
Harlow Female School, per Ditto	3	0	0
Rev. Mr. Alcott, Epping, by Ditto	1	0	0
Mr. B. Nice, Colchester, per Ditto, Annual Subscriber	21	0	0
Collection at Ditto, by Ditto	4	6	6
Sundry Donations at Ditto, by Ditto.....	13	6	6

For the Baptist Irish Society, from Mr. and Mrs. Emery, 14, Lower-street, Islington, Fifty Copies of "A recent Instance of the Power of Divine Grace, exemplified in the Experience and Happy Death of Anna Emery."

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

BIRMINGHAM.

The first Annual Meeting of the Auxiliary Baptist Missionary Society for Birmingham and its vicinity, was held at Bond-street Meeting-house, on Monday, July 20th. After prayer had been offered by the Rev. Messrs. Hamblin of Coventry, and Hammond of Handsworth, Owen Johnson, Esq. the Treasurer was called to the Chair. The Report was read by the Rev. Thomas Morgan, one of the Secretaries, and the various resolutions were moved and seconded by the Rev. Dr. Thomas and Professor Chase, of North America; Rev. J. A. James and Rev. W. Thorp of Bristol; Rev. F. A. Cox and Rev. C. Hardcastle; Rev. John Dyer and Rev. John Angell; Rev. Barnabas Beddow and Mr. David Smith.

Sermons were preached, in connexion with this Anniversary, in Birmingham and its neighbourhood, by the Rev. W. Thorp of Bristol, F. A. Cox of Hackney, Jenkin Thomas of Wandsworth, John Dyer, Secretary to the Parent Society, and Thomas Morgan.

The spacious chapel in Carr's-lane was kindly lent by Mr. James for his friends on Tuesday evening, when Mr. Thorp preached, as it was soon seen that the meeting-house in Bond-street would prove far too small to contain the audience. The meetings were characterized throughout by a delightful spirit of harmony and cheerful devotion; and have left a pleasing impression, which, it is thought, will not soon subside. The collections were liberal, and we understand, that the whole amount contributed within the circle of this Auxiliary, since its formation in September last, has somewhat exceeded £1000.

CORNWALL.

In this county we have again been permitted to enjoy the spiritual repast afforded by our annual Missionary meetings. Messrs. Hoby of London, and Nicholson of Plymouth, at the request of the Parent Society, kindly favoured us with their attendance, and by their zealous and efficient labours greatly contributed to the delight and profit of every audience they addressed. Public Meetings of the Associations composing this Auxiliary, were held at Truro, July 27th; at Falmouth, 28th; at Helston, 30th; at Penzance, August 2d; and at Redruth on the 4th. A meeting was also held at St. Just, near Cape Cornwall, August 3d, at which a new society was formed, as a Branch of the Association at Penzance. Besides these public meetings, several sermons were preached for the benefit of the Mission:—eight by Mr. Hoby at Truro, Grampound, St. Day, Helston, Redruth, and Chacewater;—five by Mr. Nicholson at Falmouth, Flushing, Penryn (Independent Chapel,) and Land's-end;—three by Mr. Burchell (supplying at Falmouth,) at Penzance and Marazion;—and three by Mr. Clarke of Truro, at Helston and Portleven.—The fourth Anniversary of the County Auxiliary was held at Redruth, in connexion with the annual meeting of the Branch Association in that town, Thomas Rogers, Esq. of Helston, in the Chair. The business of the Redruth Society having been concluded, the Secretary read the Report; from which it appeared that this year's receipts were likely to exceed those of the former. The resolutions were moved and seconded by Messrs. Burchell and Moreom; Akerman (Methodist minister) and Nicholson; Hoby and Spasshatt; Clarke and Cock.

The attendance on all these services was highly encouraging—in many instances the congregations were crowded. The public meetings were both lively and serious, and the best feelings were throughout well sustained. The Divine presence was evidently enjoyed, and every one appeared to derive fresh zeal and courage in the work of the Lord. May we never be weary in well doing; and if spared to another Anniversary, may it then be

manifest that all have been excited to greater activity and benevolence in favour of the heathen world!

E. C.

NOTICE.

We have been requested to state, that the Annual Meeting of the Auxiliary Baptist Missionary Society for Oxfordshire and its vicinity, will be held at Chipping Norton, on Thursday, the 7th of October. Mr. Morgan of Birmingham is expected to preach one of the sermons.

Foreign Intelligence.

SERAMPORE.

Annual Examination of the College.

On Monday, the 5th of January, the students of Serampore College were examined in the great Hall, in the presence of his Excellency the Honourable Colonel Krefting, and the other gentlemen of the Danish Government. A number of ladies and gentlemen from Barrackpore and Calcutta were also present, as well as Native Pundits and others.

The examination was conducted by Dr. Carey, the President, and commenced with the Sungskrita Grammar classes. Among these there were twenty students, who had made degrees of progress very highly satisfactory. Of this number sixteen are the children of native Christians, and the remainder are respectable Brahmun youths resident in Serampore. The Geographical class was next examined, consisting of sixteen students. They repeated about thirty pages of the Bengalee Introduction to the Newtonian system of Astronomy, and occasionally explained the definitions and propositions. After this, they were exercised upon the map of Asia, and manifested a ready acquaintance with its countries, rivers, principal cities, &c. Several of them also shewed their mapping books, which exhibited very considerable neatness and accuracy of drawing. The six students of Hindoo Astronomy were then examined on the same subjects as the others, having this year added the Newtonian system to their own.

Nine students of English were next *examined* in the New Testament and *the English* Grammar. The eldest of the Christian students, who has studied Sungskrita for several years, translated a passage of the Prophecies of Isaiah, selected at the moment from the Sungskrita version, into both Bengalee and English, in a manner exceedingly gratifying. He also translated with great facility from English into Bengalee.

When his Excellency had bestowed the various rewards upon the students, Dr. Carey addressed them in Bengalee, and concluded the interesting employment of the morning by an appropriate prayer in the same language.

Theological Lectures.

In December, Dr. Carey commenced a course of Theological Lectures in the Bengalee language, for the benefit of the Christian students in the College, and the Native Brethren residing in Serampore. He has already discussed the evidences of Natural Religion for the existence and unity of God, and also the greater number of the Divine Attributes. They have been listened to with the deepest interest and attention, and, being delivered on the Saturday evening, form a most appropriate introduction to the enjoyments and labours of the Sabbath. We are sorry to add, that a severe cough has compelled the Doctor to suspend them for a short time.

CALCUTTA.

Religious Anniversaries.

Although it is impossible to remember the Christian festivals of Great Britain, without some wish to partake of their enjoyments, yet we have much reason to be thankful, that, even in this distant land, we are not wholly denied similar pleasures. It is true, our assemblies are comparatively small, but there are a multitude of circumstances conspiring to magnify their interest: and we have no doubt that many in the crowded congregations of London last summer, would joyfully have exchanged their seats for a corner amongst us in Calcutta.

On Friday evening, January 2, 1824, the second Anniversary of the *Calcutta Bible Association* was held at the Town Hall. On the motion of the Venerable Archdeacon Corrie, seconded by the Rev. Mr. Statham, J. P. Larkins, Esq. was called to the Chair. The Rev. J. Statham, one of the Secre-

Carlee, read the Report, from which it appeared that the Committee had collected, during the past year, principally from the less opulent part of the Christian population of Calcutta, the sum of Sicca Rupees 5665, and that they had distributed no less than 5848 Bibles, Testaments, and single portions of the Holy Scriptures, in various languages. The various motions were made and seconded by the Venerable Archdeacon Corrie, the Rev. Dr. Marshman, the Rev. James Brown, (of the church of Scotland,) the Rev. E. Carey, the Chairman, the Rev. J. Mack, the Rev. J. Hill, the Rev. M. Hill, the Rev. G. W. Crawford, the Rev. J. B. Warden, G. Money, Esq. and the Rev. J. Wilson. The vote of thanks to the President, Officers, and Members of the Committee, was acknowledged by the Rev. J. Statham. The meeting proved exceedingly gratifying to all present, amounting, we believe, to nearly *three hundred* persons.

On Monday, January 5, and the two following days, was held the *Bengal Annual Association* of Missionaries and Ministers of various denominations, the public services of which were as follows: At Lall-Bazar Chapel, on Monday evening, a sermon was preached by the Rev. M. Hill, from Matt. vi. 10, and the devotional services conducted by the Rev. Messrs. J. Hill and D. Schmid.

On Tuesday, two services were conducted in the Bengalee language, one in the morning, at the Bhowaneepore Native Chapel, when Mr. C. C. Aratoon prayed, Mr. Ray read the scriptures, and Bagchee, (a converted Brahmun,) and Rev. E. Carey, preached. The other service in the afternoon at Bow-Bazar Native Chapel, where the Rev. Messrs. Lacroix (of Chinsurah) and Trawin preached, and the brethren C. C. Aratoon and Bagchee engaged in prayer. The native congregations at both places were numerous and attentive.

On Wednesday morning, a conference for the discussion of Missionary subjects was held at Mr. Lindeman's house, Dhurrumtollah; and in the evening, a public service in English at Union Chapel, when the Rev. J. Statham prayed, and Dr. Marshman preached from Ezekiel xxxvi. 37. Thus terminated this interesting Association for the present year, the services of which, we doubt not, will be recollected *with pleasure by all* who attended them.

On Thursday evening, Jan. 8th, the Anniversary of the *Serampore and Calcutta Baptist Missionary Society* was held in Lall-Bazar Chapel. The Rev. James Hill preached an excellent sermon from James v. 20, for the benefit of the Society, after which the Report was read by the Rev. J. Mack, the Secretary. It will be published in a few days, and we shall then lay the substance of it before our readers. Several resolutions were briefly proposed by the Rev. Dr. Marshman, which were unanimously adopted. At the close of the service a liberal collection was made.

On Wednesday evening, January 28th, the Anniversary of the *Bengal Auxiliary Missionary Society* was held in Union Chapel. The Rev. S. Trawin was called to the chair; the Report was read by the Rev. James Hill, and the several motions made and seconded by the Rev. W. Yates, the Rev. M. Hill, the Rev. J. Statham, the Rev. J. Lawson, Mr. Edmonds, Mr. Thomas, and the Rev. J. B. Warden. We hope, hereafter, to have an opportunity of noticing the Report of the Society.

Intimately connected with these Anniversaries were several School Examinations at the close of the year. On Friday, December 12, 1823, at the Old Church Rooms, there was an Examination of the *Native Female Schools* under the superintendence of Mrs. Wilson, which was honoured by the presence of Lady Amherst: and on the following Friday, at the school at Gowree Ber, near Calcutta, the schools superintended by Mrs. Colman were examined.

On Tuesday, the 23d December, the children educated by the *Benevolent Institution* were examined by Dr. Marshman, the Secretary, in the presence of a numerous and highly respectable company. After the boys had been examined in reading, writing, arithmetic, grammar, and geography, some of the eldest of them recited various pieces which they had committed to memory; and read a chapter in Bengalee in a manner highly pleasing. A number of them then gave an account of the books they had, in the course of the year, taken for perusal out of the small Juvenile Library provided for the use of the school. Pleased with the improvement made by these youths, and the prospect it presented of their future usefulness in life, the

company then proceeded to the Girl's School Room. Here the table was covered with specimens of their needlework, which the ladies present appeared to contemplate with peculiar delight, as affording to these poor girls not only the means of rendering them useful in their family circles, but of saving them from destruction, by enabling them to support themselves, should they be left destitute. Their progress in reading and writing, was afterwards examined; and appeared to augment the general satisfaction. Afterwards all the children having assembled in the large school room, they sung the Eighth of "Watts's Songs for Children;" and the Rev. James Hill offered up a highly appropriate prayer for the children, their instructors, and the patrons and supporters of the Institution.

The general appearance of these poor children, about two hundred and fifty in number, of whom between eighty and ninety were girls, was such as highly to gratify the mind. Although they could merely be said to be clothed, their cleanly appearance, particularly that of the girls, which exceeded that of any former year, and the cheerfulness and animation visible in their countenances, seemed almost insensibly to fill the company with pleasure and delight. The lady to whom the children have been indebted this, as well as so many preceding years, for supplies of clothing, honoured the Examination with her company, and manifested a deep interest in the improvement of the children.

On Christmas-day the children were assembled in Lall-Bazar Chapel, when the Rev. J. Statham affectionately addressed them in a sermon suited to the occasion. After sermon, a liberal collection was made on behalf of the Institution.

Seamen.

On Monday evening, January 26, a prayer-meeting was held on board the H. C. ship Potton, at the request of the Commander, Capt. Wellbank. The deck, which is very spacious for a ship of her size, was cleared, and carefully enclosed with awnings and flags, and comfortably seated. A number of friends attended from the shore, likewise several officers and seamen, and *others* connected with the shipping, *and the* whole of the Potton's officers *and crew.* Mr. Warden delivered an *address,* and the devotional services were conducted by Messrs. Statham, Mack, and Gogerly. It was evidently much enjoyed by all who were present, and was a pleasing novelty in Calcutta. Captain Wellbank earnestly requested it might be repeated, and another commander present very cheerfully offered the use of his ship for the same purpose, but we regret to say that numerous other engagements prevented it.

CHITTAGONG.

Extracts of a Letter from Mr. Johannes, dated 20th January, 1824.

"The annual examination of my school, and obtaining subscriptions for it, have so much occupied my time, that I could not write to you earlier than this. I mentioned in my last that the Examination was held on the 10th of December. I must now detail other particulars. This year the school was honoured with the presence of the whole English community. They came at nine, and continued till one o'clock. The different portions selected and repeated by the boys were generally interesting. One child, an orphan, attracted particular attention. He repeated his lines with such sensibility, and they were so applicable to his destitute case, that all present manifested strong feelings of regard and affection for him. Several gentlemen gave pecuniary rewards to him, and also to one or two of his companions who most distinguished themselves.

"The gentlemen after the Examination heard the boys sing, and then departed, highly pleased at what they had witnessed. This school has now secured the good opinion of all around. They appear convinced of its utility, and have promised to do every thing in their power to further the interest of such a laudable Institution. Within these few days I have been applied to by different persons for my four monitors.

"A short time ago Mrs. Fink visited one of the Female Schools, and from her account, and what I have seen, I have every reason to believe our Native Female Schools will flourish. She saw sixteen girls in attendance, with their parents, who were willing their children should be instructed, affirming, at the same time, that education was the preliminary step to happiness. No one present manifested any prejudice, but commended the course taken, and

begged that it might be carried into immediate effect. Since then the Moulavee has informed me that he expects an increase, and that in addition to the girls already on the list, there are some grown up women who have expressed a wish to learn. A school has been commenced building, in a commodious situation. When finished, there is great likelihood of daily additions of girls to it. The other school for this once neglected sex has had no increase. Nine only are admitted, but when a school-house is erected, many more are likely to apply.

"Respecting my own work, I can say, I feel increasing delight in it every day. Many young souls near me delight to talk of the Saviour, who has done so much for them; and are aware of the privileges they enjoy, while many around them, in better condition, are destitute of them. God, I trust, has begun the good work in their souls, and will he not carry it on to perfection? Yes, my dear pastor, Jesus is the author, and He will ultimately be the finisher of faith."

MONTEGO BAY. (*Jamaica.*)

At this station the congregation has so much increased, that Mr. Burchell has been under the necessity of looking out for another house, in which they might assemble; and, by the kind assistance of some Gentlemen on the spot, he has succeeded in procuring a situation, which is thought to be the most eligible the town could afford. It is a spacious building, with a large yard, in the heart of the town, and in excellent condition; used some years since as the Court-house, and more recently as the Theatre. Considerable expense will attend the occupation and fitting up of this place, but the prospects are so encouraging, that the Committee have felt themselves fully justified in sanctioning Mr. Burchell's proceedings in reference to it, assured that they would be borne out in this by the Society at large.

The great disposition manifested by the negroes and others to hear the Gospel, is not the only encouraging symptom here. Mr. Burchell has had the pleasure of forming a small Christian Church, of which he gives the following account.

"On Sunday, February 29, I formed twelve persons, who had been previously baptized, into a church. Others *made application, but not being fully satisfied as to their character*, I thought it best for them to stay a little longer. This was the most interesting and affecting day to my soul I ever remember; and it appeared so to all who were present. Several were deeply affected, and some, I hope, savingly wrought upon. After the morning service, those remained who felt inclined, (nearly all,) when having offered up prayer to the great Head of the Church, I briefly stated the object of the meeting, the nature of a Christian church, and the obligations and duties of those who became members of it, and addressed the candidates from Acts ii. 42. I really think we felt the presence of the Redeemer in the midst of us; nor will the recollection of the day ever be erased from my memory. At the close of the services I was almost overcome with fatigue, for the climate is exceedingly oppressive to a new comer; but to feel as I then felt, and enjoy what I then enjoyed, cheerfully and gladly would I endure equal, or more fatigue, every day of my life. O that this might prove the first fruits of a glorious harvest!"

Mr. Burchell has visited the town of Lucea, about twenty-five miles distant from Montego Bay, and proposed to visit Falmouth also, in the contrary direction,—places in each of which Missionaries are much needed. But it is obvious that the station in which he is more immediately fixed will demand the full exercise of all *his* powers, mental and bodily. It would much gratify the Committee to have the speedy prospect of sending him a coadjutor, like minded with himself.

HAYTI.

In the course of the last year, the Rev. Thomas Paul, a coloured preacher, of Boston, (who is personally known to many of our readers, in consequence of a visit to this country some years ago,) was sent on a missionary tour to the Island of Hayti. The following account of his success and prospects is extracted from a recent number of the American Baptist Magazine.

Mr. P. has lately returned to this country, having fulfilled the object of his immediate destination; and it may be interesting to our readers to be made acquainted with a brief and connected account of the result of his labours.

Mr. P. sailed from Boston on the 31st of May, in the schooner Alert, Captain Lindsey. His passage was gratuitously furnished by the liberality of the Hon. William Gray. Mr. P. had been supplied with French and Spanish tracts by Rev. Mr. Jenks, with Bibles by John Tappan, Esq. Treasurer of the Massachusetts Bible Society, and with several letters of introduction, through the politeness of W. Ropes, Esq. of Boston. The American Bible Society also commissioned him as the bearer of a splendid copy of the Bible to his Excellency President Boyer.

After a very pleasant passage of twenty-two days, during which he received every token of kindness from Capt. Lindsey and crew, Mr. Paul arrived at Cape Haytien. Here he found the officers of the custom-house, and every person to whom his mission became known, eager to receive Bibles. He remained here at this time but a week, being anxious to present his credentials to the President, and solicit permission to preach the gospel of Christ to his countrymen under the protection of the government. He sailed for Port-au-Prince about the 1st, and arrived there on the 4th of July. After some delay, he succeeded in obtaining an audience with the President, and the result of the interview was highly satisfactory. Mr. Paul stated to his Excellency his object, and was allowed freely to urge the importance to the government of a free and full toleration of religion. This subject, a delicate one in a newly organized government, and in a Catholic country, Mr. Paul managed with great judgment and discretion. At the close of the conversation, in which Gen. Inginac acted as interpreter, and to which President Boyer listened with deep attention, Gen. Inginac said to Mr. Paul, "I have the pleasure to inform you that it is the will and pleasure of his Excellency that you be permitted, and you are hereby permitted, to preach the gospel in private houses and halls; but, owing to the present uninformed state of the lower class of the people, from a regard to your own personal safety he wishes you to be prudent in conducting your meetings, especially in the evening. His Excellency hopes that in a few years meeting houses will be *erected*, and religious privileges enjoyed, as they are in the United States *of America*." It may be proper here *to remark*, that at this time, and in *subsequent* communications, Mr. Paul was given distinctly to understand, that owing to the state of society, tumult might be excited by incautious methods of religious instruction, and he might be exposed to inconvenience, before the disorders could be quelled; but that the government would do all in its power to protect him, and that in the judicious discharge of his ministry he should be allowed to suffer no molestation.

After spending a few weeks in Port-au-Prince, in which time he visited families, distributed Bibles, and prosecuted the business of his mission, Mr. P. returned in the latter part of August to Cape Haytien. Before his departure he was treated with every mark of respect and regard by Gen. Inginac, and was furnished by him with a very handsome letter to Gen. Magny, the Commander in chief at the Cape. In this letter not only was Mr. P. spoken of with great kindness, but was expressly declared to be under the protection of the government. His passage on this occasion was gratuitously furnished by Capt. Nash, of Boston, who has, on several occasions, rendered to Mr. Paul important services, which the Board would most gratefully acknowledge.

After his arrival at Cape Haytien, a commodious hall was hired and furnished by several gentlemen and natives, for a place of public worship. In this place Mr. Paul commenced preaching, and continued to occupy it for this purpose till his embarkation for the United States. His number of hearers varied, but was on some occasions as many as two hundred. The week days were generally occupied in visiting families and in distributing the scriptures. Applications for Bibles were frequent. He was often solicited to bestow them when passing through the streets, and repeatedly found, after having been absent from his lodgings for a few hours, that five or six applications for Bibles had been made before his return. He found the people universally willing to hear; but as he does not speak French his opportunities of doing good by public teaching among the natives were not so great as he could have wished. It was affecting, he remarks, to observe the eagerness with which the hearers listened, and the regret they manifested at not being able to understand the preacher.

Throughout the whole course of his labours and teachings, in public and in private, not a single case occurred in which he was treated with disre-

st. On the contrary, every one med to wish well to his object, and nifested a desire to further it by all means in their power. In not a gle instance did he meet with the iblance of molestation. On one asion, doubtless for the first time the island of St. Domingo, he ad-istered the ordinance of baptism immersion. The spectators were versally as solemn and respectful they would have been in any part the United States.

Before the departure of Mr. P. n Cape Haytien, President Boyer l Gen. Inginac arrived there from rt-au-Prince. Just before the ves-sailed, Mr. P. called on Gen. I. at Government house, to inform him his intended return. "On this oc-ion," says Mr. Paul, "he took me the hand, and was pleased to say, t he was very sorry that I was nt to leave the island; but it was h pleasure he could announce to , that by my prudent conduct I had rited the implicit confidence of his Excellency, himself, and the Govern-ment; and that they and himself wish-ed me a pleasant passage, and hoped my absence would be short." Gen. Magny expressed at parting the same sentiments. Indeed, the wish for Mr. Paul's speedy return, seems to have been very general.

We may thus consider the great ob-ject of Mr. Paul's first destination ac-complished. It is now ascertained, that Hayti is a field white for the gos-pel harvest. It is ascertained, that the government is decidedly favourable to toleration, and is only restrained from the public avowal of its senti-ments by a prudent apprehension, that it might, by sudden innovation, alarm the prejudices of an uninformed peo-ple. And more than this, it is ascer-tained, that the gospel may be pub-licly and statedly preached in the se-cond town in the republic, without exciting any expression of unkindness; nay, with as much security from mo-lestation as in any town in our own country.

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tributions received by the Treasurer of the Baptist Missionary Society, from July 20, to August 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
mingham, Auxiliary Society, by Owen Johnson, Esq. Treasurer:			
Birmingham,			
Collections at the Formation, Sept. 1823	131	18	8
Sundry Donations, including £100 from Mr. Deakin, for Anotta Bay, Jamaica	311	19	0
Subscriptions	34	12	0
Ladies' Society, *for Female Education*	23	17	0
Boys at Cannon-st. Sunday-school, for Do.	28	0	0
Auxiliary Society, Cannon-street	47	8	5
Ditto, Bond-street	60	0	0
Ditto, Newhall-street	55	4	2
Sunday-school Children, Do.	4	17	1
Missionary Box, by Mrs. T. Smith	1	1	7
Collections at the Anniversary, July, 1824	159	12	0
	858	4	11
ventry, Auxiliary Society and Collection	44	0	0
rley Hall, (Stafford) by Mr. Mowbray	6	0	0
dby, Missionary Association and Collection	34	17	1
ndley, Do. Do.	12	18	9
dgnorth, Penny Society, by Miss M'Michael	7	10	0
arwick, Auxiliary Society, by Rev. Mr. Ham	10	1	3
rton on Trent, Do. by Mr. Douglas	11	3	2
seley, Penny-a-week Society, &c.	5	17	6
pleby, Ditto by Mr. Hear	1	2	7
therton, Subscriptions and Collections	9	16	1
lston, Penny Subscriptions and Collections	20	0	0
	1021	11	4
Acknowledged before at various Times	454	2	4

	£	s.	d.
Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	30	0	0
Bradford, Wilts, Subscriptions and Collection, by Dr. Ryland	31	16	3
Fishguard, Collection, by Rev. J. Harris	8	15	0
Bucks Association, Sundries, by Rev. P. Tyler	7	2	1
Eynsford, Collections, &c. by Rev. John Rogers	14	17	0
Penny Stratford, Monthly Subscriptions, by Mr. Harris	5	0	0
Hemel Hempsted, Ladies' Penny-a-week Society 9 15 4			
Missionary Box 0 6 2			
	10	1	6
Sherborne, Subscriptions, by Benjamin Chandler, Esq.	5	5	0
East Lothian Society for Propagating Christianity, by Mr. W. Hunter	21	7	6
West Yorkshire Assistant Society, by Michael Thackrey, Esq.:			
Bridge House 21 0 0			
Spring Head 4 4 0			
Oxenhope 4 4 0			
Haworth 31 10 7			
Leeds 1 1 0			
Rawdon *(Part for Translations)* 7 15 2			
	69	14	9
Carlton le Moorland, Collection, by Rev. W. H. Newman	15	0	0
St. Albans Auxiliary Society, by Rev. W. Upton	8	0	0
Benjamin Risdon, Esq. *Birlingham* Donation	20	0	0
William Stone, Esq. *Deptford* Donation	3	0	0
Lady, by Miss Kiernan Donation	2	0	0
Two Friends, by Miss Jane Burls Donation	1	0	0

TRANSLATIONS.

Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	136	14	6
Swansea, Subscriptions, by Rev. J. Harris	2	2	0
Dundee, Westport District Society, by Mr. Eason	3	0	0
Richard Phillips, Esq. *Swansea*, by Mr. Burls Donation	5	0	0

SCHOOLS.

Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	16	14	0
Richard Phillips, Esq. *Swansea*, by Mr. Burls Donation	5	0	0

FEMALE EDUCATION.

Broadmead School, *Calcutta*, by Mr. John Daniell, Jun.	16	16	8
Dundee, Bottle Work and Lully Bank Penny Society, by Mr. Chalmers	2	2	0
Blackscroft, Female Association, by Mrs. Wilson	2	0	0
Chapel Shade, Penny Society	6	6	0

COLLEGE.

Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	6	3	0

TO CORRESPONDENTS.

THE Thanks of the Committee are presented to Friends at Malmsbury, for Magazines, &c.; also, to a Female Friend at Birmingham, for a small Box of Trinkets.

Just Published,

The Annual Report of the Baptist Missionary Society for 1824, with an Appendix, comprising an Abridgment of the Ninth Memoir of the Serampore Translations, Sermon by Paunchoo, the Native Preacher, List of Contributions for 1823-4, &c. An Engraving of Krishnoo, the first Hindoo Convert and Preacher, is prefixed to the Report.

THE

Baptist Magazine.

OCTOBER, 1824.

MEMOIR OF THE REV. JOHN EMERY,

Pastor of the Particular Baptist Church at Little Staughton, Bedfordshire.

THE subject of this Memoir was born in the year 1739, at a small village called Bolnhurst, in the county of Bedford, where he continued to reside until a short time after the Lord was pleased to awaken him to a sense of his state, as a sinner, and to give him a good hope, through grace, of his interest in the merits of a gracious Redeemer.

After his conversion, he became a lively and zealous Christian, and, as the gospel was not preached at Bolnhurst, he went to hear preaching occasionally at different places, until Providence guided him to Carlton, (a village about seven miles from Bolnhurst,) where he heard the word with much satisfaction, and, shortly after, joined the church in that place, which was then under the pastoral care of that highly honoured man of God, the Rev. Thomas Hull, whose ministry was most profitable to him, as he often afterwards acknowledged with great delight.

After he had continued a short time in church-fellowship, it was thought, by his pastor, and the church to which he was united, (by whom he was held in the highest esteem,) that the Lord had endowed him with talents for the ministry; accordingly he *was called upon by them to exercise his gifts, that they* might be better able to judge what was the will of the Lord in an affair of such magnitude. Mr. Emery, having been previously much exercised in his own mind, complied with their request, committing himself unto the Lord, and the judgment of the church.

He had spoken but a few times before it was discovered that he possessed talents, not only acceptable, but singularly promising and engaging: he was, therefore, sent forth in the most affectionate manner, with the cordial concurrence, and unanimous approbation of the whole church and their worthy pastor, to preach the gospel wherever the Providence of God might call him. This event took place at the latter end of the year 1766.

During the time Mr. Emery exercised his gifts, for the approbation of the church at Carlton, a few people, meeting at Little Staughton for prayer, on Lord's-days, and who occasionally obtained a preacher, hearing that the church at Carlton had a young man among them who was likely to be sent into the ministry, solicited the favour of his assistance for one Lord's-day, which was granted, and they heard him with much pleasure; which induced them to request the same favour again. After he had preached to the few people

at Staughton two or three times, the church at Carlton agreed that he should supply them, for a time, once in a month; but those few people being much enlivened by his zealous and animating discourses, longed to have him more constantly among them; they, therefore, went over to Carlton, and earnestly solicited the church that he might be allowed to preach regularly to them, which they obtained, and, from that time, he laboured statedly among them.

Sometime after Mr. Emery had preached at Staughton, a church was formed there of the Baptist Denomination, consisting of eight members; the place in which they then met was very small, but the Lord was pleased to bless his ministry, abundantly, and, on Tuesday, October 18, 1768, he was publicly ordained; at which service the following ministers were engaged. Mr. Knowles, of Rushden, in Northamptonshire, began with singing and prayer; Mr. Keymer, of Great Grandsden, Cambridgeshire, asked the usual questions, received the confession of faith, and prayed; Mr. Walker, of Olney, Bucks, also prayed; Mr. Hull, of Carlton, gave the charge, from 1 Peter v. 2; Mr. Brown, of Kettering, preached to the people from Col. ii. 5; and Mr. Twelvetree, of Ringstead, closed with prayer. The late Rev. Joshua Symonds, of Bedford, who was present at the ordination, thus writes.* "Mr. Emery's account of entering upon the ministry, &c. was vastly affecting, and his confession of faith very sound and evangelical. The good Lord prosper, own, and succeed him abundantly!" The same eminent servant of Christ also remarks, in his Diary. "This afternoon, Mr. Emery preached at Cotton-end, a very excellent savoury sermon, Acts viii. 5: I think he bids fair to be useful. God grant he may be abundantly so."

Such was the success that attended Mr. Emery's ministry, that the people soon found the place in which they worshipped was too straight for them to dwell in; so that it became necessary to enlarge it, and, after the enlargement, it very soon again overflowed with attentive hearers.

Soon after the commencement of his ministerial labours, Mr. Emery removed from Bolnhurst, to a considerable farm, called Ravensden-grange, about six miles from Staughton, where he and his family resided for many years, he bearing the character of a worthy and reputable farmer. From thence he used to ride to Little Staughton, on Lord's-days—to church-meetings, and at other times, when his services were required. The road was extremely bad, but neither distance, nor bad weather, nor bad roads, hindered him from going forward in his Master's work.

Soon after his removal to Ravensden-grange, a singular circumstance occurred, which serves to illustrate the goodness of God towards his little cause at Staughton. Mr. Shaw, a merchant from London, being on a visit at Bedford, heard of the "preaching young farmer," and having a desire to hear him, he rode over in his carriage to Ravensden-grange, on a Saturday evening, to see him; the arrival of a perfect stranger, at such a time, very much surprised Mr. Emery and his family, but that gentleman

* *In some manuscript now in the possession of a branch of Mr. Symonds's family.*

soon told them the purport of his visit; that it was to accompany Mr. Emery to his place of worship, and to hear him preach the next day. Being accustomed to preach only to *plain villagers*, Mr. Emery was much alarmed at the thought of preaching before *a merchant of the City of London*, so that his feelings were painful beyond description; but, on the Lord's-day morning, his spirits revived, and his mind was sweetly composed; relying on the assistance of the Holy Spirit, his Lord and Master carried him far above the fear of man, and, through the day, bore him up as on eagles' wings.

When Mr. Shaw had heard him, and seen the smallness of the place, and the number that was gathered together to hear, he, in the most friendly manner, said, "I wish I had known this before you enlarged this place, I could have been of use to you; *this place will not do for you.*" As the Lord was pleased to keep up in Mr. Emery that lively, energetic way of preaching, and to accompany the word with much success, the meeting-house again became too small, so that it was determined by the church to pull down the old place entirely, and erect a new one on the same spot, capable of seating between four and five hundred people. When the church and congregation had exerted themselves to the utmost, to raise money towards paying for the new building, Mr. Emery went to London, where he was most kindly received, and most hospitably entertained, by his friend Mr. Shaw, for about eight weeks; during which time, through his influence, under the blessing of God, he collected all that was *wanted to clear off the* debt that had been incurred by erecting the new meeting-house. Of this circumstance he afterward often spoke with much pleasure, expressing gratitude to his friend, and great thankfulness unto the King of Zion, of whom it is written, "The silver is mine, and the gold is mine."

On his return from London, he pursued his ministerial labours with increasing success, so that the new place was soon quite filled, and the hearers appeared to possess much of that zeal which pervaded the breast of their minister; most of them lived at the distance of from two to twelve miles, and yet they were generally constant and early in their attendance, even in the winter, as well as in the summer season. Still it pleased the Lord so abundantly to bless Mr. Emery's ministry, to the conversion of sinners, that, about the year 1793, it became necessary to enlarge the meeting-house again; which was done, and the whole expense borne by the church and congregation, which, at that time, had become large and respectable, as there were then upwards of two hundred members, and the church continued to increase during the remainder of his useful life.

At the commencement of the year 1795, Mr. Emery was seized with a severe affliction, which threatened the termination of his labours and his life. On the second Lord's-day in January, he was only able to preach once, which discourse was from the words of our Lord to Peter, "Feed my Lambs." The tenderness, love, and condescension of the Saviour, were most beautifully described on that occasion, and especially to the "lambs" of his flock. After that sermon, he was confined to

his house for ten weeks. During the affliction, his thoughts were much employed about the people of his charge. Zion was uppermost on his mind, and, as he knew that several young people were, at that time, under serious impressions, he felt remarkably solicitous for their welfare. The last text he had preached from, before his affliction, was much on his mind, and the first time he was able to speak publicly, after his long confinement, he declared before the congregation, that such was his concern for the young of the flock, that, had it been the pleasure of the Lord to have called him home, he had a particular desire that the words "*Feed my Lambs*" might be written on the front of the gallery, facing the pulpit, that his successor might be reminded of that part of his ministerial duty. Mr. Emery had a remarkable talent for describing the depravity of human nature, in its fallen state, and of detecting the various evils of the heart of man; he, also, was very eminent in setting forth the nature and operations of the Holy Spirit in regeneration. It appeared almost impossible that a hypocrite could sit easy under his ministry, or that a sincere Christian, however weak, could be long without consolation. Although he did not possess literary attainments, yet his Lord and Master had endowed him with much natural eloquence, a pleasing voice, and a most affectionate and winning manner; nor did he scarcely ever preach a sermon, but he would, in the most faithful, and affectionate way, warn the wicked to flee from the wrath to come; and it was alway evident that, whether *he* was setting forth the invitations of the gospel, or the thunders of Mount Sinai, the eternal welfare of his hearers was the object of his anxious concern. Indeed, his addresses to unregenerate men were often so striking, that, to use the language of a minister of Christ, now living, and a most intimate friend of his, "They could be compared to nothing so justly as an alarming tempest." Many, also, found the word preached by him much blessed to their edification, and for the building them up in their most holy faith; and the members of his church were, in general, a very lively and spiritually-minded people. Though the circle of Mr. Emery's acquaintance was not very extensive, yet he was much beloved where known, and, so much was he esteemed for his works' sake, that, when he has gone occasionally to visit neighbouring churches, ten or twelve miles distant from Staughton, the places of worship have been so crowded, on a week-day evening, that, in some instances, it has been thought necessary to have additional supports for the galleries; his occasional labours, which, in the younger part of his life, were frequent, were exceedingly useful:* several, who were called under his ministry, are now labouring in the same cause; two of whom are pastors of churches in Cambridgeshire, one in Huntingdonshire, and one in London; another is labouring in Bedfordshire, for the good of immortal souls; and one, who was sent out in the earlier part of Mr. Emery's time, was shortly

* It will, no doubt, be gratifying to our readers to be informed, or reminded, that, on May 3d, 1774, Mr. Emery was engaged in the ordination of the late Rev. Andrew Fuller, at Soham, Cambridgeshire; he addressed the church from Gal. v. 13: "By love serve one another." See Dr. Ryland's Life of Mr. Fuller, p. 68.—Editors.

after called to receive his gracious reward.*

About the year 1797, Mr. Emery retired from the farming business, and removed to Kimbolton, a small town, about four miles from Staughton. He had been there but about two years, before his health began rapidly to decline; so that, by the end of July, 1799, his strength was so much exhausted, as to unfit him for the work in which he had so long laboured with peace and joy. The last time he administered the ordinance of Baptism, was on the first Lord's-day in that month (July); it was to five persons, among whom was his own grand-daughter. On that occasion he was considerably affected, and dwelt much on that passage in the Psalms; "Yea, thou shalt see thy *children's children*, and peace upon Israel." The language of his heart, on that day, appeared to be, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." During the months of July and August, his strength declined very fast, and he did not preach for some weeks. However, on Lord's-day, September 1, though evidently growing weaker, he had a desire to meet his friends once more in the sanctuary below; and was taken to Staughton in a post-chaise, which was the last time he was able to leave his house. In the afternoon of that day, he ascended the pulpit, after one of the members had prayed, but was not able to speak more than half an hour, though that was with much energy, considering his weak state. It was a solemn and affecting scene to many present; he first read for a text, Gen. xxxii. 10, "Thy servant is not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servant; for with my staff I have passed over this Jordan, and am become two bands." After speaking, for a short time, in gratitude to God, for the success with which he had crowned his labours, notwithstanding his unworthiness, he then read another text, Acts iv. 16, "Saying, what shall we do to these men, for that a notable miracle has been done by them is manifest to all them that dwell at Jerusalem, and we cannot deny it." After which he alluded to the goodness of God, in blessing the word, though he had been evil spoken of by many who were engaged in the same work; but there is reason to believe, that it could be from no other feeling than that of envy at the great success that attended his ministry. Thus he gave his beloved and affectionate people two short sermons in one service; it was a period much to be remembered by them, while himself, and those who heard him, were persuaded it would be the last time that he would ascend the pulpit; and so it proved. That being ordinance-day, it was expected he would have administered the Lord's Supper; but, being very desirous of preaching a short time first, having done this, his strength was so much exhausted, that he observed, on coming down from the pulpit, he could not attend to the ordinance, as he believed his legs would not bear his body. His health gradually declined in the following week, so that, on the next Lord's-day, it evidently appeared that his departure was at hand: he

* The Rev. Wm. Kilpin, a short time pastor of the church at Cotton-end, *near Bedford.*

was, however, spared a few more days. In his last affliction, his mind, on the whole, was tranquil; he once remarked to a friend, "The doctrines I have preached, I am persuaded will stand; but, if I had no other hope of being saved, than my having been a preacher, I should sink; but a view of my own interest in the same glorious truths I have been enabled to preach to others, is my support now I am on a dying bed." On one occasion, turning to his son, he said, "Dying work is hard work, but

"Jesus can make a dying bed
Feel soft as downy pillows are."

He was not able to speak much in his last moments, but, from what could be gathered, he appeared quite happy. This devoted servant of the Lord fell asleep in Jesus, on the morning of September 13, 1799, in the sixtieth year of his age; leaving behind him two sons, who are still living, and one daughter, who has since entered into rest.

His earthly remains were interred near the pulpit, in his meeting-house, at Little Staughton, September 18; when the Rev. John Rootham, of Willingham, delivered a most affectionate address to a respectable, numerous, and deeply-affected audience; and the Rev. Richard Grindon, of Ringstead, preached a funeral sermon, from 2 Tim iv. 7. The following just epitome of his character and labours, is inscribed on a neat marble stone, fixed up in the meeting-house.

"In memory of the Rev. JOHN EMERY, who, with fidelity, purity, zeal, and great success, preached the everlasting gospel for the space of *thirty-three* years. Thirty-one of *which* were devoted to the sacred *office of Pastor* to this church.

Having fought the good fight,
Finished his course,
And kept the faith,
He was called to receive
The crown of righteousness,
On the 13th of September, 1799,
In the 60th year of his age."

One, who very highly esteemed him, adds, "The memory of the just is blessed."

London.

N. B. We are happy to say that the church at Staughton, continues in a prosperous state; under the pastoral care of the Rev. J. Knight, who has laboured in that place nearly twenty years.

CHURCH AT LAODICEA.

No. VII. Chap. iii. 14—22.

LAODICEA was a city of Lydia, rich and prosperous, but has long since been so reduced, as to be uninhabited.

The church here existed at an early period, and appears to have assembled in the dwelling-house of a person named Nymphas.* It was so closely allied to that at Colosse, that the epistle sent by the apostle to the latter church, was to be read also to this at Laodicea.† An epistle, too, had been sent from thence, which was to be read in the church at Colosse.

Though the apostle was personally unacquainted with the members of the church, yet he felt extreme solicitude for them, as also for those of Colosse, and earnestly prays, that they might be comforted, and united, and established in the fundamental truths of the gospel, "the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." He appears, also,

* Colos. iv. 15. † Ibid. v. 17.

to have feared, that they might "be beguiled with enticing words;" though, at that time, they were so prosperous, that he could rejoice in the order and discipline maintained in the church, and the steadfastness of their faith in Christ.* A very different state this, to what it had become about thirty years afterwards.

The "Apostolical Constitutions" state, that ARCHIPPUS, mentioned in the Epistle to the Colossians, was ordained bishop, or pastor, over the church at Laodicea. If this were the case, it should seem, the church at Colosse must have been so connected with that at Laodicea, at least by friendly intercourse, or association, that they were directed by the apostle to make use of their influence with them, for the purpose of stirring up their pastor to "take heed to the ministry that he had received in the Lord, so as to fulfil it."† If this direction imply, that ARCHIPPUS had sought his own things, more than the things of Jesus Christ; and instead of being a zealous, evangelical, fervent preacher of the gospel of Christ, he had aimed to please men, especially the rich, and learned, and polite members of the church; or, if he was of a lukewarm spirit, and fond of human applause, and worldly distinction, then the state of the church of Laodicea, as it appears from this address to its "angel," is easily and naturally accounted for. The ministry of any man, who does not take heed to fulfil his ministry, from a constant sense of his responsibility to the Lord, from whom he has received it; will, in less time than thirty years, produce all the evils which are here enumerated.

* *See Colossians ii. 1—5.* † Ib. iv. 17.

The evils with which this pastor, and the church, are charged, by the Saviour, are lukewarmness, being "neither cold nor hot;"—pride and vain-boasting; saying, "I am rich and increased with goods, and have need of nothing;"—and with having totally neglected the "counsels" of Christ, acting without any respect for his person or work, or regard to his authority: the two former of these charges are expressly stated: the latter is very strongly implied. Nor must it be overlooked, that these awful sins were those of the whole church: there were not even a few, as in Sardis, who had escaped the general corruption; pastor, and deacons, and all the private members, had become so supine and indifferent in religion; so vain and puffed up with a fleshly mind, and had so entirely undervalued the Divine authority of Christ, and the spiritual benefits flowing from his sacrifice and merits, that He was like a person who had been contemptuously turned out of doors, by those who thought his company intrusive, and his advice unnecessary! But He will not be treated thus, without resenting it by faithful rebukes, and severe chastenings: though he will not finally leave a church, until these have been found insufficient to effect its reformation. Perhaps these things are intimated by the titles he here sustains: "*These things saith the Amen, the faithful and true witness, the beginning of the creation of God.*"

A Christian church is in the lukewarm state here described, when its members are not so *cold* as to deny and oppose the peculiar doctrines of the gospel, which are according to godliness; nor so *hot*, as zealously to maintain

and defend them;—not so *cold*, as to profane the Lord's-day, and neglect public worship; nor so *hot* as to call the Sabbath a delight, and to worship God in the Spirit, to rejoice in Christ Jesus, having no confidence in the flesh;—not so *cold* as to give up an observance of the ordinances of the gospel, as they were first delivered to the saints; nor so *hot* as to regard the authority of Christ respecting them, and earnestly to pray for the enjoyment of his promised presence in them;—not so *cold* as to admit persons to membership without a profession of true godliness, nor so *hot* as to be very scrupulous and rigid concerning it;—not so *cold* as to give up all superintendence over the sentiments and conduct of each other, nor so *hot* as to exercise a vigilant discipline, by putting away from among themselves every wicked person;—not so *cold* as to oppose other churches, zealous for the glory of Christ, and the spread of his gospel, nor so *hot* as to unite with and imitate them. When this state of things is compared with that of the church at Jerusalem, as described Acts ii. 42—47, the *model* to which all the churches of Christ should aim to be conformed, is it any wonder, that the Saviour, of whom it was said, "The zeal of thy house hath eaten me up," should nauseate such persons; should be, as it were, sickened by them; should feel them to be an offensive load and burden, which it was necessary to his glory to throw off and reject? "So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." And what he said to the church *at Laodicea*, he speaks to all the *churches*, which are in similar circumstances, and many are so:—"Let him that hath an ear, hear" it, and improve by it.

When a church manifests pride and self-importance, because of the *number* of its members, or their opulence, or on account of its ability to raise money for all purposes; or because of its worldly prosperity, and outward reputation; it is highly offensive to Him, who seeth not as man seeth, but who judgeth of the dignity of his followers according to their *humility* and self-abasement. How cutting the censures conveyed in his reproofs: "And knowest not that thou art *wretched*," destitute of those spiritual benefits which can only be enjoyed by those who are clothed with humility, with a meek and lowly mind:—"and *miserable*," feeling constant vexations and mortifications, strifes and debates:—"and *poor*," neither rich in faith, nor in good works:—"and *blind*," without spiritual perception, like the corrupt members of the church at Corinth, "not discerning the Lord's body," nor discovering "what is the hope of my calling, nor what is the riches of the glory of my inheritance in the saints:"—"and *naked*," so destitute of the garments of sanctification, designed for ornament and beauty, that thy spots, and blemishes, and deformities, are discovered by others, though unknown to thyself! The reason for this spiritual destitution is implied in the counsels which follow; they had not lived a life of faith upon the Son of God: nor exercised the grace which is "more precious than gold, though it be tried with fire;" they had not depended constantly and entirely upon Him for righteousness, as the Lord their righteousness and

trength; they had not sought o Him for the enlightening influences of his Holy Spirit, that hat they might "in his light see ight," or "walk in the light of his countenance, and the joys of his alvation:" they were mere formalists, if not sensualists, though hey called themselves Christians: hey were a worldly community, hough they boasted of being a first-rate church of Christ. They are told, in effect, that no sacrifice is too great to make, in order to enjoy the Saviour's approbation, and a sense of his love. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Are there not churches now, who are thus called upon to "hear what" the Saviour, by his Spirit, and his word, "saith unto the churches."

In order to prevent them from terrifying apprehensions, as if his rebukes and chastisements were a proof that he was coming out of his place to consume them; they are told, that they were indications of his "love;" not to destroy them, but to lead them to manifest, in future, ardent zeal for his honour, and deep repentance for their sins.—"As many as I love, I rebuke and chasten: be zealous, therefore, and repent." This declaration accords with the assurance, "If thy children forsake my law, and walk not in my statutes, I will visit their transgressions with a rod, and their iniquities with stripes. Nevertheless, my loving-kindness will I not take from him, nor suffer my faithfulness to fail." And again, "My son, despise not thou the *chastening of the Lord*, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not. But, if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." It is well, when the afflictions brought upon a church, by Divine corrections, produce the effects which were discovered in the church at Corinth:—"For, behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge; in all things ye have approved yourselves to be clear in this matter."

The proofs of the Saviour's immutable and astonishing love towards them, and his unwillingness to give them up, are further mentioned. Well might it call forth their surprise and admiration, that, though they had forgotten him, yet he would not forget them; that, notwithstanding they continued as a body to reject his counsels, yet, if even an individual were found among them hearkening to his words, and willing to receive him, and desirous of producing a reformation in the church, he should enjoy the tokens of the Saviour's approbation, and experience the testimonies of his favour; having fellowship with the Father and the Lord Jesus Christ;—"Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in unto him, and sup with him, and he with me." The reformation from Popery was brought

about by the pious zeal of *individuals*, in their respective countries, as *Luther*, and *Calvin*, and *Latimer*, and *Knox*. They were assisted by Divine aid to "open the door," and had the happiness of the Saviour's company; the honour of restoring the purity of scriptural doctrines, and of promoting the enlargement of the church of Christ. What encouragements these, to induce those who are members of corrupt Christian communities resolutely to hear the Saviour's voice, and to maintain his authority. To be a *reformer* of a church of Christ, is to share in dignity and honour, not inferior to that which belongs to confessors and martyrs.

The difficulties, indeed, of bringing about a reformation in some churches, may be great, but the reward will be glorious; the high approbation of the Saviour whom he serves, and the testimony of his own conscience; and these will more than counterbalance all the opposition and reproaches, to which his regard for purity in such a church, will certainly expose him. It is intimated that he will enjoy a reward similar to what the Saviour himself, as Mediator, enjoyed, as the reward of his obedience unto death; even the death of the cross, for the salvation of his church:—"To him that overcometh will I grant to sit with me upon my throne, even as I also overcame, and am set down with my Father upon his throne."

Again, for the seventh time, the Saviour repeats his solemn appeal to all his professing people "HE THAT HATH EARS TO HEAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

In concluding these Essays, *the writer* intreats all those who compose the churches and congregations of the Baptist Denomination, that they would consider the several inspired Epistles as spoken to them individually and collectively, by "THE SPIRIT." To refuse attention to his dictates, or to treat with indifference his counsels, will be to "grieve the Holy Spirit of God," and to be exposed to the dreadful risk of his withdrawing his influence from the public ministry of the word. This, there is reason to apprehend, is already the case in some of our churches: to what other cause can many evil things, which exist among them, be attributed? Whence the lack of union between ministers and their people? Whence the lamentable defects in the spirit and conduct of many church members? But two only of the churches of Asia were what they ought to have been; four others were grossly defective; and one totally corrupted, having nothing in it which the compassionate Redeemer could commend. And yet a Laodicean state, is that which is thought the least of by the people, who are in that lamentable condition. Surely such churches, which have despised the counsel of the Saviour, and which are sunk into lukewarmness and pride, should immediately resolve they will obey the exhortation to be "zealous and repent." They will then "overcome" their present evil dispositions, and prove, that all the Divine chastisements, of which there are numerous tokens in their wretched and miserable circumstances, have not been lost upon them, but have produced their appropriate effects. Let them unitedly say, "O Lord, wilt thou not revive us again, that thy people may rejoice in thee."

The period will soon pass away, for the existence of his churches in the world; O that they may be speedily restored to that state of primitive simplicity and glory, discovered by the church at Jerusalem! Very soon the predicted time will come, when his spiritual reign will commence: nor will it be long before the period will arrive, called, "The restitution* of all things." "*The Son of man shall send forth his angels; and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of my Father.* WHO HATH EARS TO HEAR, LET HIM HEAR."

IOTA.

Answers to four Questions in the Baptist Magazine. August. Page 334.

TO THE EDITOR.

Sir, I am pleased with the questions in your work, signed MNASON; they are of a useful tendency, and will, I hope, obtain that notice in our denomination, which they deserve.

Men of equal ability and piety may view them in different points of light and importance, yet none of your readers should consider them as uninteresting.

What I shall say, in answer to them, is submitted as matter of opinion; yet, as it arises from experience and observation, I trust it will be read with candour and attention.

I shall reply to them in the order they are placed by the querist; inserting the questions as I proceed, that the answers to them may be clearly understood.

1st. He asks, "What are the evils which have, and do result from the general practice?" That is, of requiring persons who are admitted members of our churches, to give to them, when assembled in that capacity, a verbal account of the dealings of God with their souls.

To this I answer. It has appeared to me that this practice has several, I will not say *moral evils* belonging to it, but improprieties, sufficient to banish it from our churches, as a standing and invariable line of conduct.

1st. It is supposed that these persons are received or rejected, according as the majority of the church is for them or against them. This gives every member of the church an opportunity to vote as he thinks right, and the vote of one tells for as much as that of another; which I consider to be wrong.

I am aware that many arguments may be raised for the equality of church members; but none of them have yet been sufficient to convince me of its reality. I can see nothing in the scriptures, nor in the nature of things, why a person, recently brought to the knowledge of divine truth, and, it may be, a young person too, should sit in judgment, and have equal influence in church matters with persons naturally superior to them in intellect, and who knew more of religion, and of other things also, years before they were born, than they do at the time. This is an impropriety which ought to be corrected; we

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* Dr. Doddridge reads it "the *regulation of all things.*"

never act thus in the things of this world, nor do I see why we should in those of the church of God; there is a manifest incongruity in this procedure.

Suppose a church be made up of any given number of members; fifty or sixty, more or less; and the majority, through youth or otherwise, be incompetent to judge of *qualifications*, and they refuse to be over-ruled by the minority, *a case not of impossible occurrence;* a person may be rejected, who, on the ground of religion, ought to be received; and one may be received, who ought to be rejected.

It will be allowed, at least, that a part of this number are not so capable to judge as the others; and, also, that some who are, may not have had an opportunity of informing themselves of all the circumstances of the candidate; and are, therefore, obliged to act from information not in all cases to be depended upon; thus, through the want of understanding in some, and by the misinformation of others, churches may frequently act wrong.

If it be said, that, in general, those who request to become members of our churches, are satisfactorily known to some of the members of the church, and that the others rely on their judgment, which, I apprehend, is a common thing; this virtually destroys the idea of a majority. In this case, persons are admitted on the knowledge of the few individuals who know them. If this subject be thoroughly examined, and the conduct of our churches be appealed to, I am persuaded that the admission of members, by the majority being for them, from a personal knowledge *of* their character, or from *what they* say at the time, is more specious than solid. Why should we contend, then, for any method which implies its necessity?

2ndly. The method of obliging every one to give a verbal account of the dealings of God with their souls, is, in my opinion, improper; because it makes no difference between those who are able to speak on such occasions, and those who are not. It is well known that some persons, from the nature of their religious experience, accompanied by a firmness of constitution, can speak before a church, however numerous; while others, whose religion is not less real, can hardly speak at all before any considerable number of persons. Many require answers to be drawn from them, while others can speak with great freedom; this difference is made, not so much by grace as by nature. Some persons, if brought before a church to speak their religious experience, would feel an overwhelming sense of their own ignorance, and such a conviction of the superior knowledge of some of its members, that they would not be able to open their mouths with any degree of comfort. This is peculiarly the case with timid females, who, in attempting to speak on this occasion, would burst into tears, and scarcely utter ten words that could be heard by one half of those that were present. This has, indeed, often been the case; tears and sighs have prevented their utterance; if they must have been accepted or rejected from what they could say, it must have been the latter, and not the former.

To oblige such persons to come before the church, previous to their admission, is like imposing a penance upon them,

instead of treating them in a kind and tender manner.

I have heard persons, on these occasions, say things highly improper, and what they would not have said, had not their minds been discomposed. Can this be acceptable to Him, who feeds his flock like a shepherd; and gathers the lambs with his arm, and carries them in his bosom, and gently leads those that are with young? I think not.

3rdly. This method appears useless. I never knew one person accepted or rejected, simply and exclusively, in consequence of what was said at a church meeting. What has been said, on these occasions, by many, has been pleasing and profitable; they have spoken with freedom, and told without confusion what God had done for their souls; but their characters were known before they came; others have spoken in such a manner, that, judging of what they said by the New Testament, they must have been accepted, who, nevertheless, were rejected. The reason of which has been, an idea prevailed in the minds of the members of the church, that what they said was not their heart-felt experience. The truth is, that persons are, in most cases, virtually received or rejected, before they attempt to speak.

This method is, in my opinion, worse than useless. It may operate to keep some out of the church, who would be honourable members of it. We argue in vain that it is easy for any person to say what he feels, and to declare what he knows; it is so with many, but not with all; and, if because we feel it easy to ourselves, we impute it to an improper motive that others do not, *we act unwisely.*

It may be granted that some persons make this a difficulty, who ought not, and try to excuse themselves from becoming members of the church of God, by that which, to them, is no solid ground of objection. Of such men, the truth is, they do not sufficiently feel the love of God in their hearts; there is something lies concealed from open view, which prevents their willingly giving themselves first to the Lord, and then to his people, according to his will. They cannot take up the cross, and, therefore would extenuate the guilt of disobedience, by an objection to the way of admission into the church; but, let them remain where they are; no man is fit to become a member of Christ's body, until he can give up himself, and all that he has, to Him.

If persons make this method of admission into the church a pretext to hide pride, prejudice, covetousness, or any other evil; let them remember that God will bring to light their hidden iniquity; and, unless they repent, punish them with his righteous displeasure. Their profession of religion, and knowledge of its doctrines, precepts, and ordinances, will only serve to expose them to the additional stripes of knowing their Master's will, and doing it not.

4thly. We have neither precept nor precedent in the New Testament, on the behalf of the method against which I argue. The only circumstance that can be thought to countenance it, is Saul's assaying to join himself to the disciples at Jerusalem, when they were afraid of him, and believed not that he was a disciple, (Acts ix. 26.) He wished to be closely united to them, and esteemed as one among them; but

they would not acknowledge him as a friend, until Barnabas introduced him to the apostles. It is not said, that he assayed to join himself to them as a church; nor did Barnabas introduce him to the church, but to the apostles; that is, to Peter and James, for other of the apostles saw he none, (Gal. i. 19.) There is not the least resemblance between this and the general method of admission into our churches; if it countenance any method of admission into them, it is more in favour of another than of that; probably, it was not intended to teach us any thing of the kind.

Having neither precept nor president for this custom, we may wonder how it became so general amongst our churches; and, in many instances, so tenaciously contended for; many of our good people would think, that were it done away, and another method substituted in its place, they had greatly departed from primitive parity, and original simplicity.

I do not, however, object to this method in all cases; there are persons, as has been intimated, who can speak before the church with a good degree of comfort, both to themselves and to its members; let such be allowed, and even encouraged to do it; but let it not be demanded as a condition of acceptance. Probably it would, in most cases, be best to leave it with the person to be admitted; let him come before the church, or not, as he pleases. Satisfaction of his religion is all that is necessary; this should be obtained in the least objectionable manner. Many may be ready to ask, but how is *the* church to be satisfied *concerning* the religion of the party? We answer, that there is a method of doing this, quite as effectual as the other, and not chargable with equal improprieties; but this, not being the object of the present paper, I shall proceed to the other questions.

2nd Question.—Is it not essential to church-fellowship, that the members should have the means of forming a judgment, whether the person desiring communion be a spiritual person or not, that he may be admitted or rejected by their suffrages?

By "*members*," in this question, I suppose we are to understand *all* the members of the church; for whatever means some of them may have to form their judgment, whether the person desiring communion be a spiritual person or not, these cannot suffice for the others. Nor does there appear any connexion between this and the former query, unless this construction be admitted; but the querist seems carefully to have united his questions together, that he might arrive at a certain difficulty, which he supposes to lie in the way of some men.

He seems to think, that if it be said it is essential to church-fellowship, that the members should have an opportunity of judging of the spirituality of the person to be admitted or rejected; then it is necessary that such person should come before the church, to give a verbal account of his experience, that he may be received or rejected by their suffrages. But should we allow this, it by no means follows, that it must be done in a certain method; especially if that method be open to objections which do not lie against other methods, that are equally safe and effectual. If I am mistaken, I beg the querist's pardon.

In some churches a part of their members live at a great distance from their place of worship; persons may apply for membership with the church of whom they have heard nothing, and be admitted or rejected, before they have even heard their names. What is to be done in these cases? is the administration of the Lord's Supper to be delayed till the members of the church be all informed of the circumstances, and have evidence laid before them, from which to judge of the spirituality of the applicant? The same difficulty occurs when any of the members are ill, and cannot attend church-meetings; in both these cases, the absent members must give their brethren credit for having acted according to the best of their judgment; and this is precisely what would be required, if another and better plan of admission were adopted. We should be very careful how we make any thing *essential* to church fellowship, which Jesus Christ has not expressly commanded.

If it be said, that although things be thus, the church, as a body, has an opportunity of judging of the spirituality of the person, and this is sufficient; then the principle of its being essential that every member of the church should have an opportunity of judging for himself is given up.

I answer this question, therefore, by saying, it is not *essential* to church fellowship, that all the members should have an opportunity of judging, by a *verbal hearing*, whether the person desiring communion with them, be a spiritual person or not.

3rd Question. What scriptural, or other reasons, can be assigned for this experience of candidates *for baptism and church* fellowship, being transferred from the church to the world?

To this I answer. There is no good reason, that I can perceive, to be assigned for such a transfer, either from the scripture or any thing else. The church, in the admission of its members, has nothing to do with the world; nor has the world any thing to do with the church. It may, however, be remarked, that this question is not founded exactly upon what the biographer of the late Mr. Hinton has said. His words are, "After all, it is a question worthy of consideration, whether the profession of faith ought not rather to be made before the world, and in connexion with the ordinance of baptism." He says nothing about church fellowship, though his words may seem to imply it; nor of transferring any thing from the church to the world. All he means may be, that when persons are baptized, they should, if they choose, have an opportunity to assign the reasons of their conduct, before all men assembled on that occasion. And if this be what he means, then I do not see any great reason to differ from him, provided it be done with prudence. I know the late excellent Mr. Samuel Medley, of Liverpool, assented to this, on one occasion; and I suppose there are many worthy men now living, who would assent to it, were they requested.

4th Question. If the profession of faith be required in future, in connexion with the ordinance of baptism; how will the mixt communion Baptist churches receive pædobaptists to fellowship?

I answer, not at all; but still it remains to be proved, whether the ordinance of baptism be scripturally and inseparably con-

nected with church fellowship, or not. The mixt communion Baptist churches think it is not; nor can they be convinced otherwise by all that has been written on the subject. And they, undoubtedly, have the privilege of thinking for themselves. "To their own Master they stand or fall." No man, or body of men, has any power over them, they are accountable only to God. They may, therefore, receive pædobaptists to fellowship on the same principle they ever have done; and if, after all that has been said and written on this subject, they choose to go on as usual, who can help it?

I shall, Mr. Editor, forbear to state the reasons they assign for their conduct, partly because my paper is full, and, partly, because I do not wish to say any thing that would offend either a young or *an old disciple*. With great respect, I am, Sir,

Yours,

AN ELDER.

*** Our having inserted the above paper, is not to be considered as expressing our approbation of its principles.

Editors.

To the Editor of the Baptist Magazine.

SIR,

I send you a sketch of an address lately delivered at the commencement of an Ordination service. Local circumstances led me to take the wide and general view which it exhibits. If you think it will be of any use to your readers, it is at your service.

I am, yours respectfully,

JOSEPHUS.

Men and Brethren,

In opening the service of *this day*, my object is to state a *few of* the general grounds on which we proceed on occasions like the present. The turning point of every subject lies in a narrow compass; and, if the principles which we shall lay down, and briefly explain, appear to be true, either by their own light, or by the evidence of the word of God, we need not be apprehensive respecting their application. Truth always defends itself.

I. Our first subject of consideration relates to the *rule of action*, by which we should be guided, and to which we should appeal: this is *the New Testament*. There exists no doubt among Christians, of any party, that the New Testament was written either by the apostles, or apostolic men; and that it contains a true statement of what it relates. Now, from hence, we infer its *inspiration*; because it was written by those who had the promise of the Holy Spirit given to them, to lead them into all truth. Admitting, then, that the accounts of our Lord's conversations with his disciples are correct, *this* is the necessary inference, and we need not the authority of any man, or set of men, for believing that the New Testament is the word of God.

While we receive the New Testament as of *divine authority*, we admit nothing else to be of *equal* authority, for this plain reason, that we have no evidence, nor, from the nature of the case, can we have evidence, that any portion of divine truth has come down to us by any other channel, that has equal proof of being the dictate of the Holy Spirit. We acknowledge, that whatever God has revealed, we ought to receive; but, in our view, it is impossible that what has been handed down by uninspired men, can contain

ally precise and correct state-
nts of the dictates of inspira-
n, with those which were writ-
by men who were themselves
pired. The reason is obvious
the common sense and com-
n observation of all men. We,
erefore, adhere to the *New*
stament as the *only* volume that
ntains a *correct* display of the
ll of God.

II. Our second observation re-
es to *the nature of a Christian*
urch. A church of Christ is a
dy of men who believe in
rist, who through him seek the
lvation of their souls, and who
ite for the purposes of wor-
ipping God, and of obeying
s will, according to the direc-
ns of his word.

Such an assembly is distinct
om a worldly community; for
is composed of professed be-
vers in Christ, assembled for
iritual purposes. It does not
terfere with the civil govern-
ent of the nation; nor does it
quire the sanction and support
the ruling powers to give it
istence; for the church of
hrist existed nearly three cen-
ries before it was established
the magistrate. It has no re-
tion to any particular *place* or
ilding; for a church may meet
a *private house*, as was some-
nes the case in the primitive
es. It requires neither splen-
ur nor power to give it either
ing or *visibility*; for wherever
small number of Christians,
stinguished by their faith in
rist, and their obedience to his
ll, meet, for the purposes al-
dy mentioned, though in the
irement of a private dwelling,
ey are as much a part of his
ible church, as a body con-
ting of thousands of persons,
embled in the most splendid
ple in the world.

All parties acknowledge that the church has suffered from corruptions; their mutual differences compel them to make this concession. To what standard, then, should they appeal, except to that raised in the times of inspiration? It is useless to refer to the opinions and practices of those periods, when power and ignorance had turned men away from the simplicity that is in Christ. The primitive church was distinguished by the particulars mentioned, Eph. iv. 5, 6. *One Lord, one faith, one baptism, one God and Father of all*; and, wherever any body of Christians recognize these particulars, as they were received and practised by the Apostolic church, they have a claim to the title of a *Christian church*, which nothing can reasonably oppose.

III. The next subject of consideration is, *the design and character of the Christian ministry*: which was not to exercise dominion, but to edify those who had believed; and to promote the kingdom of God, by extending the knowledge of the gospel to those who had not received it. These were the purposes for which the Christian ministry was instituted; and hence arose the duty of selecting and appointing such men as pastors of churches, who were likely to promote this design.

The apostles had no successors, either in *power or office*—other ministers are their successors merely in point of *time*. No man has a right to speak and act with apostolic authority; for this plain reason, that the authority of the apostles was immediately from Christ, in consequence of his appointing them to be witnesses of what he did and *taught*. They were to go into

all the world; and not to take the specific charge of any particular congregation or church. It was contrary to the design of their commission to act as settled ministers *any where*. Their office was that of *universal inspection*. None could, therefore, take their place, or inherit their authority. The business of succeeding ministers was chiefly to carry on the system, by conveying instruction. The things which they had heard, they were to commit to faithful men, that they might teach others also. 2 Tim. ii. 2. In cases of doubt, the question was, What did the apostles teach? This naturally led to the inquiry, What saith the scriptures?

The ministers of Christ are designated by different appellations, which all have a relation to the same character. From the privilege of superiority by *office*, and, probably, in the primitive times, from *age*, they are called *elders*, or *presbyters*. From their being the *servants* of Christ, they are called *ministers*. From their having the inspection of part of the flock of Christ, they are called *pastors*, *overseers*, and *bishops*: the two last terms being only different translations of the same word, which, in the New Testament, and in early times, was the appellation given to all who were settled over any part of the church of Christ. After the apostolic age, ministers had not the guidance of direct inspiration; they could not work miracles; but they were exhorted to be ensamples of the flock, and helpers of their joy; they were to rule only according to the law which the Lord had appointed; they were not to impose any articles of doctrine unknown in the sacred records; their object was to build on the foundation already laid, but not to alter or enlarge it, or make the building different from what was first intended.

IV. *The voluntary and mutual connection between ministers and people*, next demands our consideration. The *church* consisted of all the believers who composed it, not of those individuals who were afterwards called the *priesthood*. Ministers were designed for the use of the *church*, not the church for *them*. When elders were ordained in every city, the term employed, originally and naturally supposed, that it was in consequence of the *suffrages* of the people; and it is acknowledged by all parties, that this was the case in the primitive church. The relative duties of ministers and people, naturally implied mutual agreement. The first instance of the choice of officers for the church, shews that an appeal was made to the people, Acts vi. 3: and when the Apostle Paul sent Titus to Crete, to set in order things that were wanting, it followed, that if, in any instance, they *had been* set in order, he would let them alone. So, also, Peter's admonition was, to take the oversight of the church *not by constraint*, but *willingly*, not for *filthy lucre*, but of *a ready mind*, 1 Pet. v. 2. A clear indication, that nothing could go forward well, that was not begun with a feeling of mutual connection and interest.

In these observations, we have rather pointed to the sources of evidence, than brought forward the evidence itself. We have done this for the sake of brevity. Besides, some things scarcely require proof: all men who read the New Testament can instantly see, whether they agree with what is there recorded, or not. It

not within the limits of our time to discuss the subject at large; although, after some attention to the points which have passed before us, we are satisfied, that, were it needful, we could establish the principles we have laid down by evidence which no man ought to despise, not only from the New Testament, but from the acknowledged practice of the church in the early ages. To attempt this, however, would, on an occasion like the present, be out of place. We have endeavoured, as clearly and briefly as we could, to state the principles on which we act; and, on these, we now proceed to attend to the business before us.

Miscellanea.

HISTORICAL ESSAYS.

No. XXIV.

On the Commencement of the Reformation in England during the Reign of Henry VIII. A. D. 1509—1547.

The flagrant and long continued corruptions of Christianity, to which we have occasionally called the reader's attention, prior to this remarkable reign, must have rendered every prospect of reformation welcome; and that an instrument should have been raised up to effect it, must be a cause of grateful joy to every serious mind. However politicians, philosophers, and infidels, may speculate on the apparent causes which contribute to produce such important changes, the Christian discerns the hand, which "moves in secret every latent wheel of government." He knows there is a Being, who, happily, orders all things according to the counsel of his own will; and, amid much that is mysterious in the great convulsions and movements of states, he is still assured that that Being is God; and that his own inability to account for what transpires, arises from his ignorance and unbelief, and not from any error or defect in the perfect administration of the *great Supreme: he is,* moreover, *animated by the prospect* of an approaching state, when he shall be indulged with a full display of the equity, harmony, and perfection of the divine government.

A great variety of circumstances concurred to give Henry that complete sovereignty over his ministers and people, and, indeed, in a considerable degree, over Europe, which enabled him to do almost what he pleased, and, therefore, to commence this great work: although there is no evidence that he was instigated to it by correct motives. Amid the most conspicuous of these, were the immense treasure left by his father, his own personal beauty and bravery, his independent spirit, and uncontrolable disposition, his taste for popular amusements and splendour, his learning, considering the age in which he lived, and the perpetual envy, jealousy, and rivalry of contemporary monarchs: added to which, he united in his own person the long and dire-conflicting titles of York.

Among the evidences of the Divine controul over all human affairs, there is scarcely one more convincing, than the important consequences that result from events, which we are accustomed to consider comparatively trifling. Thus Henry's dissatisfaction with his first wife, his admiration of Anne Boleyn, and his determination to marry her, were the primary cause of the reformation in England. The King's marriage with Catherine of Arragon was the mere result of national po-

lioy: tired of her person, entertaining doubts of the propriety of marriage with a brother's widow, and beginning to feel his own power, he applied for a divorce, which, from the Pope's desire to please the Emperor Charles, who was adverse to Henry, was, from time to time procrastinated; indeed, the military pontiff Clement, at the period of the application, was the prisoner of Charles:—a just reward of his military exploits. The intrepid Luther had already begun to expose the delusions and iniquities of the papal system, especially the sale of indulgences, which the Dominican friars were every where recommending, to replenish the exhausted treasury of the new Pope, Leo X.; and having clearer views of truth, in proportion as he impartially examined the scriptures with so good a motive, he happily succeeded in diffusing a spirit of inquiry, not only on the Continent, but in England, for which the previous labours of Wickliffe had well prepared. The object of the King's affection was a convert to the great reformer's views; and, although Henry had written against him, to which he was the more induced by Luther's opposition to his favourite author, Thomas Aquinas; and, notwithstanding he had thereby so increased his reputation, as on presenting a copy of his work to the holy father, as he was called, he was rewarded with the title of "Defender of the Faith," still retained by our kings; yet such was his regard for Anne, her influence over him, and such his independent spirit, that he privately married her, which, on the prospect of an increasing family, he publicly acknowledged, and the new queen was crowned with royal state. Various were the expedients of the court of Rome, both before and after this event, either to deter or punish Henry, and secure his future obedience.

Out of this affair arose the downfall of that extraordinary, vain, and ambitious minister, Wolsey; who, *from the* humble station of a *butcher's son* at Ipswich, became an *archbishop* and a cardinal, and *even aspired* to the papacy: he *was not* only the greatest man in England, next to Henry, but possessing an ascendancy over that mighty monarch, he was courted by all foreign princes, who sought his master's favour, which they all did in their turn, by the most costly presents, and profound adulation. Hampton-court palace, and that at Whitehall, remain to attest his worldly greatness, and his pathetic dying declaration is happily preserved, to confirm the real worth of that greatness in the calm and solemn hour of death, and in the prospect of eternity: "Had I," said he, "but served God as diligently as I have served the King, he would not have given me over in my gray hairs. But this is the just reward that I must receive for my indulgent pains and study, not regarding my service to God, but only to my prince."

Connected with this business, moreover, was the elevation of Cranmer, the justly-celebrated archbishop of Canterbury, who contributed not a little to the progress of the glorious work. During the King's perplexities, before he had courage to marry without the Pope's consent, Cranmer, in discoursing on his sovereign's doubts respecting the propriety of his marriage with Catherine, suggested the propriety of consulting the universities of Europe, with a view of abiding by their decision, stating the probability of the royal conscience being satisfied, if they decided on its legality; and the strength of his cause, if they determined agreeably to the monarch's wish. This being reported to Henry, he exclaimed, the divine had the right sow by the ear; admitted him to his friendship, and soon promoted his advancement.

One step in Henry's separation from the church of Rome led to another; nor did he stop until he had seized the revenues of the various religious houses, first abolishing the smaller, next the larger; the desirableness of which may be inferred, not only from their nature, but their number; for there were 645 monasteries, 90 colleges, 2374 chantries, and 110 hospitals. For this impiety, Henry was compared to Adrian, and the discipline of a

papal bull was resorted to, but without effect. The monarch proceeded in his corrections, destroying the renowned shrine of Thomas a Becket, erasing his name from the list of saints, and prohibiting pilgrimages to his tomb. He even made it treason not to renounce the Pope's authority, and directed the word to be blotted out in all forms in which it had been used.

Such were the peculiar circumstances of this reign, such the peculiar character of this prince, and such the ambiguity of his conduct, arising from the conflict of policy and temper, with his strongly established prejudices and love of reputation, (for he had distinguished himself by his theological writings,) that both reformers and papists had their occasional triumphs. Indeed, he may be said to have repeatedly changed the national religion, for, although professedly done by act of parliament, he always previously composed and prescribed the creed. His counsellors, and most intimate associates, were of the most opposite principles, and anxiously watched every opportunity of forwarding their different views, consistently with their dread of offending such a master. His wives, too, of whom he had so many, differing in their sentiments, as long as they possessed influence over him, either promoted or impeded the cause of truth. The majority of those whom he most loved, favouring the views of Luther, effected much:—such were Anne Boleyn, Jane Seymour, and particularly Catherine Parr. Even his occasional severity to the disciples of the reformation, was over-ruled for good; for although Tindal, Joyce, and others, fled to Antwerp, there they employed themselves in writing English books, which greatly assisted the inquiries of the people, especially Tindal's translation of the scriptures, at which Tonstal was so alarmed, that he bought up all the copies he could procure, and burned them publicly in Cheapside; thereby affording the translator the means, which he much desired, of printing a new and more correct edition. It was, for sometime only, allowed, that a copy should be chained near the altar in the parish church, to be occasionally consulted; yet, happily, at length, its free circulation was permitted, and, subsequently, a farther advantage was gained, in the substitution of the English, instead of the Latin, as the language of public worship.

That so much should have been effected in such a reign, may well excite our astonishment and gratitude. Its fearful severity is abundantly attested by the numerous executions which disgraced it, from which neither the tenderest ties, witness the fate of Anne Boleyn; nor the most distinguished services, witness the end of Cromwell and More; nor the obscurest condition, witness that of the unfortunate Lambert, could shield. It is said that not less than 72,000 suffered death during this reign—a sad indication of the state of the times;—yet, it is in this period that so much good is done; a striking illustration of the truth of that remarkable scripture, "He maketh the wrath of man to praise Him, and the remainder thereof he will restrain?"

H. S. A.

QUERY.

Mr. Editor,

A, B, and C, with D and E, and a few others, are likely to have soon a pastor settled among them: and they are thinking on the best mode of remunerating him for his services. Shall they give him the free-will-offerings of the congregation, collected exclusively for that purpose—or shall they offer him whatever the seat-rents may produce—or shall they propose a definite sum, to be paid out of a mixed fund, that is applicable to all the expenses of public worship?

A speedy answer to this Query, will oblige more than a few of your

CONSTANT READERS.

London, Sept. 2, 1824.

Obituary and Recent Deaths.

MISS ELIZABETH STRODE.

Miss Elizabeth Strode was born at Warminster, in Wiltshire, in the year 1803, and, at the same place, resigned her breath, after a painful illness, on the 12th of February, 1824, aged 21 years. The circumstances attendant on her illness and death are here made known, for the benefit of others. With reference to the early, and even more advanced years of the deceased, nothing of a very striking character appears to be on record in the minds of her friends.

The present recital is particularly offered to the young, and that because the subject of it was earnestly desirous of their deriving benefit from her dying experience. The account of it is from the pen of one who conversed most intimately with her, at different periods of her affliction, and is as follows:

"When I first saw the dear sufferer," says the writer, "she did not say much, but was evidently anxiously concerned respecting the state of her immortal soul. She sometimes experienced many fears lest she should be deceiving herself, and once asked me, what I thought of her:—here, however, I could only direct her to a crucified Redeemer; and, on this theme she delighted to dwell; saying, frequently, that it seemed to satisfy her spiritual wants.

"On one occasion, she appeared to all around to be dying, and she thought herself to be so: at that time she was perfectly composed, and told me, when she revived, that her mind, during that period, was greatly supported,—that she had no doubt of entering on a state of happiness, if she had been then taken out of time. On the next day I left her, never expecting to see her again, and on my saying, 'I leave you, with the pleasing hope that you are safe for eternity;' she replied, 'Yes, I hope,—I believe I am.' After this, however, she still lingered for some weeks, and the next time I saw her, it was truly interesting to witness her state of mind; and I hope it will never be forgotten by me. As soon as I saw her, she said she had been suffering much, relative to the state of her soul; 'but,' she added, 'I am happy now, and think all will be well.' When sitting by her, she often spoke of herself, and her future state, in nearly the following language. On one occasion she said, 'I shall soon appear before God;—I must stand before *him* alone;—you can go with me to the verge of Jordan, but no farther:—what an awful moment it will be!' It was replied, 'You will not stand before God in your own righteousness?' 'Oh, no,' she said, 'I am a guilty creature: the chief of sinners: but the blood of Christ can wash *even my stains* as white as snow:' and then she repeated that striking verse of the 84th Hymn, Rippon's Selection:

'Jesus, thy blood and righteousness,
My beauty are, my glorious dress;
Midst flaming worlds, in these array'd,
With joy shall I lift up my head.'

"She often spoke, with peculiar feeling, of her neglect of privileges which were now for ever gone; and many tears of bitter sorrow did she shed as she thought of her past life; saying, 'I have much consolation *now*, but if I had studied closely the scriptures when in health, how much more might I enjoy than I do!'

"She was extremely anxious for the salvation of others, and, as was natural, felt most for those who were near and dear to her. On one occasion she mentioned her relatives, and, bursting into tears, exclaimed, 'I have been thinking of them, when they shall be brought to judgment; Oh!

"How the summons
Will the sinner's heart confound!"'

"One evening, she had been silent for a long time, at length she said, 'I have been watching the light disappear, and the darkness

over the sky;—I like to do this, it looks so beautiful, and shows the goodness of our heavenly Father in causing day and night to succeed each other; but I am hastening to a land where there shall be no setting sun:—it will be one eternal day in heaven:—there shall I see my Saviour, who suffered such agony for guilty sinners, such as I am, and with him I shall be for ever at rest.'

"A friend calling to see her, she said, 'I am too weak to speak much to you, but I am happy.' Her friend said, 'Name some passage of scripture which affords you comfort;' she immediately looked up, and repeated, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

"For some time before her death, she was very deaf, and once the writer of this account alluded to the increased difficulty of making her hear: she looked at her friend, and with a smile said, 'There is one sound to which I shall not be deaf; when my Saviour calls me to himself, how gladly, how quickly, will my spirit hear and obey the summons.'

"She was very grateful for the attentions of those about her, and especially dwelt on the goodness of God, in not taking her suddenly from this world: 'The kindness of him who watches over me,' she once said, 'is great indeed; O that I could sound abroad, and let the nations know the unbounded goodness of God!' Sometimes she was distinctly heard to pray, and once in nearly the following words: 'Oh, Lord, I come unto thee, guilty, weak, and helpless, trusting only in the righteousness of Christ: if it be thy will, remove me soon, but give me patience, and prepare me for greater suffering than I have yet experienced, if I have more to suffer: thou knowest what will be best for me.'

"On one occasion, when she thought she might recover, she seemed disappointed, and said, 'I only wish to live, that I may be decided for God, but to depart, and be with Christ would be far better;—this is such a vain world, I think *that I could never enjoy* it again, and I now wonder how I could ever be so taken up with its trifles.'

"At another time, she requested a friend, who had been sitting with her, to leave the room, saying, she had not been much alone that day, and she should like to be left. On her friend returning, she asked the sufferer if she had experienced a season of spiritual enjoyment? She replied 'Yes.' This, however, was not always the case with her; she had many distressing doubts of being prepared for the great change; and she longed to say to the young, 'Prepare, prepare, whilst in the midst of health, to meet your God:' she felt deeply at not having done so; and the consideration of this, caused her to select the words she did, as her dying counsel to the young: (Isaiah lv. part of 6th verse, 'Seek ye the Lord, while he may be found;') on which passage a funeral sermon was preached, according to her own request.

"At length our dear friend was reduced to such a state of weakness, that her removal appeared truly desirable; but she was enabled to endure all patiently. She said, on one occasion, 'I am unable to read,—I am too weak to converse; but I think much, and I enjoy much.—I am very happy.' These were her last words, expressive of the state of her mind, and were uttered a very short time before her spirit left the tenement of clay, and joined, as we believe it did, that glorious society, after which she panted."

B.

Devizes.

RECENT DEATHS.

MR. EVAN MILLS.

DIED, the 17th of August last, aged 79 years, Mr. Evan Mills, of Clapham; whose memory, in that place and its neighbourhood, will be long cherished with respect. He was nearly forty years a member of the Baptist Church at Clapham, during twenty years of which he held the important office of Deacon.

Although moving in an humble sphere of life, he possessed a cha-

racter of no ordinary stamp; the leading features of which were, inflexible integrity, and unaffected piety: meekness and humility also were graces which shone in him with conspicuous lustre. He died in the full assurance of hope, which hope was of a blessed immortality; however, he rested NOT on his own personal merit, but on the grace of God, through the atonement and righteousness of Jesus Christ.

MRS. SMITH.

ON the first ultimo, at her house in the Priory, Shrewsbury, Mrs. Smith, relict of the late Rev. Wm. Smith, formerly pastor of the church in Eagle-street, London, having finished her earthly course, entered into her rest in her 70th year. Her character is designated in one word: "A mother in Israel."

Review.

Review of Reviews.

To the Editors of the Baptist Magazine.

GENTLEMEN,

In the Eclectic Review for September, is an article (on the Life of the late Rev. James Hinton, of Oxford,) on which I am desirous of making a few observations. Not that I am personally aggrieved: on the contrary, I am highly obliged by the manner in which the reviewer speaks, both of the subject of the work and its author. The remarks I am about to offer, though not upon a pleasing subject, are, to me, of a far less disagreeable kind: and I submit them with the more readiness, because it is impossible that they should arise, or be supposed to arise, from any personal feeling.

The reviewer has taken the opportunity, afforded by the recorded sentiments and conduct of Mr. Hinton, in reference to mixed communion, to dwell at considerable length on that disputed subject: a circumstance which, in itself, is no matter of complaint, but rather of gratulation; since nothing is better adapted to the discovery and establishment of truth than free discussion, and more especially because, from the character and pretensions of the Eclectic Review, we might have expected a temperate and luminous treatment of the question. But there is a warmth in the tone of observation, which is not of the most amiable kind; and which might induce a suspicion that some other cause, besides the love of beneficial argument, was in operation. It is hard to conceive that so much asperity can enter into the habitual temper of any man, and more especially of any wise, and good, and happy one. We know, however, that the best of men are subject to infirmity: and, in this light, I trust you and your readers will consider the unguardedness of this review. It is indeed sufficiently calculated to wound those whom it condemns: but it can scarcely fail to inflict a deeper wound in some other quarters; and the deepest of all (if the writer be a Christian indeed,) upon his own heart. This last is the only one we should not regret; and even of this we should desire a speedy healing, by the forgiving love of his Lord, and the Christian affection of his brethren.

Strongly excited feeling, of whatever kind, is always unfriendly to the administration of justice: and nothing, certainly, can be more flagrantly unjust than the sentence which the reviewer pronounces on the strict Baptists. He represents them as inculcating "*the duty of schism:*" thus identifying schism with strict communion, and unequivocally ascribing to all its advocates a schismatical spirit. Notwithstanding my decided opinion, that the practice of strict communion has no sufficient scriptural support, I can by no means concur in this sweeping condemnation. To judge

of the motives of men further than they are avowed, is always a difficult, and ought to be an unwelcome task; and it is never justifiable to impute bad motives even to bad men, beyond the necessity arising from known facts. But here is a bad motive ascribed to good men, men of acknowledged and eminent piety: viz. a schismatical spirit, as the source of all that is done, or said, or thought, in favour of strict communion. And upon what ground? Under what necessity? Is it then impossible to solve the problem in any other method? Is there no degree of ignorance or mistake; no obliquity of the understanding—not even such as induced Pascal to believe in transubstantiation, and Fenelon in the infallibility of the Pope* —to which the astounding phenomenon may be referred? Why is it utterly incredible that these good men should find obstructions to mixed communion in their views of the will of Christ, rather than in alienation of heart from their brethren? This, it is certain, they have solemnly affirmed; and their known character entitles them to credit, notwithstanding the opinion of this reviewer, until there shall be substantiated against the revered names he has quoted, and many others; a charge, not merely of bigotry, but of hypocrisy and falsehood. For my own part, I am free to declare, that so long as any Baptist thinks it the will of Christ that persons unbaptized should not receive the Lord's Supper, his maintaining strict communion is necessary to the integrity of his character, and directly entitles him to the esteem of every upright man. To relinquish his practice, while he retained his opinion, would be to resign all claim to the respect, and, consequently to the affection of his brethren, and to abandon himself to the scorn of those whose favour he might be supposed to court, not excepting this very reviewer.

Schism is a great sin: but, according to the author of an admirable treatise on Protestant Nonconformity, it is a sin of the heart, and is not chargeable upon any man for acting according to his conscientious views of the will of God. Were the reviewer to study the principles of that work, he might, perhaps, discover a person to whom, in this case, the accusation would more properly belong.

The strict Baptists are undoubtedly equal to their own defence: but I have been induced to offer these remarks, because the spirit of the review is so singularly opposite to that which my father eminently manifested, and which I have sincerely and unequivocally expressed in my account of his life. It is a spirit with which I should exceedingly regret that either the subject or the author of the work should be identified. At the same time it affords me peculiar pleasure, as an advocate for open communion, to say, on behalf of the strict Baptists, what, doubtless, many have felt, but what none, perhaps, could so freely have said. May I, in conclusion, express my hope that all references to this subject in the Magazine, (if it is now open to the discussion,) will be characterized by moderation and gentleness; and that, whatever may be the private opinion of its Editors, the work itself will not be identified with either side of a question, by which the denomination is materially divided in sentiment, but by which it is my earnest desire it may never be divided in heart.

JOHN HOWARD HINTON.

Reading, Sept. 20, 1824.

* *See Eclectic Review.*

An Address to a Friend, on Church Communion: with an Appendix, containing a brief Statement of the Sentiments of the Baptists on the Ordinance of Baptism. By Joseph Kinghorn. Third Edition. Offor, Price Sixpence. N. B. The Appendix may be had separately, Price Two-pence.

THE persons for whose use the first of these tracts is intended, are a most interesting class of Christian society;—those who are seriously seeking the salvation of their souls, and designing to become members

of a church of Christ. No one who fills the office of pastor, nor should any, who are already members of churches, be indifferent respecting these: whether as regards the reality of their religion; the correctness of their doctrinal sentiments; their regard to the ordinances of Christ's house; or the duties which devolve upon church members? As the peace and prosperity of Christian assemblies depend upon the consistent views, and temper, and conduct of those who compose them, a tract like this, which contains advice and instruction on all these topics, and which is admirably adapted to form persons wise and honourable, as well as pious characters, is an invaluable treasure.

The work consists of answers to the following questions, which we need scarcely say are judicious and evangelical: viz. "*What is your view of* YOURSELF?—*of* JESUS CHRIST?—*of the Ordinances of* CHRIST'S CHURCH?—*of your duty in the Church as a professor of Christianity?*"—and "*What are your wishes and hopes respecting your future conduct?*"

We think it unnecessary to give extracts, when the pamphlet can be purchased at so small a price.

The Appendix, also, is designed for the use of inquirers, "and for the information of those who know not what the sentiments of the Baptists are." This may be put into the hands of candid Pædobaptists, whether of the Established Church, or Dissenters, without any danger of its contents offering violence to their feelings. It is a full answer to the arguments, (if such they may be called,) for infant-sprinkling; and a most satisfactory defence of the principles of believers'-baptism. We most earnestly recommend this pamphlet for general circulation, as well adapted to assist believers in "building themselves up on their most holy faith."

A note is given, page 37, extracted from Mr. Scott's Commentary on Nehemiah viii. 17, respecting the observation of the Feast of Tabernacles, which is applicable to the manner in which the Baptists have been treated by other Christians:

"Alas! how little have the commandments and institutions of our God been hitherto observed, even among his professed worshippers. So that, when individuals, or collective bodies, come near the standard of his word in 'the power of godliness, they become men wondered at! But though none, from age to age, or though whole nations of professing Christians, have ever served God, as some small company may aim to do; yet, if these be evidently obeying the plain meaning of scripture, they ought *no to be condemned as singular, precise, or affected; but to be commended and imitated.*"

Open Communion Unscriptural; a Letter from the late Rev. A. Fuller, of Kettering, (dated September 21, 1800,) to the Rev. Wm. Ward, Missionary at Serampore. Second Edition. London: Offor, Twopence. 1824.

This Tract was published in 1817 soon after Mr. Fuller's death. We are glad to see that it is reprinted The following Advertisement is prefixed to this edition.

"It is a singular fact, that the new edition of Mr. Fuller's Works, in nine volumes, octavo, including his Memoirs, contains no allusion to his well, known sentiments, on the subject of *Baptism being an indispensable prerequisite to the Lord's Table.* To supply, in some measure, this deficiency, his Letter on that subject to Mr. Ward is reprinted. This tract, and his posthumous pamphlet, published according to his request by the Rev. Dr. Newman, set forth fully his views of the scriptural directions respecting church communion; and ought to be printed uniformly with his works, that those who wish it, may bind them up with the volumes."

Memoir of Mrs. Matilda Smith, late of Cape Town, Cape of Good Hope, By John Philip, D.D.

WE cannot but think it is desirable that books should be as short as the nature of their subjects will permit: a sentiment which the author before us has not regarded in writing his present work, for although, in p. 113, he apologizes for his not

having given more of Mrs. Smith's writings, in our opinion, he has given more than enough. Mrs. Smith was evidently a very good woman, but we presume no great advantage will result from giving so many extracts from diaries and letters, when they are all of the same general import, and must, therefore, be tedious rather than instructive to the reader. It is our opinion that this book would have had a wider circulation, and been to the full as useful, had it been half its present size, nevertheless, the work is respectably written, and may be made the means of doing considerable good, if perused with attention, on account of the example of piety it exhibits. We subjoin the following extract, that some estimate may be formed of Mrs. Smith's character, and of the general style of the work in which it is given.

"I found that Mrs. Smith, in the most emphatical sense of the word, 'minded the things of the Lord.' While she attended to all the duties and proprieties of life, the grand prevailing subject which occupied her thoughts was 'the kingdom of God.' For the furtherance of this great object, she prayed, and laboured, and suffered; and her labours, prayers, and sufferings, were not in vain. She was regarded with the highest respect by all classes of people in South Africa; her correspondence extended from Cape Town to the most remote parts of the colony; and a great portion of the genuine piety throughout the country may be traced to the labours of this extraordinary woman. Her age, her character, her talents, and her services in the cause of God, gave her an influence possessed by no other individual, and which she well knew how to improve to the glory of God and the good of her fellow creatures."

Rural Rambles.—Westley.

THIS is likely to be a useful book, as it very pleasingly represents the principles and effects of grace in the heart, by references to natural scenery and operations. We think this a good method in which to convey pious instructions, because, as the subjects of religion are not generally attractive to young people, they are not so likely to attend to them, unless they are introduced under some pleasing form. They too much resemble children who require their medicine to be given in some peculiarly agreeable substance to insure its being received. The author invites the young to devote their early years to God, and not defer attention to religion, until old age, but employ the present moment, since in another they may be numbered with the dead. Our author also describes the effects of religion on the mind of the hard working peasant, whose small earnings are scarcely sufficient to supply himself and family with daily bread; but who is happy in the thought, that when the troubles of this life are ended, he shall enter into that rest his heavenly Father has prepared for him. The rich sinner is also exhibited, who, surrounded by every thing that can confer ease and pleasure, is yet unhappy, as he looks forward to eternity, for he beholds an unfathomable abyss of woe into which he will fall, and from which there will be no escape.

It was evidently the design of our author to combine instruction with amusement, and this, in the pages before us, is respectably accomplished.

The Pastor of Blumont, an authentic Narrative.—Westley.

THIS little work is adapted to be generally useful, but particularly so to Christian pastors, from the just exhibition it gives of the power of religion, and the peculiarly good example it presents of one, who, like Stephen, prayed for his persecutors, and did them all the good (both spiritual and temporal) in his power. It also shews how such men are too often treated by the world, which has seldom done justice to the motives and conduct of its best benefactors. It contains a just and affecting representation of the rise and progress of persecution, which has in all ages sprung from hatred to God, and his truth, and his servants; producing calumnies, imprisonment, and death. It de-

scribes the difference between true and false religion: the one consisting in faith and good works, the other in the observance of ceremonies, and the outward practice of morality. A sermon, which is peculiarly ingenious, pious, and consolatory, entitled Consolations under Afflictions, concludes this volume; and to the perusal of a book we never more sincerely urged our readers than we now do, to those of this little volume.

Sabbaths at Home: or a Help to their right Improvement, founded on the 42nd and 43rd Psalms. Intended for the Use of pious Persons, when prevented from attending the public Worship of God. By Henry March. 2d Edit. 1824. Holdsworth.

This appears to be a very respectable performance, and we are glad to observe, that the author has very judiciously employed good paper, and large type, for the use of those who read in the chamber of sickness and confinement.

Mr. March will permit us to suggest, that, in subsequent editions, his book will be far more useful, when the long paragraphs are broken into smaller pieces, with the frequent use of the little Arabic figures, in the manner of the late John Wesley. We may add, too, that as many invalids can read or hear but little at one time, instead of ten chapters in such a volume, it would be far better if there were twenty or thirty. The first chapter occupies fifty-eight of these large pages.

The following extract is taken from the commencement of the first chapter.

"But where is the right knowledge of God to be obtained? In the holy scriptures; and there only, for the works of creation are utterly insufficient to teach us his moral attributes, especially in their relation to *sinful* beings. 'But a multitude of persons who read, or hear read, the scriptures, appear to have no true religion.' Still, *the reason is*, that they have no right *knowledge* of God. A man may be *intimately* acquainted with the *contents* of the scriptures, their facts and doctrines, and yet remain destitute of any right knowledge of God, because that knowledge consists not in an *opinion* of God, but in such a perception of his excellencies as affects the *heart*, awakens reverence, admiration, and love—such a sense of the loveliness of the divine character as begets complacency and delight in the contemplation of it. But no mere reading the scriptures can of itself effect this perception: it is a fruit of divine influence."

LITERARY INTELLIGENCE.

Just Published.

An Abstract of the gracious Dealings of God with several eminent Christians in their Conversion and Sufferings. By Samuel James, M.A. Ninth Edition, with considerable Additions, and Memoirs of the Author, by his son Isaac James.

The Question of Christian Missions, stated and defended: a Sermon, with particular Reference to the recent Persecution in the West Indian Colonies. By Richard Winter Hamilton, Leeds.

My Children's Diary; or, the Moral of the passing Hour, a Tale for Children not under Ten Years of Age.

In the Press.

Death-bed Scenes; or, The Christian's Companion on entering the Dark Valley. By the Author of the Evangelical Rambler.

Memoirs of the Life and Writings of the late Rev. Edward Williams, D.D.; with an Appendix, including Remarks on important Parts of Theological Science. By Joseph Gilbert. 1 Vol. 8vo.

A New Edition of the late Dr. Faweett's Essay on Anger; to which is prefixed, a brief Sketch of the Memoirs of the Author, 1 Vol. 12mo.

Essays and Sketches designed to illustrate the System of Religious Education adopted in Sunday Schools, and to exhibit some of their most important Defects. By A. H. Davis, Author of the Teacher's Farewell, &c.

The Doctrine of Election viewed in Connexion with the Responsibility of Man as a Moral Agent. By the Rev. William Hamilton, D.D. of Strathblane, in 12mo.

The Works of the Rev. John Newton, A.M. late Rector of St. Mary, Woolnooth, &c.; with a Life and View of his Character and Writings. By the Rev. R. Cecil, A.M. A new Edition, in six Volumes, 8vo.

Intelligence, &c.

Attempts to restore the Baptist Church at Staines, and to extend the Gospel in the Parts adjacent.

It is now about a year since, that the circumstance of the church at STAINES having been dissolved, led the attention of some ministers in London, and of others in the vicinity of Staines, to resolve on stationing a minister there, and to hire the old meeting-house, until a more suitable place could be procured. They soon after engaged the Rev. Mr. Hawson, a member of Mr. Miall's church at Portsea, who has settled there with his family; and whose ministry is highly acceptable.

When it is known, that the town of EGHAM, almost adjoining to Staines, containing nearly four thousand inhabitants, has no meeting-house of any desciption, and also, that many very populous villages are entirely destitute of the gospel, to say nothing of the low and declining state of the Baptist churches, in several of the neighbouring towns, it is concluded that these attempts to promote the cause of the Redeemer will be appoved and assisted by a Christian public: to whom an application will be shortly made for aid towards the expenses already incurred; and to raise subscriptions to support Mr. Hawson and his family.

Subscriptions or Donations in aid of these attempts, will be received by Mr. Ruff, Treasurer, Hampton Court; Rev. J. Phillimore, Kingston; or by either of the following ministers in London: Rev. Messrs. Dyer, Hargreaves, Ivimey, Pritchard, or Wilmshurst.

The following Letter of Mr. Hawson to the Treasurer, gives an account of his labours, and prospects.

Staines, Sept. 14, 1824.

Dear Sir,

It is with pleasure I lay before you a brief statement of the attempts which have been made to promote the gospel, in the towns and villages under your patronage and support.

In the town of STAINES, where my residence is fixed, the Baptist Church had become extinct, and the place of worship shut up; there are certainly some pleasing prospects of a revival. *The chapel was re-opened* the 14th of *January last; and although*, from *local circumstances*, many difficulties still present themselves, the congregation has lately considerably increased. The propriety and necessity of a Sunday-school in this place, was much impressed on my mind, as there were many children in the neighbourhood of the chapel, growing up in vice and ignorance; I visited their habitations, and exhorted their parents to send them; and although it is but a month since we commenced the school, we have already entered thirty-five children, several of whom, from six to twelve years of age, scarcely know a letter in the alphabet; I hope this attempt will meet with the Divine blessing, and prove beneficial to the children, their parents, and the cause of God.

At *Addlestone*, where I have sometimes preached, the inhabitants are greatly indebted to Robert Bowyer, Esq. who, some years ago, erected a neat chapel for their accommodation, and through whose instrumentality a church has been formed. In this village, appearances are of an encouraging nature. The house of God is well attended, and many have heard the gospel, not in word only, but in demonstration of the Spirit, and in power.—*Woodham* is a village remote from any means of religious instruction: here a small building has been appropriated to the worship of God; some attention has also been paid to the instruction of the children, and religious tracts distributed by the agents of your Society. I have also preached in some other places, in which the rooms where we assemble will not contain one-half of the persons who crowd to hear; at all the stations we have received expressions of gratitude from the inhabitants for preaching the gospel to them: and from the conversation I have had with several of the villagers, I feel persuaded that God by his Spirit has impressed their hearts.

I am sorry to hear from you, that our labours are, at present, impeded for want of pecuniary means, and that you will be obliged to relinquish some of the stations. If the funds of the Society were sufficient to station another Itinerant in this large district, I am persuaded that, by the blessing of God attending our joint labours, the benefits resulting would be incalculable. We should then be able to extend

our labours to a considerable distance, and preach the gospel in villages where ignorance and darkness have, from time immemorial, maintained an undisputed empire. From the inhabitants of those villages, a voice, powerful and pathetic as that borne on an eastern breeze, from the shores of India, claims the attention of the religious public: "Men of Israel, help!"

That their appeal may be heard and attended to, is the earnest prayer and ardent wish of Yours, &c.

J. HAWSON.

To Mr. Ruff, Treasurer,
Hampton Court.

ASSOCIATIONS, &c.

NEW WESTERN ASSOCIATION.

THIS Association now consists of twenty-four churches, in Bristol, and its immediate vicinity. Its first meeting was held at Sheppard's Barton Meeting-house, Frome, June 8 and 9, 1824. On the Tuesday evening, the Rev. John Davies, Independent minister at Bath, preached a sermon for the Baptist Mission, from Psalm xlix. 8, *The redemption of their soul is precious.* Brother Rodway, of Grittleton, concluded.

Wednesday afternoon, iii. At Sheppard's Barton, Mr. Winter, of Bristol, prayed; Mr. Winterbotham was appointed Moderator. The Letters from the Churches were read; and Mr. Dyer, Secretary to the Baptist Missionary Society, concluded in prayer.

Wednesday evening, vi½. The Anniversary of the Frome Society in aid of the Baptist Mission was held, in Mr. Saunders's Meeting-house, in Badcox-lane. After prayer, by the Rev. Mr. Hatch, of Melksham, the Chair was taken by Robert Haynes, Esq. of Westbury; who, having first introduced the business, the following gentlemen addressed the meeting:—The Rev. T. S. Crisp, and James Evill, Esq. of Beckington; Rev. W. Winterbotham, and Mr. Peter Austie, of Trowbridge; Dr. Ryland, and Rev. John Dyer; Rev. J. Saffery, and Rev. J. Davies, of Bath; Rev. Mr. Squance, late Missionary of the Weleyan Society at Ceylon, and Rev. William Gough; John Sheppard, Esq. of Frome; Rev. S. Saunders, and Rev. W. Murch. This meeting, which was highly interesting, was closed in prayer by the Rev. P. M'Farlane, of Trowbridge.

Thursday morning, vi. A prayer-meeting was held in Sheppard's Barton, when the following brethren engaged:—Chapman, of Hillsley; Ayres, of Keynsham; Thresher, of Crockerton; and Roberts, of Shrewton.

x½. Met in the same place, when Mr. Walton, of Trowbridge, commenced in prayer; Mr. Winterbotham preached from Phil. i. 27. Dr. Ryland read the Letter, which he drew up, and concluded in prayer.

After the public service, the ministers and messengers retired to the vestry, when they agreed to printing the Letter, and earnestly requested Mr. Winterbotham to allow the Association to print his excellent sermon.

It was agreed that the next Association be held at Bethesda Chapel, in Trowbridge.

Mr. Murch was requested to preach the Association Sermon; and Mr. Ryland and Mr. Winter were fixed on as the other preachers.

Mr. Saunders was requested to draw up the next Association Letter, on the Promotion of Union among the Members of Christian Churches.

In the evening the Rev. J. E. Good, Independent minister, of Salisbury, prayed; Mr. Saffery preached from John xvii. 18, and Mr. Crisp closed in prayer.

The members of the Association met in the vestry. The sum of £80. 17*s.* 4*d.* was paid to the Treasurer of the Society for the relief of Ministers' Widows, as the amount of the collections from the several churches, exclusive of £21 10*s.* from Broadmead, to be paid in Bristol. It was earnestly recommended to the churches to make a more energetic effort on behalf of this most important object; and it is hoped larger sums will be received next year.

It was agreed to recommend the Case of the Church at Axbridge.

The Moderator closed the services in prayer.

N. B. After dinner, the subject of the Registry of Births and Burials among Dissenters was brought forward, and it was agreed to recommend to the several churches to present petitions to Parliament on this subject early in the next session.

N. B. It is expected every Church should henceforward send at least five shillings towards the expenses of the Association, besides their collection for the Widows' fund.

☞ Any persons who have in their possession any documents or papers illustrative of the history of the late Association, are requested to forward them to Dr. Ryland as soon as convenient.

THE Association for part of the Western District, consisting of twenty-four churches, held their first meeting at WELLINGTON, Somerset, on the 8th and 9th of June, 1824. The friends at Wellington appointed their Annual Mission Meeting at the same time.

On Tuesday the 8th, at half-past ten o'clock, a meeting for the Mission was held, when Mr. Wayland read and prayed; Mr. Thomas succeeded; Mr. Kilpin preached from Psalm lxvii. 1, 2, and Mr. Blair (Independent) closed in prayer.

At three o'clock the Association met. Mr. Fry prayed, Mr. Baynes was chosen moderator, who read the preliminaries of the late Association; the Letters from the churches were then read, and Mr. R. Humphrey concluded in prayer.

Evening, six o'clock, a Missionary meeting was held. Mr. Gabriel prayed, W. Cadbury, Esq. took the chair, W. D. Horsey read the report, and resolutions were moved, and seconded, by Messrs. R. Horsey, Sharp, Toms, Claypole, Crook, Cuff, Wayland, Gabriel, Humphry, Brewer, Clarke, Kilpin, Fry, and Elliott. Mr. Viney closed in prayer.

Wednesday the 9th, met at seven o'clock for prayer, when the following brethren engaged, viz. Pulsford, Brewer, Johns, Cocks, and Elliott.

At half-past ten, met, when Mr. Clarke read and prayed; Mr. Toms preached from Hab. iii. 2, Mr. Sharp read the Circular Letter, which he had been appointed to write, and Mr. Luke (Independent) closed the service in prayer.

Met again at three. Mr. Winton (Independent) read and prayed, Mr. Crook preached from Dan. ix. 9, and Mr. Johnson (Independent) concluded the meeting in prayer.

At half-past six, met, when Mr. Gribble (Independent) read and prayed, Mr. Sharp preached from 2 Cor. iii. 18, Mr. Horsey concluded the public services of the Association, in prayer. These services were peculiarly pleasing and edifying, and many expressed their high gratification in attending the meeting, and the spiritual advantage they there enjoyed.

The next Association is appointed to be at Yeovil, Somerset, the second Wednesday and Thursday in June, 1825. Mr. R. Humphry is appointed to preach, and Mr. Thomas to write the Circular Letter.

The Baptist Church in Silver-street, TAUNTON, under the care of Mr. O. Clarke, having been under the necessity of closing their chapel, while they were engaged in the erection of galleries, it was re-opened on Whitmonday, June 7, when three appropriate sermons were preached, by the Rev. Messrs. Kilpin of Exeter, Winton of Bishops Hull, and Saunders of Frome. The devotional exercises of the day were conducted by the Rev. Messrs. Toms, Luke, Humphrey, Viney, Glanvill, Elliott, Baynes, Fry, Gabriel, Curry, Johnson, &c. During the period of the chapel being closed, the congregation assembled for worship, in the Taunton Assize Hall: this commodious place having been, with great liberality, granted for their use by the magistrates of the County of Somerset.

IN consequence of the dissolution of the Western Association, in the year 1823, a meeting of Ministers and other representatives of Baptist churches in the South of DEVON and West of CORNWALL, was held at Plymouth, June 9 and 10, 1824, to discuss the expediency of attempting a union of the several churches in this district, of which meeting the proceedings were briefly as follow: Met on Wednesday, June 10, at half-past six, A.M. when prayer was offered by Messrs. Gillard of Modbury, Pearce of Calstock, Heath of Gwinear, Nicholson, jun. of Kingsbridge, and House of Dartmouth. Half-past ten, A. M. met for business. Mr. Wedlake of Brixham prayed. Mr. Nicholson of Kingsbridge was chosen president.

It was then resolved unanimously, That the formation of an association of Baptist churches in this district was desirable; the doctrines which should be regarded as the basis of the union were determined, and it was agreed that the objects of the Association should be, 1st, To promote union and affection among the churches. 2nd, To preserve a record of their increase or decrease; and, 3rd, To act as an Auxiliary to the Baptist Home Missionary Society, with reference to the spread of the gospel in this district.

The churches in the following places then associated by common consent—

In Devon—Ashburton, Bovey-Tracey, Brixham, Dartmouth, Devonport (Morice-square), Devonport (Pembroke-street). Kingsbridge, Modbury, Plymouth.

In Cornwall—Calstock, Falmouth, Redruth, Saltash, Truro.

At seven, P. M. met for public worship. Mr. Mathews of Saltash read the scriptures and prayed; Mr. Nicholson of Kingsbridge preached from 1 Thess. ii. 19, 20; Mr. Sprague of Bovey-Tracey concluded.

Thursday, June 10, met at eleven, A. M. Mr. Horton of Devonport prayed, and the business yet remaining was transacted.

At seven, P. M. met for worship. Mr. Dore of Redruth read and prayed; Mr. Clarke of Truro preached from Ps. xvi. 8, and Mr. Nicholson of Plymouth concluded.

It was agreed that a Circular Letter should be drawn up for the present year, by Mr. Clarke, on the Design of Associations, their attendant advantages, and the evils to which they are chiefly liable.

The next Association to be held at Truro, on the second Wednesday and Thursday in May, 1825. Mr. Willcox of Devonport to preach, On the Certainty of the final Triumph of Christianity in the World. The other discourse on that occasion to be preached by Mr. Horton, or in case of failure by Mr. Sprague. Mr. Willcocks to draw up the Circular Letter, On the Prosperity of Christian Churches, and the best Means of promoting it.

On Tuesday, August 10, 1824, a small place of worship was opened for the use of the Baptist denomination, at CORSHAM, Wilts. The Rev. Mr. Porter of Bath preached in the morning, from Ps. cxviii. 25; the Rev. Mr. Walton of Trowbridge, in the afternoon, from Isai. lx. 7; and the Rev. Mr. Winter of Bristol, in the evening, from John i. 42. The devotional services were conducted by the Rev. Mr. Rodway of Grittleton, Mr. Porter of Bath, and Mr. Hatch of Melksham. —The attendance was remarkably good, and the discourses impressive.

This interest originated in the pious efforts of a few persons, who met together for reading and prayer, in a neighbourhood remarkable for gross immorality. Amidst much opposition, they were encouraged by an increase of attendants, and the conversion of some who came to mock, and returned to pray.

An eligible spot of ground was at length bought, and properly secured, with a view to the erection of a larger chapel, in some future day, if the present greatly encouraging prospects should continue. For this purpose the piece of land is quite sufficient, beside a remainder for burying-ground. The cost, including the present house, which is 34 feet by 16, is £170; for £100 of which the friends are still dependent on the liberality of the religious public.

TO CORRESPONDENTS.

We have received a letter from the Author of "An Address to Deists," complaining that one paragraph of the review of that pamphlet, in our last Number, was not correctly quoted. We respectfully inform him, that it was not intended to be a quotation of the Author's *words*, but as conveying the *sense* of his statement. Surely, if he *regret* that *blasphemy* should be punishable by the common and statute laws of the realm; it was not unfair to conclude, that he wished those laws should no longer be regarded; and then all the consequences mentioned must naturally follow.

Editors.

Calendar for October.

3. Mercury (as to longitude) between the Earth and the Sun O. 45 morn.
8. Full Moon III. 56 morn. Too far north to pass through the Earth's shadow.
12. Moon passes Saturn VII. 45 morn.
14. Ceres south IX. 12 morn. Altitude 55°. 25′.
16. Moon passes Jupiter at midnight.
21. Moon passes Mercury I. morn.
21. Herschel south V. 8 aft. Altitude 15°. 10′.
22. *New Moon* VIII. 4 morn. Too *far south* to cast her shadow on *the Earth.*
24. *Moon* passes Venus I. 30 morn.
26. Moon passes Mars VIII. morn.
31. The following Stars south (Merid. Alt. at London prefixed).

6°.5′	Fomelhaut (Southern Fish)	VIII. 24. aft.
62 . 50	Markab (Pegasus's Wing)	VIII. 31 aft.
66 . 45	Alpheratz (near Andromeda's left eye)	IX. 35 aft.
78 . 0	Mirach (Andromeda's Girdle)	X. 36 aft.
61 . 5	Ram's following horn,	XI. 33 aft.
41 . 52	Menkar (Whale's Jaw,)	O. M. morn.

Irish Chronicle.

THE first Letter in our Report for the present month, will be read with very peculiar interest by those benevolent females, whose exertions have been so zealous, persevering, and successful on behalf of the Society. They will, no doubt, regard it as a call to gratitude, and as an encouragement to further endeavours to promote so desirable and important an object.

To the Committee of the Female Baptist Irish Society.

LADIES,

I have heart-felt pleasure in stating, that the Alie-street School, under my care, and under the superintendence of Mrs. Walker, (the resident clergyman's wife,) and Mrs. Johnston, is in a progressive state of improvement. We have 120 girls on the list, many of whom, I trust, may derive spiritual, as well as certainly temporal advantage. I will only here remark, three daughters of a very poor widow, living on a wild hill, half a mile from the road; these three children their mother sent at the first opening of this school: the eldest has been taken as children's maid, by a pious clergyman's wife—the youngest has only just returned to school, being kept away a long time by a severe fit of illness, contracted by her anxious attendance in all weathers—the second is in constant attendance, she never misses *a word* in any number of chapters Mr. Wilson thinks proper to give her to commit to memory, and works elegantly at her needle: she is modest and humble. All these three are Roman Catholics, as are most of my school, I believe one hundred out of the hundred and twenty.

What gratitude, ladies, do I and my poor neighbours owe you, few of whom would ever have known how to *spell* the name of *God*, but for you.

I am, with the greatest respect,
Your most obliged humble servant,
SARAH WALKER.

Diomatrian, July 3, 1824.

P.S. I beg leave to mention, we do a great deal of needle-work for all the poor children's families, and also make up all clothing for the poor, that the ladies wish us to do for the Charitable *Repository in the village, established by English bounty also!*

To the Rev. Mr. Ivimey.

Ballina, March 20, 1824.

MY DEAR SIR,

When I last wrote you, and partly since, my health was much impaired by a severe cold; but, blessed be the Lord, I am now perfectly well. The anonymous writer, to whom I referred in my last, continued to appear regularly, and most violently, in the Ballina Newspaper, for four weeks, charging me with insanity, condemned me as a Highlander, and gave me the title of a ranter, &c.

Our place of worship was well filled before these attacks were made, and now much more so. The following quotation from a letter sent me by a magistrate in the county, will nearly express the sentiments of all Protestants:—"The style of those attacks is of itself sufficient to convince me, the writer is no Protestant, whatever he may call himself; and, in my view, his very violence would defeat itself, provided you do not suffer yourself to be provoked into rendering railing for railing; you must be aware that I can have no motive in writing, but the advancement of that cause, which, I trust, is dear to us both. In proof that I wish to support you, I have withdrawn my name, as a subscriber, from that paper, and assigned the attacks upon you, (a Protestant minister, and the agent of the Baptist Society:) as the cause, no doubt many more will do the same."

Our schools, as to number of children and progress, are doing extremely well; yea, better, in general, than ever I saw them before: so much so, that I have been under the necessity of allowing some of our teachers more salary than they had at any former period.

J. M'KAAG.

An Irish Reader's Letter.

I HAVE read and expounded the Holy Scriptures the present month, in villages where they were not read before; viz. on the 3d instant I arrived in Cartronduffy, where I was received very affectionately, for the first time, by ten of its inhabitants, and had an opportunity of addressing them on the sinner's state, by nature and practice, and announced to them, in their own

language, the everlasting gospel of peace, as the sinner's only refuge. All these were Romanists, who paid remarkable attention when I endeavoured to impress on their minds the all-sufficiency of Christ, to save to the uttermost such as come to him by faith. None of these could read or understand English, except Martin Brennan, who asked several questions about the things pertaining to salvation, and expressed a deep concern for his state, and declared his intention to read a Testament, (which I promised to give him,) and to regulate his life by its divine principles; they unanimously invited me to visit them often, prayed for my success, and speedy return. From thence I visited Gaddane, Dawre, and Knocknagrough, sowing the seed as I went on, and nothing interesting occurred in these places, until I came to a village called Leitrim, on my way to Powelsborough, where I met with a decent-looking Catholic, of the name of M'G———, who travelled about four miles with me, and was much delighted with his pleasing conversation; he told me that he knew me by character, and wished for a long time to be acquainted with me. He told me, also, that a brother of his read mathematics, and taught a school for some time, who taught him to read the Irish Testament, and that he read it over repeatedly, and could not find the doctrines of the Catholic religion contained therein, (though the priest told him it was the word of God;) he, also, remarked, that he saw plainly that it was not for the instruction of the people, that men made priests of their sons, but to aggrandize their family. "Your remarks are excellent," said I, "but why do you find fault, if you have found no better way in the scriptures." "I have found no particular mode of worship in them," said he. "There is," said I, "in the fourth chapter of John's Gospel, 23d verse; 'But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth.'" "And how can we, who are sinners, worship him in this manner?" said he. "Not of ourselves," said I, "but we can do all things through Christ, who strengtheneth us, who is the way, the truth, and the life. And he himself hath declared, 'No man cometh to the Father, but by me;' and Peter saith, Acts iv. 12, 'that there is no other name under heaven, given to men, whereby we must be saved, but that of Jesus; neither is there salvation in any other; who alone is the great propitiation for the sins of the people.' And the Apostle Paul saith, 'For by grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast.' This is the religion (said I,) which Christ and his holy apostles teaches, which I intreat you to accept of, in preference to a system of lies and nonsense, invented by unholy men, for vile purposes." "I believe" said he, "all you have told me to be consistent, rational, and scriptural; wherefore, I beseech you to call to see me every time you pass this way; and if you do not, I will visit you, (if I am spared,) that you may mark in my Testament these portions of scripture, which I believe to be the sum and substance of the Christian faith." He told me he would go to Sligo on the 18th; I have invited him to my place, to remain for a day or two, that I may have further conversation with him on the above subject.

Collooney, 15th of May, 1824.

From the same.

As usual, I have itinerated from village to village, and, in some places, from house to house, simply desiring, and faithfully seeking to show unto my dark countrymen the way of salvation by the Saviour, in their vernacular tongue. I have been invited lately to the house of John O'C———, of Shortford, who is an inquirer after divine truth. There were twenty-six men cutting turf on the Bog of Cloughfin; and, as the day was intensely warm, O'C——— desired them to come to his house, to hear the Irish scriptures read. Accordingly they all assembled, when I proclaimed the everlasting Gospel; particular regard was manifested towards it, by these, who all declared their thankfulness for what they then heard, and were well pleased. I read and expounded the word, also, in Kellimanaugh, Bellea, Rathhosey, and Kilcummen, and had the encouraging assurance, in these places, warranted by the serious attention and inquiry of the people, that I was not labouring in vain. Andrew C———, of Carrownaleck, a very industrious man, requested that I would remain a few days with him and his co-partners, and that they were now more willing to receive

instruction than the last time I read or them. I remained with this people wo days, and never witnessed, where here were more than thirty assembled, ore eagerness to hear and learn the ay of truth, by a much interested, teady, and inquisitive people. I have lso to inform you, that Wm. C———, f this town, challenged me to argue eligion with him. I told him that I as not sent to argue, but to publish he glad tidings of great joy, that the aviour came into the world to save inners. I conversed with him repeatdly about spiritual things, and referred him to the Douay Testament, in roof of the doctrines I advanced; he old me, that if the things I mentioned, r read out of the English Testament, ere contained in the Douay translaion, that he never would go to mass.

I have proved, to his satisfaction, hat the meaning was the same, and early the same words; so he went, ithout consulting me, or any other erson, and read his recantation in the stablished church.

Colloney, 15th of June, 1824.

To the Rev. Mr. West.

Ballinacarrow, August 20, 1824.

Rev. Sir,

I commence this Journal the day I osted the last. That day I called on he old man I made mention of in former Journals; he is upwards of ninety ears of age, and mostly confined to ed. I read and conversed with him considerable time; at parting, he aid he was near his dissolution, and he last request he would make, that would attend him near the hour of eath; that I knew how he would be ormented by friends and neighbours, nd if I was there he would get liberty o die in peace. I told him, at any ime he found himself in that state, to end to my sons, and I would lay an njunction on the family to send for me wherever I should be, and, if pared, I would surely attend. He squeezed my hand, and said he was atisfied. This man was ninety years old before he understood the gracious lan of salvation. From him I went o a funeral; and their custom is, with very other superstition, to carry the orpse three times round the abbey, or burial place. This gave me an opportunity to say something; they crowded ogether about me: there were some *Protestants, who sneaked away, supposing that something disagreeable would* occur. But, far to the contrary, there was not a frown, but the greatest attention—not a single contradiction. There were two men, brothers, paid the greatest attention, and without dread declared they would attend me for the future. I told them, as they could both read, I would procure them Testaments. So the power of priestcraft is coming down rapidly. I was in the greatest haste to be off the next day, in consequence of hearing that poor Mary Rowley* was despaired of; she is crippled by pains in her limbs, and her whole frame disordered. I was the more urgent, as I was told the enemies had raised the outcry, that the priests' curses were now falling on her; though I had not the least doubt on my mind she would be in the least shaken: I being the instrument appointed by my heavenly Father to bring her to the knowledge of the glorious gospel-plan of salvation. I found her as reconciled, and as composed, as though in the best state of health. I was with her two days, and parted, promising to return again. Parson T———, of Foxford, sent me a message to meet him at one of our schools, in that neighbourhood, as he and the priest of that parish would then meet to answer the queries, by order of government. I went on the day appointed, and waited a considerable time; he did not come. I then went on to Foxford, being very desirous to see one of our schoolmasters, that lived about three miles from Foxford; who, whenever I had conversation with him, had paid great attention. I inquired for him in Foxford; but was told he was dead. A few days before the day of his death, when it was visible to himself and others that his dissolution was at hand, a friend told him he would set off for the priest. "No, no," said he, "all the priests and men in the world can be of no use to me;" and then made a clear open profession of his hope of pardoning mercy. Next day, the man that proposed to bring him the priest, went to the priest, and told him the dying man's profession. "Stop, stop," said the priest, "if that is heard, I shall be thought nothing of by the parishioners. Let no person hear it." But it had the contrary effect: it is published far and wide, and the general topic in that neighbourhood. Being disappointed

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* This person was often mentioned as a zealous convert in the early history of the Society.

in meeting the person, and that man's death occurring, I returned the same day, and called at the school I was at in the morning. During my absence, the priest came, and sent for three other masters; two of the Baptist, and one of the Hibernian Society; in taking the queries, he asked Hart, what religion?—Answer. "A Protestant." Then, had he any Protestant scholars? knowing very well there was not one Protestant in the parish, Hart excepted.—"I have five," said Hart. Who are they? "Four of my own children, and a daughter of Colonel J———'s." What books have you in your school? "One Irish Bible, two English, and thirty-seven Testaments." The Testament is a book which should not be read, (said the priest,) for it contradicts itself, and that I will show you.—And I believe no man before him ever saw the contradictions he started; at least it never appeared to me in any sense, though reading it since I was seven years of age; no, nor to any person I shewed it to since. The passages are Acts ix. 7, and xxii. 9. "There is," said he, "a palpable contradiction." They were, as it were thunderstruck, he spoke so forcibly; but Hart recovered, and said, "There was a man there this morning, that would remove that objection." "Who is he?" said the priest. "Billy Moore," said Hart. "He is not infallible," said the priest; meaning that the infallible church should interpret. "No," said Hart, "he does not pretend to infallibility, but would soon overturn infallibility by the scriptures, and prove, from the scriptures, that the scriptures should be read." The conversation then dropped. So, at my return, the four masters, and Hart's wife, each had the Testament, and the passages marked. The first question, "Did the scriptures contradict?" was asked, before I knew what they were about. I answered, No; for the Author of the scriptures has said, the scriptures cannot be broken, therefore they could not be given by Divine inspiration; if the one part contradicted the other, then every one pointed to the seeming contradiction started by the priest. I considered to prepare their minds before I would shew the ignorance and wickedness of the priest, 1 Cor. ii. that the natural man cannot spiritually discern any part of the scriptures, they are all foolishness unto him, and that was the case with the priest: there were three of the masters papists: the Lord enabled me to satisfy them to their hearts' content on that subject. But as it was late, and I had to go three miles to my lodging, I told our own three masters to meet next day. We all met next day, and a more satisfactory day I never had, as they are all men of quick discernment. The first part of the exercise, That the scriptures cannot be broken, proved from the scriptures. Secondly, That from the scriptures every person is exhorted to read the scriptures. Thirdly, The nature of the law, then the gospel, then contrasting these principles with popery. They seemed all deeply affected; but particularly one of them; he said his father was a man of fortitude, and if seeing or understanding the truth, that he would not be over-ruled by any priest; also, a sister that is reading the scriptures, but does not understand; and the next time I would go to the country he would bring me to his father's, and that he would receive me kindly. Great are the hopes sometimes when least expected. It might be little expected that the priest's opposition would be the means of what is here stated. From that, through the parish of K———, here and there, and as it is well known, the priest of that parish is as great an enemy as does exist. The week before I went to his parish, he came to the chapel of Ballinacarrow to preach a sermon, to warn them against wolves in sheep's clothing; he gave neither chapter nor verse, but that it was said that wolves would come in sheep's clothing, that they would be known by their fruits. But no man ever discovered his ignorance more than he did, when explaining how these wolves would be known; it is true, said he, they are just and honest in all their dealings, loving and civil, but we do not know them inwardly; they will tell you that you can be saved by faith in Jesus; but, ah! you have a great deal more to do: so ended the sermon. There was not one that paid the smallest attention that did not remark, he did not tell the great deal more they had to do; but the fruits, the wolves, would be known by, to be just and honest in all their dealings, loving and civil. But in his parish I explained to many of his parishioners the marks, signs, and fruits of the false prophets whom our Lord described. W. MOORE.

*** *The Annual Report*, with Appendix, &c. &c. will soon be ready for delivery to the Subscribers.

Missionary Herald.

NOTICE.

THE proprietors of an estate in the West Indies, are desirous of sending out a serious couple, able and willing to instruct the negroes resident thereon. Any person, capable of exercising the trade of Carpenter, Cooper, or Blacksmith, would be particularly eligible. For further particulars, individuals may apply, *through the medium of their respective pastors*, to Rev. John Dyer, 6, Fen-court, Fenchurch-street.

BAPTIST MISSION.

Foreign Intelligence.

CALCUTTA.

Extracts from the Missionary Journals.

June.—While Cassee, our native brother, was preaching this evening, a country brahmin interrupted him by starting the common objection, viz. That as we declare God to be a spirit, and consequently invisible, he felt no desire to worship him: moreover he felt it utterly impossible to persuade himself of the existence of such a being, as he could neither hear his voice, nor see his shape; and therefore it was useless for us to be *always*, and in *all places*, preaching up the name of Christ. As for himself, he had come to the determination to worship only what was manifest in shape and form before his eyes. We asked him, Suppose you were blind, and any of us were to bring your children and your wife before you, would you declare you would not know them, because you could not see them? The brahmin seemed greatly confused, and said he should certainly know his family under the circumstances we had mentioned. We told him that there appeared unto us, when we viewed the works of creation and providence, abundant and striking evidences of the existence of a Supreme Being; and that, if he would take the trouble to peruse his own shasters, he would find the fact acknowledged in numerous pages: but particularly would he be both satisfied and delighted with the Bible, (which we strenuously recommended to his attention,) wherein is contained a just description of God, of sin, and of salvation through Jesus Christ.

The brahmin seemed better pleased with us towards the last; and when service was over, he followed our native brethren to their dwellings, to make further inquiries.

We have lately met with several hearers who have heard the gospel in other places. One man gave us an account of Mr. Thompson of Patna; another spoke of having heard the gospel at Jessore. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper," &c.

July 4th.—We had a pleasing conversation with a youth, who has been for a considerable time under our instruction, and who, from his inquiries and consistent deportment, frequently leads us to hope that the good seed has not been sown in vain. He occasionally attends our Bengalee services, in which he appears to take great delight.

He informed us that all his relatives are Roman Catholics: that to his great joy, he succeeded in persuading them to accompany him to hear the word of life; and from their great professions, he began to hope they would give heed to the things which they had heard: but when persecution arose for the sake of Christ, they were instantly offended, and felt ashamed to walk in a way which is every where spoken against: and, consequently, they used all their endeavours to persuade him that he was deceiving himself, and entreated him not to go any more amongst the Anabaptists, as they were all hypocrites, and were considered the most dangerous sect of all the Protestants for leading people astray. But finding that their persuasion had little or no effect, they began to persecute him, to ridicule him, and even threatened to thrust him out of the house. They particularly insisted that he should go to confession, and obtain pardon from

the priest. He told them that it was impossible for a man to forgive sins, and took the following method to convince them. Pray how many fingers has the Padre whom you think so much of? They replied, Five. And how many have you? They said, The same, to be sure. Well, and what difference is there between yourselves and the Padre? Notwithstanding, they still insisted that the Padre could forgive sins. I asked them, if he could carry a horse? they replied, No. I told them that it was also impossible for him to sustain a much greater weight, viz. the immense burden of my sins. I found they only despised me the more for these words, which seemed only to increase their anger towards me: and all they could say to me at last was, Go to the Anabaptists, and be dipped; then all will be complete. I told them it was no use whatever to have our bodies baptized, unless our hearts were baptised also with the love of God. I frequently read the Portoguese Bible to them, which I had from the Secretary of the Auxiliary Bible Socicty; but we find nothing in it about images or altars. I tell them that Christ gave us a new commandment, to "*love one another*:" that in old times it was an eye for an eye, a tooth for a tooth; but Christ commands us to love our enemies, and to bless them who persecute us, and who speak all manner of evil of us *falsely* for the name of Christ.

May we not hope, from the above instance, that there are many who have not bowed the knee to Baal, and who, by reading the scriptures, find that the law of the Lord is perfect, converting the soul?

A NATIVE woman, in the district of Nudeah, a widow, having two sons, was called last month to part with one of them, the elder, about twenty-five years. Going to consign him to Gunga, she took a servant girl with her. Having bewailed his loss in the customary manner, in giving the dead body to the stream, she thrust herself in also, and died with it. As she was descending, she called to the servant to witness and testify her deed. The surviving son, a money-changer, being engaged in business in Calcutta, came to my Pundit to be instructed in the requisite ceremonies to be performed. He informed the young man, that if *his mother had given herself to the goddess*, as a *devotional act*, the ordinary *rites* and expenses would have sufficed; but as it was *mere* carnal, or natural *sorrow*, and no regard to God that induced the parent to drown herself, a *sacrifice* on her account was necessary, before the common rites could be accepted. This, according to the Shastra, was sixteen cows; or, if unable to present them, a commutation in cowries to the amount, (8 Rs.*,) or about that sum was requisite, and then he might proceed to perform Shradha, or the funeral rites. *Five rupees* was the sum demanded by the Pundit for the important information. *One* rupee was what the young man offered, under the pretence of poverty; but this would not do for the Pundit. It is incredible how cheap human life is in this country. This anecdote was related with the same degree of gravity and unconcern, with which a rude boy would have spoken of the drowning of a cat.

I know not a worse feature in the native character than their *unfeelingness*. Error, how multiform soever, may be combated; and though it yield to the force of truth but in the smallest proportion, yet there is hope of its ultimate expulsion: prejudice, however deeply rooted, and though held with all the pertinacity that attaches to what is professedly sacred, yet, by the persevering and affectionate reiteration of moral instruction, we naturally expect its dislodgment from the heart; but when there is a total absence of *feeling*, we then sigh over human nature, view it as in its ultimate degree of depravity, and, following the despondent feelings of our own minds, give it up as *reprobate*.

Upon this principle, we are sometimes led to think of the people among whom we live as the least hopeful of the human race. A totally uncivilized people will *foam* and *rage*, and destroy, and then eat whom they murder; yet their very extravagance proves their actions spontaneous; but our neighbours are what they are by almost eternal habit, and while they affect to spare an ant or a worm, will look upon the utmost sufferings of humanity with more than stoical indifference.

The same unfeelingness is equally, or, if possible, to a greater degree felt respecting what is spiritual and eternal. Whether there be a supreme Judge,

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* That sixteen cows should be commuted at so very small a sum, may seem remarkable; but it must be remembered, the calculation is made according to the value of money in those early times, when it was as sixteen to one, or nearly so; so that one anna then was as valuable as a rupee now.

who will award punishments and rewards hereafter, is of no moment with them—"*all will be as it is to be;* who can alter it?" The discouragement of Missionaries, therefore, does not arise from the *opposition* that is made to truth by natives, so much as from a total unconcern as to all religious truth, and a cold and stubborn indifference to all future and eternal consequences. Yet, while we have the promise of the Spirit, we look forward with certain anticipations of a successful issue to Missionary labour. The influence of the Spirit appears to bear much the same relation to the gospel dispensation as the doctrine of particular providence to the government of the world. The idea of a supreme and sovereign agency in creating all things, and settling the general laws by which the course of nature is maintained, is easily admitted, and yet little comfort derived to the mind: but when the doctrine of *particular providence* is reflected upon, the mind finds a source of comfort open to it, suitable to the feebleness and exigence of its present condition. "By faith we understand that the worlds were made by the word of God, so that things which are seen were not made of things which do appear." By "*faith*" we understand also that God pervades with such discriminating knowledge and directive wisdom, all the affairs of this wretched world, that not a *sparrow falls to the ground without his notice*, and the *hairs of our head are all numbered*. In the various and apparently conflicting experience we are called to pass through in this vale of tears, by the revelation of a particular providence, and the innumerable promises which bear upon it in almost every part of the word of God, the mind feels itself sufficiently solaced, and can patiently submit to the disposal of a watchful and almighty Parent; and what at present seems most inexplicable, only serves the more effectually to bow the will to filial submission, or to ripen it with joyful anticipations for the more ample light and purer joys of eternity.

The doctrine of divine influence seems to be of a nature equally consolatory and important in the economy of redemption. It is no insuperable task for a mind, with some degree of candour, to recognize, in the plan of salvation, an adaptation to the predicament of a condemned and depraved creature; nor is it difficult to trace the grand outline of God's moral character, as *therein exhibited*: but though *all this, and much more*, were conceded, and the *bent* of the heart not changed, nothing is effected toward the end which the gospel contemplates. The following and similar passages are very emphatic: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." "The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." Here then the dispensation of the divine Spirit to render the mercy of God effectual, by disposing the heart to receive it, comes in to our relief. Men are "*dead in trespasses and sins;*" but here is an *almighty, vivifying* energy, ascertained by sovereign appointment, to quicken and sanctify. Men are naturally too strongly disposed to unbelief, or self-righteous security, or scornful contempt of eternal judgment, to receive thankfully the glad tidings of salvation, though announced "*by the Lord himself, and confirmed unto them by those that heard him.*" Yet the Spirit of truth is promised: "And when he, *i. e.* the Spirit of truth, is come, he shall convince the world of sin, and of righteousness, and of judgment" to come. Here then, though we contemplate with horror the deep and extended gloom which overshadows this pagan world, we look forward with joyful and certain expectation to the time when "*darkness* and the *shadows* of *death*" shall yield to the light of the gospel.

A BRAHMUN started up, and stated, as an objection to his being a follower of Jesus Christ, that he could not be convinced of the reality of his religion, unless he observed some transformation on the bodies of those by whom it had been embraced; such as the addition of two hands to those which they before possessed. To this it was answered, that it was unreasonable to demand such proofs of the truth of the gospel as were never required in support of any other testimony. That by their requiring such things, they in effect made themselves wiser than God, who had not seen fit to grant any such marks for the confirmation of our doubts; and to do this, was to blaspheme against 'the only wise God,' 1 Tim. i. 15. That if he believed not on such evidence as was sufficient, 'neither would he be persuaded though one rose from the dead.' Luke xvi. 31.

"It was then observed by Ragchee: While I was in heathenism, and of the

Brahmun cast, if I stole, or practised any such evil, my brethren, instead of excluding me from their society, concealed my wickedness, and maintained me to the utmost of their ability. But now, when I have abandoned the way of iniquity by following that of truth, instead of holding the same intercourse with me as formerly, they renounce me as an outcast. On the other hand, the society to which I have joined myself would, if ever I indulged in such practices, immediately expel me from amongst them.' Here the Brahmun and his followers, determining to hear no more, left the place.

"After hearing attentively for some time, 'Sir,' said a short and rather old man, 'will you permit me to put you a question?' Having been desired to wait till the conclusion of the discourse, he was now requested to advance his objection. Upon which he began with great formality the following dialogue.

Querist. Have all your countrymen received the gospel?

Answer. Yes, with the exception of such as loved their sins more than the truth.

Q. Many, then, have?

A. The fact is evident.

Q. And some have died in the faith?

A. Many, certainly.

Q. You believe that they have entered into their rest?

A. The word of God leads us to such a conclusion.

Q. Does not Hindooism and Mahomedanism extend the assurance of a like privilege to their followers? Why then should we embrace a strange religion, to attain the end attainable by continuing in our own?

A. True: they equally offer you the hope of heaven; but ought not your judgment to choose that which gives the most sure ground for the foundation of such hopes? On the one hand, you are assured of salvation, by bathing in the Ganges, and on the other, by believing on Mahomed:—while we give you certainly more reasonable hope, in preaching to you Christ crucified for our salvation; the question being, not how a holy man, but how a sinner, may go to heaven. They offer you heaven through sin and wickedness; we, through holiness. And you know that as the tree lieth as it falleth, so they who had been, while on earth, in a state of preparation for it are the surest to enjoy heaven.

Q. But is not the faith of the Hindoo *being* equally strong with that of the *Christian*, a proof that his religion is *equally* true?

A. I deny that: I have never observed one Hindoo meet death joyfully, while thousands of Christians have 'desired to depart, and to be with Christ?'

Q. But yet how can I leave my religion to follow yours, without having experienced the nature of the hope it affords?

A. How do you, not finding some articles in one bazar, leave it, and proceed to another in quest of them, not being certain, at the time, of finding them there? Further, how do you leave the service of a bad master, without knowing whether he with whom you are about to engage will be a better?

"Having appealed to the crowd in vain for assistance, he was unwilling to proceed further with the argument, urging the lateness of the evening in excuse."

HOWRAH *(near Calcutta).*

Letter from Mr. Statham to Mr. Dyer, dated February 15, 1824.

I HAVE the pleasure to say, that all our brethren and sisters are, I believe, through mercy, well, which is rather an unusual circumstance. We have had several interesting public meetings during the last month or two.—The Missionary Annual Association—The Calcutta Auxiliary Bible Society—Bible Association—and London Missionary Society, have all held their public meetings, which have been well attended, and a great spirit of love and zeal has been elicited. That dreadfully false and inimical work of the Abbe Dubois has made a great stir in Calcutta. It has delighted those who *have been*, and *still are*, enemies to the cause of Missions, and yet the statements are so glaringly false and invidious, that even *they* are obliged to palliate and apologize for them. It is a sign, in my opinion, that the great Head of the church is about to fulfil some of his ancient predictions with regard to the extension of Messiah's kingdom; for, whenever he has been graciously pleased either to *extend* or *establish*, *scoffing*, *persecution*, and *railing*, have been the precursors. I suppose that Dr. Marshman will wield the pen in defence of Serampore—and never could the Doctor stand on better ground. Yes, blessed be God, there are *many living witnesses* that the conversion of the Hindoos *is not impossible*. What! shall the word of Him, who is truth itself, fail? Who then can stay his purposes?—"God is not man, that

he should lie; nor the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Numb. xxiii. 19. But I believe the real cause of such opposition is the probable success of Missionary efforts. There is, and none can deny it, who know anything of these matters, a far greater prospect of the establishment of the Redeemer's kingdom among the Hindoos, than ever presented itself before. I well remember the time when if I offered a tract or gospel to a rich Baboo, he would reject it in scorn; and now the same character is continually inquiring for *more books*. Not two years ago female education was looked upon by the rich natives as a thing derogatory to their caste; now they are desirous to get female teachers for their wives and daughters. I recollect, when in Sulkea Bazaar, the natives would not let myself and the native with me, get a place to preach in; now they say, come often—tell us more about these things. I have at this moment thirty-six boys, the sons of natives of good estate, reading the scriptures in my verandah, who some time ago were afraid to touch a book. Depend on it, my dear brother, that the Lord is fulfilling his promises quicker than our thoughts surmise. I would not anticipate too great things, but I do humbly trust that your hearts will be soon refreshed by intelligence of the most pleasing description. I am astonished at the rapid progress the gospel has made since the time Dr. Carey landed on India's shores. When we contemplate the vast extent of country over which it has been circulated, and the numerous little churches that are scattered here and there, which the world knows nothing of, we must acknowledge that the kingdom of heaven cometh not by observation; and if from so small beginning so much has been done, what will not our hopes anticipate? Excuse my dwelling so much on this subject: *I do believe* that amidst the discouraging circumstances we have to contend with, the prospect of success in evangelizing the heathen is greater than ever. Only pray, oh let us pray for the outpouring of the Holy Spirit!

ALLAHABAD.

From Mr. Mackintosh, Dec. 31, 1823.

I AM sorry that I have no increase *by baptism, although many still* attend the preaching of the Word of Life at my house, from my Hindoo neighbours. There are three of us of the family who are members, and three of the brethren in the fort—where I have assisted in carrying on the means of grace for some months past, twice in the week: I have also dispensed the word of God at the Sergeant Major's in the two sepoy lines, once in the week, amongst a few who have attended the meetings. At these stated places I have been greatly and kindly assisted by my friend, Mr. T. C.—who is so good as to take me in his buggy to them, and bears an active part in conducting worship alternately with me. My regular course round the neighbourhood is commonly in the mornings and evenings, endeavouring to excite concern in the minds of my fellow mortals for the salvation of their souls, and pointing out the absurdity of idol worship, by visiting the ghauts, temples, bazars, the chouk, and at times near the Collectors's court, or at the sepoy guard. At evening prayers I have the pleasure of three of my Christian neighbours joining me regularly. Since my last to you, a few natives have called for conversation and books. I have had as many as twelve little girls learning the alphabet; but only ten regularly attend at present for a few hours at my house. They are taught by me and Mrs. M. and, being poor people's children, they are greatly stimulated by a few pice we give them at times. At present there is plenty of employment for the boys and girls of the poor classes, on the new embankment of the Jumna, opposite or near to where I reside. The four Hindoo boys are getting on well in reading the New Testament in Hindee. I am sorry to say that the parents of the Mahommedan children learning Persian, have taken alarm by the introduction of the New Testament among them, not willing that the children should read it. Our meeting in the fort will be thin now, as the company is just going to march to Benares for the practice. I am in expectation of brother Smith from Benares, and brother Bowley from Chunar, for the annual melah, which will commence in about twelve days hence.

FUTTYGHUR.

From Mr. Richards, Dec. 30, 1823.

YOUR affectionate letter came to hand yesterday as I was conversing

with a Hindoo man, with whom I have had conversations for this year past at different times, but the word seems to have become effectual at last, for he confessed that this is the way of salvation, and he has promised that he would come and join us with his wife; and he is therefore gone to bring her. Let me send you another piece of good news, that God has turned the heart of another Hindoo, named Thakor-dass. After he heard the word, he broke the chain of his cast, and threw away the beads he had on his neck. Now he is living with us, and says that the Lord has looked on him at last, for he has been seeking him these nine years, and now seems to be quite happy.—This morning as I went out towards the river, I conversed with a brahmun who was making earthen images; and as I was talking with him, a Mussulman from behind, an old man, came and saluted me, and began to converse with me; saying, "I have been seeking God for these many years, in my own religion, and in the Hindoo religion; but I cannot find him; therefore I would wish to know your religion." I answered, "I am very happy that you are seeking the true God, and if you are seeking him with a true heart you will find him, as he says in the gospel "seek and you shall find." So we conversed for a long time. At last he took leave, and went home saying, that he would come to me to my house, and hear me more on this point. After I came home, as I was worshipping with my family in *Hindee*, he came in and seated himself and heard with great attention; after worship we had a very long conversation. He seems to see his errors, and has promised to come again, and hear more on this subject. May the Lord turn the hearts of all those people, so that they may see the want of a Saviour, and flee to the Lamb who taketh away the sins of the world. Pray for this church, as this is one of the least and poorest of the churches of Christ. I again intreat you, pray for it, my dear brother.

CUTWA.

FROM a communication lately received from Mr. W. Carey at Cutwa, we insert the following *specimens* of the journals kept by *the native* itinerants under his direction.

Raddha Mohun's Journal for Sept. 1808.

2d. Went to Dewangunge and had many, but not very attentive; I read to them part of a pamphlet, called Dabe-Saba, from which I endeavoured to point out to them the sinful conduct of their gods, and that if such acts were to be done now a days, they would be driven from the society of men. Afterwards I endeavoured to point out to them the way of salvation by Jesus Christ, and that it was requisite for them to repent and forsake their evil ways. 3d. Went to the Gunge and began by reading the first chapter of John, from which I endeavoured to point out Christ as the light of the world, and that all who come to him must forsake sin, and will obtain purity of heart, and live a new life; but that it is not so with their gods, they are not the light of the world; had they been sinless, then the blessed Son of God would not have come on earth; he has paid the debt of sinners, therefore those who believe will be saved, but those who disbelieve him will perish. 5th. Went to Dewangunge market, but the people being taken up by their occupations I was obliged to return; on the way I went to a Byragy's place, where several persons were collected; one of them asked me what I had in my hand; I replied, the word of life; and read the 10th chapter of Matthew, and said, that a city set on a hill cannot be hid, but all their ways were like dams made of sand, which cannot stand the force of water. That forsaking a wife and taking the wife of another, is a great sin, but practised by them. They professed to embrace a religion that is mild and free from defilement, but it was not the case, the religion of Christ alone possessed these qualifications. 6th. Went to a Durbas-Fukeer, where numbers were collected. I began by telling them that their religion was propagated by the sword, and thus I went on to declare salvation by Christ alone. One of them said, that then their religion was false; another asked us whether we had any objection to go to a feast if invited; we said, no, unless it were in honour of some false religion. 9th. A young Musselman asked for a Persian book, which I got and gave him; he then read some of it; I told him that I did not understand Persian, pray what have you read? He said, about the day of judgment. I then thus began: I see that Mahomed was a murderer, and that all the Hindoo

gods were impure, and therefore it was in vain to hope for salvation by them; but Jesus Christ was the true Saviour, and he alone could help them. 10th. Went to the place of the Byragees and read a portion of the word of God. One said it was hard to follow such just rules. I said it was; but if any one asked a favour from man, it may be obtained; then surely if you ask a favour from the all-merciful God, will it not be granted? ask of him and he will instruct you. The rest of the month was very rainy and wet, which prevented his going out.

Kangalee's Journal for October, 1823.

On the 2d discoursed from 2 Thess. iv. which was heard with some attention by many to the last; after singing and prayer we left them. 3d. Read the sixth of Matthew on the high way; many stood round, to whom I spoke much; some attempted to refute the word, but after I had answered them they appeared satisfied. 4th. In the new Gunge, under a large tree, I stood, seeing which, many strangers from boats and other places, attended; some began to disperse, at which time a Byragee came and reproved them, saying, you had better not dispute with this man, for he is all along establishing the one only true God, and this way will ultimately prevail. 5th. Was sitting in a shop, and some people being there, I said, you are very anxious about the affairs of this life, but not about eternal things. They said, God was the director of all things; I said, that is true, but you must seek, and that now, or else you will not find the great object if you delay. 15th. Went to the house of a merchant and spoke of Christ; he asked whether we could show him some sign? I said, Do you wish to see four hands and feet? He said, Yes. I then pointed him to a cow, and told him, that what God had appointed, was right and good; but all that man did, or could do, was folly: should a person be able to walk over the river, I should ascribe it to the power of the evil spirit. 22d. Went in the village, where many attended; I disputed about their shasters, and said, that one of their writers declared all I have written is but the shadow of things, and not the reality, for who can describe that? and then went on to show them the true way of salvation. *26. Spoke to a Bramhun, who asked me what I thought of* Ram Mohun Roy's way; I said that he was like a man who shows me a fine house in the jungles, but cannot point out the way or door to it. Ram Mohun Roy points out one God, but does not point out the way to him, and so his instructions can be of no use to me; Christ is the door, and none can go to God but by him. Kangalee went to Burdwan, on his way to Serampore, and had many disputes and conversations on the way, too long to be taken down.

NAGPORE.

Extract of a Letter to the Brethren at Calcutta, dated July 10, 1823.

I shall be most happy to make you acquainted with any information that I may be able to give you, respecting the advancement of the kingdom of our adorable Saviour in this dark and heathen land, as well as of the little exertions I may be enabled to make among my poor perishing neighbours. I have no doubt that were a Missionary to come into this country, he would find a large field open for him to work, and he would meet with great encouragement to promulgate the gospel amongst the inhabitants here, as this is a very extensive province, and it stands much in need of a good and faithful minister, to point out to the natives the true way of salvation, and to bring them to their right senses, and to the knowledge of the holy scriptures, and to shew them their depraved and sinful state, both by nature and by practice. May the Lord soon raise up one, who may be the means of dispelling the darkness from their minds, and of setting them at liberty from the bonds of Satan, though believing in the name of Jesus Christ our Lord. I have not much time to spare, so as to do much among the heathen; but the little I have, I endeavour to devote it to the service of the Lord. Occasionally, as I have opportunity, I read some portions out of the Bible to my native friends, and to people of my own class, and explain to them the necessity of a Saviour, as far as my weak and imperfect knowledge in the word permits.

At present I have two or three Hindoo boys learning the English language with me; and once a day, at a stated time, I introduce myself to them with the gospel message. They are under twenty years of age, possess a good understanding, and can read a little in English now; but the scriptures are read to them in their own language, to learn which they also ap-

pear to be very desirous. I have several irregular visitors, natives, in the same line of employment with myself, who seem anxious to hear the word of God, and listen with great attention when it is read to them. I find great consolation in the society of the pious people of the European regiment here, and I trust they will be the means of doing much good, and of saving many souls among their fellow soldiers. I hope, in the course of a short time, I shall be able to furnish you with some further account of this quarter. My hopes are great; but the Lord knows what is best to be done.

Contributions received by the Treasurer of the Baptist Missionary Society, from August 20, to September 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Legacy of Mr. Thomas Berridge, late of Northampton, by Michael Smith, Esq. Executor	643	5	5
Oakingham, &c. Collections and Subscriptions	15	8	6
Ensham, Weekly Collection, &c. by Rev. F. A. Cox	3	0	0
Haworth, Subscriptions, by Rev. M. Oddy	22	0	0
Chesterfield and Swanwick, by Rev. J. Jarman	11	3	2
Tewkesbury, Collection and Subscriptions, by Rev. D. Trotman	63	4	7
Plymouth, Subscriptions, &c. by Mr. Prance	26	0	1
Cambridge, Auxiliary Society, by Edward Randall, Esq.	89	12	5
Scarborough, Collections and Subscriptions, by Rev. J. Dyer	52	16	0
Clapham, Society in Aid of Missions, by Rev. George Browne	10	0	0
Liverpool, Auxiliary Society, on Account, by W. Rushton, Esq.	100	0	0
Michael Smith, Esq. Northampton Donation	5	0	0
Friend, who was absent from the Annual Meetings Ditto	3	3	0
Mr. Harmer, by Rev. W. Shenston Ditto	1	0	0
South Wales, Western Association, by Rev. D. Evans	50	0	0
South-east Welsh Baptist Association, by Rev. J. Evans	10	0	0
SCHOOLS.			
Lyme, Half-year's Subscription for the Female School at Digah, conducted by Mrs. Rowe, by Rev. J. Saffery	10	0	0

In addition to the Sums above mentioned, the Treasurer has received this Month a liberal Donation of ONE THOUSAND POUNDS from a Christian Friend, who wishes it to be entered as from "An Unprofitable Servant."

TO CORRESPONDENTS.

THE Thanks of the Committee are presented to Mr. Stanger, of *Bessel's Green*, for 14 Volumes of the Evangelical Magazine; to Mrs. Bousfield, of *Peckham*, for 219 Numbers Ditto; and 35 Numbers of the Baptist; and to Mr. Saunders, of *Whitchurch*, for Calvin on Isaiah, for the Serampore College.

The Secretary begs to state, that a Supply of the Annual Reports has been forwarded to all the places, where monthly parcels are sent from the Society, as well as to several not included in that list. He is induced to mention this, lest any delay should occur in the conveyance of these parcels to their respective destinations.

Speedily will be Published,

THE CHRISTIAN SPIRIT which is essential to the Triumph of the Kingdom of God: a SERMON delivered in Great Queen-street Chapel, Lincoln's Inn Fields, London, at the Annual Meeting of the Baptist Missionary Society, on 10th June, 1824. By CHRISTOPHER ANDERSON, Edinburgh.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

NOVEMBER, 1824.

ON THE PROPER SANCTIFICATION OF THE LORD's DAY.

WHAT can be a more delightful sight than to witness a little family assembled in good order, without noise or confusion, upon the Lord's-day morning, to bend the knee together before God in social worship! To see them then walking together in company to the sanctuary of God, the children cheerfully leading the way, while the parents bring up the rear, until they all appear before God in Zion. To see the orderly demeanour of the whole family during worship; and, when it is over, to see them all retiring in the same becoming manner in which they entered the courts of the Lord. To follow them to their dwelling, and see them all assembled there, in the same lovely manner in which they appeared before their departure, while the sacred book is again read, and the various services in which they have been engaged are recalled to mind, that they may be strengthened in memory. To see them sitting down to a repast, prepared without disorder, and which is rather calculated to strengthen them for the future sacred exercises of the day, than to pamper the appetite, and make it impossible to sanctify the rest of the Sabbath aright. To see them returning again to the worship of God, in the same deliberate and pious manner in which they attended the first service, and to see the same conduct repeated when the service is over. To hear the scriptures again read in a proper manner, and to see the whole family uniting in the praises of God, until the day is closed as it was begun, with a solemn address to the great object, whose day it is. This is a sight at which the attending angels must rejoice, The divine Father must feel himself honoured, and behold them with complacency. The Lord Jesus Christ, will, without question, reveal his grace to them, and the Holy Spirit will communicate such a sacred satisfaction to their spirits, that they shall enjoy a heaven in their souls, even while they are tabernacling in this lower world. They will thus be fitted for the duties of the ensuing week; they will enjoy a sweet reflection upon the day that is gone by, and they will feel holy anticipation of that which is expected shortly to succeed; and, when, at length, the spirit of either of them is called to the skies, it will be to engage in the same delightful exercises, where the worship will be perfect, and Jehovah's face shall be beheld in righteousness, and the solemnities be without termination to eternity.

All that is necessary to the enjoyment of such a Sabbath as this is the spirit of faith, and a little *prudent management*. If the

hearts of the parents are one, to serve God, it may be accomplished with the greatest ease and satisfaction. It only requires to look forward a little, and to take care that the things which are necessary to the due sanctification of the day, shall be attended to in proper time in the week; and who, that considers his obligation to keep the Sabbath-day holy to the Lord, would be unwilling to do this? Only let the heads of families be *serious*, and *affectionate, and uniform*, and their families may, with the divine blessing, easily be brought into proper order, and the Sabbath will be, to their children and servants, as well as to themselves, "*a delight, holy to the Lord, and honourable.*" And if, when this duty is begun to be put in practice, they have those about them who appear to be untractable, they will generally be wrought upon by a proper conduct more easily than they may imagine. "Them that honour me, (saith God,) I will honour; while those that despise me shall be lightly esteemed."

It is folly to drive off to Saturday night what might be better attended to before; and, if any thing is wished to be done, that cannot, without hindering the proper sanctification of the Sabbath-day, it is, surely, much better to leave it to the following week; and nothing should, upon any account, be left to be attended to on the Sabbath morning, except sickness, or other absolutely unavoidable cause, renders it indispensable.

It should, also, be constantly remembered, that the Sabbath is not intended to be a rest of *sloth*, but a *spiritual rest!* therefore, the morning of the day is not to be spent in slumber, to such an *undue* length that it will be *impossible* to attend to all the spiritual duties which we should then regard, or indeed to any of them, except in a hurried and irreverent manner. God hath said, "Cursed be he that doeth the work of the Lord deceitfully, or negligently!" But, if the necessary preparations are driven off to the last moment, and are to be made when we ought to be occupied in some of the spiritual exercises of the day, it is impossible but that we should come under this tremendous denunciation.

Neither should we suppose, that all that is required of us is to bring our bodies, in any manner that may be, to the public assembly; and that it will do, if we are in time for the text! Alas! this is an awful sign that the heart is in a most unsanctified state, and it will not be surprising if such are left to give up the worship of God altogether, and are judicially hardened against his fear. Rehoboham "did evil, because he prepared, or fixed not his heart to seek the Lord!" and, if we imitate him, we shall do evil likewise, and, sooner or later, we shall discover it, if grace prevent not, to our awful cost.

Some persons complain, that they get no good by public ordinances. How should they, when God has not been in all their thoughts, and the whole of the time before their appearance in the public assembly has been occupied about any thing rather than the concerns of religion? Such persons, certainly, are not in a fit state to hear to any advantage; but, if it is the gospel that is preached where they are accustomed to attend, such should consider who hath said, "Is the spirit of the Lord straitened; are these his doings? Do not my words do good to him that walketh uprightly?" Let us, then, con-

sider our ways, and, as the Apostle said to the Hebrews, "Let us have grace, whereby we may serve God acceptably, with reverence and godly fear." If we have offended, in times past, it is meet to be said unto God, "I have sinned, but I will do so no more." There is a "fountain opened for sin and uncleanness," and God delighteth to "multiply pardons," for his sake who suffered upon the cross: "He will speak peace unto his people, and to his saints, but let them not turn again to folly."

Some of the principle things that hinder the proper sanctification of the Sabbath, are negligence in making due preparation in time for the day,—a fondness for a display of finery in the assembly of God's people,—too great concern for the feasting of the body,—and keeping company with those who do not fear God. And all these evils may be traced to *inconsideration*; for it is most clear, that the day is not our own, to be spent according to our own pleasure: it is THE LORD'S DAY! Nor is that part only his that is to be devoted to public religious exercises, but *the whole day is God's*, from the time we open our eyes in the morning, until the season returns for us to go to rest at night; and, if we spend any part of the day improperly, we have no reason to expect otherwise than that God will reject the services of the whole of it!

This is not meant to discourage those who are in such circumstances of life, that they cannot keep the day as they desire. God respects our dispositions and motives, and "a man is accepted according to that he hath, and not according to that he hath not." But a Christian, in a right *frame of mind*, would prefer bread and water for his constant fare, where he can sanctify God's holy day according to his divine will, to the choicest delicacies the world can produce, when they are only to be obtained at the expense of his disregard to the holiness of the Sabbath-day.

Some persons plead that they are prevented by their children from sanctifying the day as they feel that they ought. Those who have not servants to look after such of their children as cannot be kept in the order that is desirable, are certainly to be sympathized with, though, even these will not find it so difficult as might be imagined, if the heart be really under a right influence, and they are capable of managing their children in a proper manner; but, where there are servants to look after the children, such an excuse can scarcely, at any time, be considered admissible, for, if they are determined to keep the day holy to the Lord, they will take care not to be prevented, and the children shall not be neglected notwithstanding: and, if a steady uniform course of piety is observed in the family, it is surprising at what an early age children may be brought into due subjection, and to love the exercises in which they are initiated; whereas, if the worship of God is given up, or merely performed as a sort of task that is irksome, and the parents are out of temper while they are engaging in it, or glad when it is over; what is to be expected, but that such children will presently imbibe a rooted aversion to the worship of God, and give it up altogether as soon as they obtain the opportunity?

And why cannot plain wholesome food suffice for the Sabbath-day when God is to be worship-

ped, as well as on the days when the world is to be attended to? "Oh, but we have not time to sit and enjoy ourselves on the week days so well as we can on the Sabbath!" Then, it seems, the Sabbath is *our own day*, to seek *our own pleasure!* and, though it be only the seventh portion of our time, God is not to be served in an equally diligent manner with the world on the week days! If to worship in the public assembly were all that is required for us, and there were no duties to be attended to in the closet, or the family, there might be some reason in this; though it is no hard matter to judge whence it is that some persons sleep so much at an afternoon or evening exercise; but such an excuse savours very little of delight in God, and his holy worship; and it will certainly be given up with abhorrence, in proportion as grace prospers in the soul, and the heart is drawn upwards to God, and assimilated to the heavenly world.

"But some of our servants must stop at home, and they might as well be employed in dressing food, or doing other things for our comfortable accommodation, as to be left to spend the time in idleness." But how readest thou? "Remember the Sabbath-day to keep it holy, —in it thou shalt not do any work, thou, nor thy son, nor thy daughter, *thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates!*" Surely their consciences must be seared who can listen to this commandment and repeat after it, "Lord have mercy upon us, and incline our hearts *to keep* this law," while their servants and cattle too are at work *with* their allowance, if not by their directions! We should convince our servants by the consistency of our conduct, that there is a reality in our religion, and we should take care that their souls' ruin is not chargeable to their serving us on God's holy day.

Another method by which the proper sanctification of the Lord's day is too often effectually hindered, is the immediate introduction of idle and trifling discourse with our acquaintance as soon as the public worship is closed. Instead of retiring immediately to their own houses, and proceeding to the sanctification of the day of God there, too many persons neglect this altogether, and banish every thought of religion for the remainder of the day, or until the next service commences. The profession of such persons must be of very little value, and it is not surprising if the field, or the road for a pleasant walk, when the service is over, gives them more real pleasure than the exercises at which they were *bodily* present.

Alas! how many ways Satan has contrived to prevent men from honouring God as he requires and deserves, and to cheat them of their soul's salvation! That such persons should expect to be happy in heaven, when they are indisposed to the worship of God upon earth, can only arise from their not properly considering the nature of the heavenly felicity. Heaven is Jehovah's TEMPLE, and all its inhabitants are unceasingly worshipping in it. There are no *lookers on* there, but all are engaged, with every power they possess; and though the characters of the "redeemed from among men" are only completed when the spirit quits the body, we must previously possess a si-

milarity of disposition with the inhabitants of that world, that we may be "meet to be partakers of the inheritance of the saints in light;" and, hence, our Lord said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again!" If we have no taste for spiritual worship here, we should have no satisfaction in it there; and, therefore, it is a wise appointment that such will not be admitted to that society. But, if our hearts are renewed by divine grace, we shall love the worship of God, and shall esteem the forms of religion which he has appointed; and the Sabbath days, (especially if we live where we can hear the gospel, and can enjoy the fellowship of his people,) will be the most happy days we spend upon earth; and we shall enter heaven at last with the spirit of the Psalmist, in reference to the earthly sanctuary, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God. One thing have I desired of the Lord, and that will I seek after, to dwell in the house of the Lord [for ever], to behold the beauty of the Lord, and to inquire in his temple."

Clonmel. S. D.

An Appeal to British Christians on Behalf of fellow Subjects—the West-Indian Slaves; intreating their Prayers to Heaven on their Behalf.

CHRISTIAN FRIENDS,

The continued existence of West-Indian slavery should produce deep and solemn emotions in every benevolent mind. To think that there are, at this moment, EIGHT HUNDRED THOUSAND of our fellow-subjects under its galling yoke; exposed to all the miseries of such a condition, is sufficient to produce in every heart the greatest regret and sorrow.

It is not, however, to the horrors endured by the suffering slave, to which your attention is now directed, so much as to the means which should be used to remove the system of slavery. Mr. Clarkson, in alluding to the occasion which led him to devote his life to the abolition of the Slave Trade, depicts his feelings in the following striking manner. "If the contents of my Essay (on Slavery) were true, it was time some person should see these calamities to their end. I walked frequently into the woods that I might think on the subject in solitude, and find relief to my mind there. But there the question still recurred, 'Are these things true?' Still the answer followed as instantaneously, 'They are.' Still the result accompanied it, 'Then surely some person should interfere.'" Now, when we consider that slavery exists to nearly the same extent in the present day, as when this benevolent individual commenced his humane exertions—may not every individual in this nation apply the same language to himself, and enquire whether nothing further can be done to annihilate it; at least in our own dominions.

Now there is one mean of a high order, which lays within the reach of every Christian. A mean which requires no greatness of talents—no extensive research—no pecuniary exertion—no self-denying sacrifices: which is equally accessible to the high and the low—the rich and the poor—the Christian of lofty and of

humble capacity. I refer to ARDENT PERSEVERING PRAYER TO THE GOD OF HEAVEN, *that he would interpose, and remove this disgrace from our nation—this scourge from our fellow-men.*

I am apprehensive that good men have not sufficiently used this means. Whether the neglect has arisen from not having fully considered the subject—or from too much reliance on other exertions—or from any other cause I cannot say; but I would most seriously exhort all who are Christians indeed, instantly to resort to it, and constantly to persevere in it. Let them importune the throne of grace, and cry day and night to him, who has the hearts of all men in his hands. If in every public assembly, at every domestic altar, in every closet supplication, this had a prominent place in the intercessions of the many thousands of the Lord's Israel, who have power with God, have we not reason to conclude that we should soon see their prayers answered; and witness an event so desirable to every philanthropic mind?

There are a variety of considerations which call for the prayers of God's children on this account. One is the importance of uniting prayer with all our exertions. It has been said, that prayer without exertion is presumption, and exertion without prayer is atheism. Now, has there not been a considerable degree of practical atheism in many of our benevolent exertions, and is not this one reason why they have met with so little success?

A second consideration is drawn from the magnitude of the difficulties which are in the way of accomplishing this great object. When I speak of difficulties, I do not suppose that any danger would result to the nation, or injury to the planters, from the judicious abolition of slavery. It has, I think, been sufficiently proved, that our slaves may be manumitted, with advantage to the master, and security to the colonies. But I speak of difficulties which are thrown in the way by prejudice, false conceptions, by interest, avarice, and selfishness. No one who reads any of the wide-spreading periodical publications of the day, but must be aware of the determination which has been shewed by the abettors of slavery, to rivet the chains of their victims, and to resist every effort which is used to redeem them from perpetual thraldom. If their wishes are to be gratified, there is no hope of deliverance to the unhappy African, or to his posterity. Death alone can free him from his fetters; and his unborn race, with their descendants, are doomed to wear the galling yoke, till the judgment trump shall be blown; when the mighty mass of iniquity which has been perpetrated will be unfolded to the world, and shall receive the judgment which is its due. To render nugatory the efforts of the friends of humanity, they have had recourse to threats, calumnies, and intrigues. But mighty as are the obstacles which are thus thrown in the way, they are vincible by an omnipotent arm. When Jehovah arises to effect his work of mercy, difficulties shall disappear—the opposition of man shall be only like tow before the flame, or the stubble in the whirlwind. O, surely, if all God's elect would cry day and night unto him, he would listen to their supplications, and avenge them speedily.

A reflection on the enormous

evil of our colonial slavery, should still further induce us to pursue this course of conduct. The miseries which are inflicted on this degraded part of our fellow-men, are beyond the power of imagination to pourtray. Nor shall I attempt it. Let us, however, recollect, that while we are supine and inactive, these woes are continued. We think little of one month succeeding to another, and year elapsing after year; but let us call to mind, that while these delays appear trivial to us, they are not so to those whom we can influence. EIGHT HUNDRED THOUSAND of our fellow-subjects are still wearing the galling chain; are still drinking the cup, so deeply dregged with human woe; are still imploring our aid, while that aid is withheld. O let us bear their case on our hearts before the Lord, and it will be found, in God's own time, that our prayers have not been presented before him in vain.

Let us again inquire whether we have not individually participated in the guilt? Do we not form a part of a nation which has encouraged it? Have we not neglected to instruct our representatives to seek its abolition? Have we not partook of the produce of slave labour, without any contrition or remorse; and shall we reduce our efforts with men, and our intercessions with God to alleviate such woe? O, while we are enjoying ourselves at the social table, and feasting on the luxuries which gratify our appetites, let us think of the cart-whip, the scars, the branding iron, the sweat, the groans, the tears, and the blood, which are connected with the production of these gratifications; and, while so many comforts are conveyed, through them, to our families and persons, let us lift up the imploring prayer to heaven on behalf of the miserable sufferers.

The last reason to which I would refer is, the influence our prayers will have on our conduct and exertions. If we enter on the work of supplication with our whole hearts, it will be impossible that we should long continue *only* to pray. We shall soon devise some additional methods, by which aid will be administered to the unhappy beings whom we bear upon our hearts before God. When missionary prayer-meetings were first established, it was not long before they were followed by missionary societies. It was supposed by those holy men, who supplicated God on behalf of the heathen, that it did not appear consistent to pray much, and do nothing. Hence action was added to prayer, and we may now exclaim, "What hath God wrought?" And, if the specific object, which it is the design of this address to recommend, should be kept in view, in every private, social, and public address to heaven, then would the attention of the Christian world be so aroused, that every effort would be used, no means left untried, to effect the abolition of slavery in the whole of the British dominions. Then might we hope, that the time would soon arrive, when what can be said of England, may be declared of all her colonies—that a slave cannot breathe their air—that the first moment he touches any part of her territory, he is free.

Recommending, my Christian friends, these things to your immediate attention, I remain most cordially yours,

HUMANITAS.

Remarks on the Observations of Dr. Adam Clarke, on the Act of Uniformity.

"Render therefore to all their dues."
PAUL.

SIR, In the number of your work for the present month, you have inserted "Remarks on the Act of Uniformity," by Dr. A. Clarke, some of which are truly excellent. Bartholomew-day, 1662, on which this oppressive, unjust, and cruel Act was enforced, was a fatal day to the Church of England; in which she was deprived of the labours of two thousand and twenty-five of her brightest ornaments. It was a fatal day to their respective flocks, who are thus left "as sheep having no shepherd." It was fatal, at least in a temporal point of view, to these intrepid champions of liberty; some of whom, for the sake of truth and conscience, "resisted unto blood, striving against sin." "And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were rent asunder, were tempted: they wandered about, being destitute, afflicted, tormented, of whom the world was not worthy." It was fatal also, to the framers and abettors of this intolerant Act, who, from being associated with these noble confessors, which will be "had in everlasting remembrance," will also be had in "remembrance" to their perpetual disgrace. Notwithstanding all, there is abundant cause for thanks to that God who gave his people strength equal to their day, causing the wrath of man to praise him, and restraining the remainder. "But, as for you, ye thought evil against them, but God meant it unto good, to bring to pass as it is this day, to save much people alive."

Dr. Clarke is justly held in high repute, and his opinions, (by some,) next to oracular; but as there are those who dare not take things upon trust, because commanded to "try the spirits," and being myself one of that number, I will venture, with due respect to that learned and excellent man, to offer the following, as some of the thoughts that have occurred to me since reading his paper; and, if you, Mr. Editor, think them calculated to subserve the cause of "God and truth," have the goodness to give them publicity.

First, it should seem the Dr. is not "a *rigid* Dissenter," but then, is he not A *Dissenter?* If he can give his *unfeigned assent* to ALL and EVERY *thing* contained in, and prescribed by the Book of Common Prayer, why is he not found ministering in her sanctuaries, and not holding separate assemblies? and, if he *cannot* do this, why then he is to all intents and purposes, A *Dissenter!* Suppose "certain lewd fellows of the baser sort," (for none but *such* could be guilty of the crime,) were to interrupt Dr. Clarke when worshipping Almighty God, so as to render recourse to legal measures necessary; under what Act could he institute proceedings against them; surely not under the same that takes cognizance of such an offence when committed against the establishment, but *that* which guarantees to "Protestant Dissenters" a part of their inalienable rights—the Act of Toleration.

Dr. Clarke allows that there are "*blots*" in the Liturgy, but declares "he would not change it for any thing *dissent* can offer him as a substitute." Let us a little particularize. It is granted by Dr. Clarke, that the Psalter,

the reading of which forms so considerable a part of the established worship, is a "*false*" and "*inefficient*" translation,* such as no Hebraist could relish or assent to. Now dissent can and does offer the Dr. a more perfect translation as contained in the Bible, and if a more perfect one still were extant, it would offer him *that*; for, be it remembered, dissent is not clogged with any prohibitions, nor subscriptions, save that of subscribing to the Bible; so that there is nothing to hinder it from advancing towards perfection throughout all its ramifications.

Some of your readers probably may, but Dr. Clarke cannot be ignorant, that in the reign of William III. commissioners were appointed to "alter and amend certain things in the Book of Common Prayer, so as to satisfy themselves, and "comprehend" the Dissenters. They proceeded so far as to make SIX HUNDRED ALTERATIONS; and, when it is considered, that such men as Patrick, Tillotson, Burnet, Beveridge, Stillingfleet, and others truly eminent for piety and learning, took an active part therein,† it is much to be regretted, that the measure failed of being accomplished, when viewed in reference to the honour of the Church of England. The opinion of these excellent men must have been wrong, and their labour in that case uncalled for, OR the sentiments of the panegyrists of the Liturgy cannot be right. Now *dissent* can offer the Dr. a Prayer Book thus revised, or, if a more perfect composition were to be had, dissent could offer him *even that!*

Our Saviour says, "When ye pray use not vain repetitions, as the heathen do," now in the Litany are to be found many "repetitions" nearly allied to "vain," if not quite so; *dissent* can enable the Dr. to comply with this reasonable and imperative exhortation, not to use them.

The "Athanasian Creed" is justly considered by many as objectionable, and it is said, that our late beloved King would not respond to it; and an eminent bishop, Dr. Burnet, wished that the Church of England were rid of it; and to this, I conclude, Dr. Clarke cannot subscribe heart and hand. *Dissent* relieves him from it. Is Dr. Clarke, moreover, a believer in *baptismal regeneration*, so plainly set forth in this "form of sound words?" surely not, for then how can he tell his *un*regenerate hearers, "ye must be born again," or the regenerate, "ye are all the children of God *by faith* in Christ Jesus," if they were renewed at the baptismal font, and assured of being the favorites of heaven when confirmed?

Can the language of the Prayer Book be considered as in accordance with the scriptures, when it ordains, in the "Visitation of the Sick," that the minister shall say, (if the sick person humbly and heartily desire it,)

* In one place the old and new translations flatly contradict each other. The old version in the Psalter says, Ps. cv. 28, "And they were not obedient to his word." That in the Bible makes the sense to be, "And they rebelled not against his word." *Bogue and Bennett's History of Dissenters*, Vol. I. page 327.

† Dr. Calamy says, that the Collects, &c. were first drawn up by Dr. Patrick, who was reckoned to have great skill in liturgical composures; Dr. Burnet added to them yet further force and spirit: Dr. Stillingfleet afterwards examined them with great judgment, carefully weighing every word in them: and Dr. Tillotson had the last hand, giving them some masterly strokes of his free and sweet flowing eloquence. *Bogue and Bennett's History of Dissenters*, Vol. I. *p. 212.*

"Our Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; *and, by his authority, committed to me, I absolve thee from all thy sins,*" &c. Or in the "Burial of the Dead," when the remains, perhaps of an infidel,† are committed to the earth "in sure and certain hope of the resurrection to eternal life." Surely the one is little less than blasphemy, and the other presumption. *Dissent* offers me liberty, when visiting the sick, to "exhort, rebuke, or comfort," as may be deemed expedient.

That there are prayers in this book admirably adapted to excite awe for the Divine Majesty, and devotional feelings towards him, I rejoice to acknowledge, and, when we consider *the time when it was compiled*, just after the nation had emerged from the darkness of popery, and was shaking off the trammels of superstition, it may be pronounced to have been a great achievement. It is, then, against holding up the Prayer-book as the first of uninspired writings, that I enter my feeble protest, knowing that many of the most pious and learned men that the Church of England has ever produced, have expressed the contrary, and sighed and striven for a further reformation. Ever since the glorious era of the Reformation from popery, science has been extending her conquests —the arts have been improving —and knowledge has been increasing; and who will presume to limit their further extension, improvement, or increase? And shall the "Prayer-book" be said to have been made perfect at once, (or next to it,) and for ever remain stationary? Forbid it, ye ministers of the Establishment, who officiate at her altars! Forbit it, *all* who long and pray for the prosperity of Zion!

Besides the things I have noticed, there are many other "*blots*," of no small magnitude, as it respects Doctrines, Discipline, *Language*, &c.; but as I have neither time nor inclination to proceed further, I would refer all who wish to be set right on this subject, to "The Protestant Dissenter's Catechism," a new and improved edition of which has recently been published by Dr. Newman, of Stepney. Neither hostility to the Church of England, nor to the Methodists in general, nor to Dr. Clarke in particular, has prompted this, but simply a desire to set the matter in a proper point of view; for wherever I perceive the broad impress of "HOLINESS TO THE LORD," I would recognize a brother and a friend.

I will conclude this paper with an exemplification of my motto, in the concession of our celebrated historian Hume,— "The precious spark of liberty was kindled and preserved by the *Puritans alone;* and it was to this sect that the English owe the *whole freedom* of their Constitution."

S.

S— y, Sept. 6, 1824.

† By this I would not be understood as pronouncing on the final destiny of any one—"to their own master they stand or fall, and shall not the Judge of all the earth do right?" I know (delightful thought) that God *can*, and believe, often does, cut short his work in righteousness, and give repentance at the "eleventh hour,"-but then of this *we* are, in many cases, entirely ignorant, so that it can form no certain ground of hope. I therefore prefer *dissent*, which gives liberty to the officiating minister to deliver an address according as the age, character, and circumstances of the deceased seem to require.

BLASPHEMY,
Cognizable by the Civil Magistrate.

A DIFFERENCE of opinion prevails, even among Protestant Dissenters, (who have ever been distinguished for their zeal in the cause of *rational* liberty,) as regards the question:—"Whether the civil magistrate does not overstep the bounds of his authority, when he enacts, or executes laws, for the punishment and suppression of published blasphemy?" This question is totally distinct from another, with which it is often confounded, viz. "Whether the civil magistrate has authority to establish the principles of any sect of Christians, as the religion of the nation?" The first is not an ecclesiastical, but a civil, or political question, relating to the well-being of the community, and refers to what GALLIO called "a matter of wrong, or wicked lewdness;" an action of vice and licentiousness; and not to matters of religious or speculative opinion. It is of the same class of crimes, and is so considered by the common and statute laws of the kingdom, as *perjury* and *profane swearing*. If the authority of the magistrate be admitted to extend to either of these acts of wickedness, (and I have not heard of any who have pleaded that perjury or profane swearing should not be visited by corporal punishments,) then it certainly ought, for similar, and even stronger reasons, to extend also to impious blasphemers, who have contumeliously reviled the Creator and Redeemer.

The great JOHN LOCKE, whom no one will suspect of not understanding the principles of religious liberty, or of a want of zeal in defending them, drew up a plan of laws for South Carolina: in which he appointed, "That no man should have any estate, or habitation, in it, who did not acknowledge a God; and that this God ought to be publicly and solemnly worshipped."—Yea, he went so far, that "he questioned whether any person was fit for the protection of the state, and all the civil privileges thereof, if his name were not registered, at seventeen years of age, in some or other worshipping assembly." That eminent man thought these laws so essential, as to be absolutely "necessary to the establishment of a state upon its proper foundations."* The reason for this is, that without such belief, and public recognition of a superior and invisible power, a person cannot feel the obligation of an *oath;* which, in all well regulated states, is used for "confirmation," and is "the end of all strife:" that is, it is the only effectual mode for settling subjects of litigation between contending parties. But persons who deny the being, and have spoken in terms of impious irreverence of God, and who have published such blasphemies, cannot be under any restraint to speak the truth, from the consideration that God knows the heart, and will punish false swearers. But, if persons may thus break down the only sufficient boundary of civil society with impunity, what possible security can there be for the character, the property, or the lives of their fellow-citizens? Who would undertake to prove, that he who has spread injurious scandal, by defamatory writings against his

* Dr. Watts's Works. Vol. VI. pp. 18, 22.—Barfield's Edition.

neighbour, has not exposed himself to punishment, having offended against the fundamental laws of civilized society? But shall *libel* be a crime, to be punished by the judges, and shall the name of Jehovah be contumeliously reproached, and his providence denied, and the Christian magistrate manifest no regard for HIS honour, nor respect for HIS government? This would be to stop the water at a crevice in the embankment, and to throw open the flood-gates, and invite the overflowing inundation.

The excellent and liberal Dr. WATTS, has some remarks on the subject before us, in an "Essay on Civil Power in things sacred," &c. The second section of which is entitled, "The necessity of acknowledging a God, and the religion of an oath." He says, "Though religion, so far as it relates to the salvation of our souls, and a future world of happiness, doth not come within the cognizance of civil government; yet, as the affairs of men are situated in this world under all governments, there are several things relating to our civil welfare, which seem to require the knowledge and profession of a God." Several cases are then stated, in which an oath is absolutely necessary to the very existence of society: "For an oath," he adds, "is a solemn appeal to God, concerning the truth of what they declare; it is an appeal to some superior and invisible Power, who will avenge falsehood and perjury, wheresoever it is practised, though it should not, or could not, be found out by the search of men."

Now, if it be granted, that there are cases where a magistrate *can* compel a person to take an *oath*, certainly he must have the *power* to punish for false swearing, and, also, as legitimate consequences, for profane swearing, and published blasphemy! For, if persons are properly punishable for *perjury*, and yet may blaspheme God with impunity, the laws are unequal, and inconsistent: the lesser crime is punished, while the greater and more awful one, which produced the other, is totally disregarded! This would be as if a person was acquitted of the charge of burglary, because he pleaded his having been intoxicated as the cause why he committed the crime, when every one knows he would be subject to double punishment.

The pious and learned Dr. Gill, in his "Body of Divinity," speaking of "the Duties of Magistrates," says, "They are to discountenance and suppress impiety and irreligion, and to encourage religion and virtue; even Aristotle observes, in his book of Politics, that 'the first care of government should be the care of divine things, or what relate to religion.' Civil magistrates are appointed for the punishment of evil doers, and for the praise of them that do well: they are to discourage vice and vicious persons." Among the crimes which are to be punished, because sins against "the laws of the first table,"—he mentions, "*blaspheming the name of God, perjury, and false swearing*."

The above quotations from LOCKE, WATTS, and GILL, (to which might have been added the sentiments of the immortal MILTON,) have been produced, for the purpose of correcting a popular mistake, that the prosecution of persons for publishing blasphemous and scurrilous deistical publications, is an interference of the magistrate, *for the* support and defence of Christian

ity;* instead of considering it as the legitimate exercise of his authority, *for the discountenancing and suppression of impiety and irreligion*:—"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. xiii. 3—6. J. I.

20, Harpur-street, 1824.

Remarks on the Eclectic Review.

To the Editor of the Baptist Magazine.

SIR, In the Magazine for October, you have inserted a Letter from the Rev. J. H. Hinton, containing remarks on a review of the life of his father, which appeared in the Eclectic Review for the month of September. With many of his observations I most fully concur, and think he acted rightly in taking the subject up, and in defending both himself, and his father's memory. But as he is favourable to the plan of mixed communion, he could not look at the subject as it does and must appear to those of your readers, who believe the propriety of acting on the plan of strict communion. Permit, therefore, Mr. Editor, a few observations in addition to Mr. Hinton's.

I was much surprised at the terms used by the Reviewer, when he speaks of strict communion: for instance—"A principle so *essentially intolerant*"—and yet, in the same sentence, he confesses that it has been supported by some "tolerant abettors." But then, they have "consecrated the dogma in the eyes of hundreds, and given to a few *gratuitous assumptions*, and *talismanic* phrases, the semblance and power of argument."—"That such men should hold a tenet which assigns to *schism a place among the articles of faith*, must ever remain a *moral paradox*."—"The spirit of the cause" we are told is "an *intolerant* and *malignant* spirit."—"One of the worst features of the system is, the petty warfare which it wages in the form of *detraction* and *depreciation*, both against the living and the dead."—"This *pernicious* doctrine is daily giving way, except in the *Antinomian* churches"—"them of the *concision*" — "*Narrow policy*" — "*Schismatical Baptists*," whom the Reviewer classes with the "Jewish converts, who refused to eat with the uncircumcised"!

I shall not meddle with such language as this; it is best let alone: but I thought right to bring it forward to view, that your readers may see how they and their brethren are treated in the *Eclectic Review*. It has been so much the fashion to run down those who maintain strict communion, that they are not surprised at being thus treated; their conclusion is in this, as it has been in other instances, that their opponents would have said better things if they could, and were obliged to make up by such a style of expression what was de-

* In a note written recently by a noble lord on this subject, it is said, that "the prosecutions of irreligious and *blasphemous* publications" is for "*serving the cause of Christianity*."—Then punishing men for *perjury* and *profane swearing* is also "serving the cause of Christianity," though it is not usually described in that way; but *rather as the punishment of impiety* and *profanity!*

ficient in argument. One thing is clear, whoever the Reviewer may be, *he* ought to act on the plan of strict communion, and keep within the limits of his own denomination; for, after such an attack, how can he expect the Baptists can either receive him with cordiality, or treat him with confidence? Mr. Hinton's Letter is a specimen of the indignant feeling of those Baptists who think mixed communion right; and, as to the other part of the denomination, it needs not be said what must be their opinion.

Does the Reviewer understand the subject? Does he know what are the grounds on which the strict Baptists have placed their defence? The best defence he could make for *himself*, if he can do it with truth, would be to confess that he never thought it worth his while to enter into the question. If this excuse cannot be made, what he has said is to me unaccountable. For, in what he would call the argument of his Review, he seems entirely to pass by the inquiry, whether the New Testament has said any thing respecting the external principles or constitution of the Christian church, or not. But, if any thing is said on that subject, what is it? Does it, or does it not require, that believers in Christ, and members of his church, should be baptized persons? This is an essential question, not to be answered by a few hard words; and it is of equal importance to all parties, who believe the permanence of the institution of baptism; for the primary enquiry is not *how*, or *when*, a person should be baptized; but, when he comes forward for membership, the question is, has he been baptized, or *not*? Does the New Testament *give* us any directions, or examples, which show how the church was formed in its purest days, and what regard was then paid to the rite of Christian baptism? On this point, the "*schismatical Baptists*," even "*them of the concision*," do no more than lay down a principle, which, till comparatively of late date, scarce an individual of any communion thought of denying: and, if they "hold a tenet which assigns to *schism* a place among the *articles of faith*," the Reviewer should have recollected, that, till modern days, their principle on this point, so far from being branded by the names he has thought proper to use, was universally considered to be correct; and, by the great majority of Christians, is so still. Numbers, we know do not change error into truth, but the above notorious fact shews, that the Reviewer ought to have selected other terms than those which he uses on this occasion. If a person makes an extensive investigation on this matter, there is great danger of his coming to an opposite conclusion, viz. that the *Reviewer*, and those who argue as he does, are the "*schismatics*," for it is they who have opposed a principle, which was before acknowledged by Christians of every party under heaven, with the exception of the society of Friends.

But, suppose the Reviewer takes the latitudinarian ground of these latter days, and continues his charge; let him consider where he stands. If, from change of circumstances, lapse of time, or any of the causes which arise from the fluctuations of society, the principles and practices which undeniably existed in the primitive times, are to be laid aside, the argument in support of Protestant Nonconformity is ruined.

Precisely on this ground, the ev. C. Jerram, in his Conversa-ns on Infant Baptism, p. 152, is said, " We may challenge e world to substantiate such a arge against us, as would ren-er it improper, *on these princi-les*, to continue within her pale, . *e.* the pale of the established urch,] or make it a matter of difference to desert her com-unity." If such principles as e Reviewer seems to admit, in l that he says, be received, Mr. erram is perfectly correct: no hurchman, who understands his round, needs desert the field, or ar any attack from any Dissen-r. He can always reply, you ay so little regard to the New estament regulations yourselves, at you do not think an ordi-ance of Christ's own appoint-ent worth supporting, nor, what ou confess was the universal ractice of the church, worth reserving!—Indeed, the conse-uence goes still farther, the hurchman may add, this mode f reasoning, by which mixed ommunion is maintained, frees e from many difficulties, which Dissenters have urged with all eir might, for *it grants* that the ew Testament state of things eeds not be followed, that max-ns and practices then proper nough, and even *permanent or-inances*, supported by divine uthority, need not be insisted n. There is an end, therefore, o all their objections against the rinciples of our establishment, s being contrary to the New estament; they give up the most vident New Testament rites, hen it suits themselves: Why, hen, should they contend about ew Testament authority, when n appointment of the Lord him-elf, is not suffered to retain its lace? *Whoever adopts the lax easonings which have been* po-pular on this subject, may, with-out hesitation, go over to the establishment, or to any church where his inclination leads him, and no previous views of the in-stitutions, or discipline of the primitive church need stand in his way. There are various in-stances occurring of persons changing their religious connec-tions in a manner that strikes some with surprise: let them be examined;—it will more often be found than at first would be ima-gined, that precisely the same sort of reasoning which is used for mixed communion, is adopt-ed as a salvo for other things. Time will shew that this princi-ple will be greatly injurious, not only to those Baptists who adopt it, but to every body of Dis-senters that fairly act upon it.

But the Reviewer makes a stand upon another ground, and thinks the strict Baptists will be entan-gled in unanswerable difficulties, by not denying the right which others have to receive the Lord's Supper in their own denomina-tions;—and, by their esteem for those who, in some things differ from them. Suppose, then, that the Reviewer is so far correct, that these Baptists have too much endeavoured to act on as broad a ground as they could, with those who were not of their bo-dy; is their argument in support of their sentiments destroyed? Does it *therefore* follow, that in their own churches, they ought not to act on what they conceive to be the plan of the New Tes-tament? Or, does it follow, that their principle is not correct, that members of a Christian church ought to be persons who have been baptized? Let the Review-er *prove*, as soon as he pleases, that it is the design of the New Testament to admit persons pro-fessedly unbaptized as members

of the church, let him shew us a single instance of the kind, if he can; we will then listen to him. If he cannot, let him give us a reason why the Baptists, who form churches of their own for the very purpose of acting more in conformity to the will of Christ, than they could elsewhere, are bound to open their doors to every one who chooses to knock for entrance! If, in this, they are in the wrong, they acknowledge the error is of wide extent; for there was no sufficient reason why they should form a separate denomination; and, in many cases, none, why they should be Dissenters at all.

Again, it is thought a strong argument against the strict Baptists, that the disqualification does not relate to the Lord's table, but only to communion *with them*. This, when examined, amounts to very little: the Baptists say, that Pædobaptists, who plead *that they are baptized*, as one of the grounds on which they come to the Lord's Supper, *on their own principles* do right; they acknowledge the order and connection of the institutions of the gospel; and though, as Baptists, they do not think their views correct, yet they do not condemn them. The case is, however, not precisely the same, when a person, on all hands allowed to be unbaptized, or who considers the institution of baptism to be entirely abrogated, requests admission. Even many Pædobaptists would hesitate to assert, that *he* acted properly. But the modern system of mixed communion proceeds on the ground that *he* is as welcome as any other; for respecting the Lord's Supper, the case is the same as if baptism was abrogated entirely. How far these persons are doing what is right, the strict Baptist leaves to God and their own conscience; he is not their judge. But of this he is certain, that *he* cannot receive them without admitting a principle ruinous to the obligation he is under to the Head of the church. For it would be an acknowledgment, that though he and his brethren see and confess the authority of a permanent institution of Christ, yet, they need not regard it. He, therefore, says to the applicant, I judge you not, but you ought to go to a denomination agreeing with you on this point, for this reason, if for no other, that then, neither you nor your brethren fly in the face of what you and they believe is a general Christian principle. It may be replied, it is very hard that you treat me thus: to which the answer is, do you wish *us* to receive you on terms which would practically declare that what we believe is a permanent institution of Christ, ought not to be regarded in his church?

We are told, "the excluding party is bound to shew some scriptural ground for his proceeding?" But the *applying* party should shew some scriptural ground on which he makes the application; and, if he considers the point, he will not find it easy to place his application on a ground that will bear even his own examination; for it will always amount to this,—give up your sentiments to gratify me, and then we shall do very well: but would the union effected by such compromise be worthy of being called "the communion of saints."

The subject is not exhausted, but I am restrained from saying more, from the length of this paper, I shall, therefore, only add,

I am yours very respectfully,

Oct. 1824. A STRICT BAPTIST.

Miscellanea.

Illustration of Hosea ii. 21, 22.

"And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth. And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel."

Poetry gives animation, speech, and action, to things inanimate. This is a fine specimen of an elegant figure, which rhetoricians call prosopopœa, or personification. To the mere English reader, the text is, perhaps, a little obscure; but the obscurity will be removed, if we look at the chain, beginning first with the lowest links.

1. Jezreel, or Israel, presents his petition to the corn, the wine, and the oil. "Corn, come and strengthen me; wine, come and cheer me; oil, come and enrich me, and make my face shine."

2. They reply, "We will hear you, if the earth will hear us."

3. The earth cries aloud, "I will supply you, if the heavens will supply me;" and immediately carries her address to the heavens.

4. The heavens say, "We will hear you, if the God of the heavens will hear us." The sun asks leave to shine out, with warm and genial rays; the rains and the dews beg permission to descend, that by their mild and gentle influence the earth may be fertilized.

5. The petition in the heavens is readily granted by the God of universal nature. Jehovah saith, "I will hear—I will hear the heavens," and thus the prosperity of the favoured nation is secured.

The concatenation of causes is wonderful. The first, and governing link, is in the hand of God. From this, and similar passages, originated, perhaps, the fabulous account of Jupiter's letting down his golden chain from heaven. See Jeremiah Burroughe's Lectures on Hosea, 4to. 1643. Bishop Horsley's New Translation, with his Critical Notes, &c. &c.

W. N.

Stepney, Sept. 2, 1824.

Sabbath Breaking.

A lamentable occurrence took place on Lord's-day, July 4, 1824, which may prove an additional warning to those who spend the sacred hours of the Sabbath in folly. Six young men, belonging to the town and vicinity of Ulverstone, Lancashire, resolved on having a pleasure excursion in a boat. They set off from Ulverstone very early in the morning, and intended to proceed down the bay of Morecambe, and visit the southern extremity of the island called Walney. The evening arrived, and the night passed over, but they did not return. On Monday, their friends were extremely anxious concerning their safety, and made inquiry in all directions, but to no purpose. The result has proved, alas! too plainly, that all have perished—not one having escaped to communicate to their friends the tidings of woe, or relate the particulars of the accident. It is supposed a squall had upset the boat, (which has been found empty,) and precipitated all within into the deep. At the date of this four of the bodies have been found. The writer was called on to discharge the painful duties of the funeral service, at the interment of one of them. He was a young man, about thirty-one years of age, the son of religious parents, members of the Independent church at Ulverstone. They accustomed him, from his infancy, to attend the house of God; but when he arrived at manhood, he broke through the restraints of education, he associated with the profligate, and became himself a profligate character. Not long before the awful catastrophe,

in conversation with a pious relative, he expressed himself to this effect: "What is there," said he, "of pleasure that I have not tried, yet I cannot obtain happiness. I know the good man is the only happy one. I would give the world to be such; but I cannot pray." His relative wished him to attend religious service at the chapel. "I would," he replied, "do any thing almost that you wish me, except attending there—that I cannot do." Such were the sentiments of his heart, and such the despairing condition into which he had brought himself by his sin. Did he find satisfaction in his iniquity? No—he confessed the contrary—he was wretched—he honestly acknowledged that: for with all his crimes, he abhorred deceit, and urged, as one reason, why he could not attend the house of God—lest he should seem, by hypocrisy, to disgrace the cause of religion. His Sabbaths, of course, were misspent; and, it is said, some former escapes from a watery grave, might have taught him wisdom. Being an excellent swimmer, he thought himself always secure; but the time was come, when divine forbearance grew weary. He was found a great distance from the place where it is supposed the boat was upset, and, probably, sunk, after contending with the waves for a great length of time. He was naked, and so disfigured, as scarcely to be recognized by his relatives. The immortal spirit was for ever gone. Reader, reflect on the wages of iniquity! Be admonished. Art thou a barren fig-tree? Even now the axe is laid unto the root—if thou bear fruit well—but if not, God shall speedily cut thee down.—Beware, lest he take thee away with a stroke—then a great ransom cannot deliver thee.

J. H.

Tottlebank, July 13, 1824.

Preface to Mr. Reeves's Pocket Edition of the Scriptures.

"THE manner of subdividing the matter of a book into small verses, is peculiar to the Bible; and it is the abuse of a contrivance, that was designed for another purpose, the history and progress of which is worth considering.

"The sacred books, whether Hebrew or Greek, came from the pen of their writers, and were in the hands of those, for whom they were originally composed, without any division of this sort. The first need of any thing like such a division, was after the Babylonish captivity; the Jews had then mostly forgotten the original Hebrew; and when it was read in the synagogue, it was found necessary to have an interpretation into Chaldee for the use of the common people. To make this interpretation intelligible, and useful, the reader of the Hebrew used to pause at short distances, while the interpreter pronounced the same passage in Chaldee; such pauses became established, and were marked in the manuscripts, forming a sort of verses, like those in our present Bibles. This division into verses was confined to the Hebrew scriptures, and to the people for whose use it was contrived; no such division was made in the translation of the *seventy*, nor in the Latin version; so that the Bible used in the Greek and the Western Churches, was without any such division, either in the Old or New Testament.

"It was, however, found necessary, in after times, to make a division and subdivision of the sacred books; but it was for a very different purpose; it was for the sake of referring to them with more ease and certainty. We are told that Cardinal Hugo, in the 13th century, made a concordance to the whole of the Latin Bible, and that for this purpose of reference, he divided both the Old and New Testament into chapters, being the same that we now have. These chapters he subdivided into smaller portions, distinguishing them by the letters of the alphabet; and, by those means, he was enabled to make references from his concordance to the text of the Bible. The utility of such a concordance brought it into high repute; and the division into chapters, upon which it depended, was

adopted, along with it, by the divines of Europe.

"This division into chapters was afterwards, in the 15th century, adopted by a learned Jew, for the same purpose of reference, in making a concordance to the Hebrew Bible. This was Rabbi Mordecai Nathan, who carried the contrivance a step further; for, instead of adhering to the subdivisions of Cardinal Hugo, he made others, much smaller, and distinguished them, not by letters, but by numbers. This invention was received into the Latin Bibles, and they make the present verses of the Old Testament. In doing this, he might possibly have proceeded upon the old subdivisions long before used for the interpretation into Chaldee. We see, therefore, that the present division of the Old Testament into chapter and verse, is an invention partly Christian, and partly Jewish, and that it was for the sole purpose of reference, and not primarily with a view to any natural division of the several subjects contained in it.

"The New Testament still remained without any subdivision into verses, till one was at length made, for the very same purpose of a concordance, about the middle of the sixteenth century. The author of this was Robert Stephens, the celebrated printer at Paris. He followed the example of Rabbi Nathan, in subdividing the chapters into small verses, and numbering them; and he printed an edition of the Greek Testament so marked. This division soon came into general use, like the former one of the Old Testament, from the same recommendation of the concordance that depended upon it; and Latin Testaments, as well as Bibles, were ever after distinguished into chapters and verses.

"It remained for the translators of the English Bible to push this invention to an extremity. The beginning of every chapter had been made a fresh paragraph in all the printed Bibles; but the verses were only marked by the number, either in the margin, or in the body of the matter; such minute subdivisions did *not then seem fit to be* made into distinct paragraphs. But the English translators, who had fled to Geneva, during the persecution of Queen Mary, and who published there a new translation, famous afterwards under the name of the Geneva Bible, separated every one of the verses, making each into a distinct paragraph. This new contrivance was soon received with as much approbation as the preceding: and all Bibles, in all languages, began to be printed in the same manner, with the verses distinguished into paragraphs; and so the practice has continued to the present time. A singular destiny, to which no other book has been subjected! For in all other works, the index, or concordance, or whatever may be the subsidiary matter, is fashioned so, as to be subordinate to the original work: but in the Bible alone, the text and substance of the work is disfigured in order to be adapted to the concordance that belongs to it; and the notion of its being perused, is sacrificed to that of its being referred to. In consequence of this, the Bible is to the eye, upon the opening of it, rather a book of reference than a book of perusal and study: and it is much to be feared, that this circumstance makes it more frequently used as such; it is referred to for verifying a quotation, and then returned to the shelf. What book can be fundamentally understood, if consulted only in such a desultory way!"

A Remarkable Instance of the Power of Divine Grace.

A REMARKABLE instance of the power and sovereignty of Divine grace, in the conversion of Mr. Morgan Howel, of Cardiganshire, Wales, under the ministry of the Rev. W. Cradock. A gentleman, who lived near where he preached, when he visited that country, was particularly inimical to his doctrine and preaching. He ridiculed him in his conversation, and made a mock of him in verses which he published, and opposed his ministry by all means. It so fell out, by God's pro-

pose, that once, when Mr. Cradock was preaching in the open field, (the place where he meant to speak in being not able to contain his hearers,) Mr. Morgan Howell, which was the gentleman's name, got together a foot-ball play, in order to interrupt Mr. Cradock, and went so far as to endeavour to strike the ball against him; but being prevented, and falling, he so sprained his ancle, that he could not move, and was thus compelled to hear the sermon, which was over-ruled by God to his conversion; and, as an evidence of its reality, he took Mr. Cradock to his house, received him whenever he came into the country, and, at length, became himself a teacher of the truth of Jesus, and established the first church of believers in his neighbourhood.

W. B

Sept. 7, 1824.

AFFECTING IGNORANCE.

The following extract from the journal of Mr. Fisk, an American Missionary now in Palestine, will convey some idea of the deplorable ignorance which prevails among professing Christians in that part of the world.

"There are here multitudes 'who have been baptized in the name of the Trinity, and who believe that Christianity is the true religion; but you may judge of their *knowledge* of Christianity by the following fact. I was one day walking over a high mountain, in company with a monk, for the sake of getting an extensive view of the country. In the course of our walk, we had much conversation about religion. At one time I asked him where Christ died? He said, 'In the tomb.' I asked, 'Was it in Constantinople?' He said, 'Yes.' At another time I enquired, 'Who was the first man?' He answered, 'I do not know, unless it was Christ.' Yet this man had lived fifteen years in a monastery for religious improvement; and *there are* forty priests in the monastery."

Important Hints to Ministers.

To the Editor of the Baptist Magazine.

Sir,

The following extract, from the writings of the late Mr. Fuller, will, I doubt not, if admitted into your journal, be read by many persons who have not seen it in the volume from which it is transcribed. That it is calculated to be extensively useful, I have the fullest persuasion. Your insertion of it will, therefore, oblige, Yours respectfully,

Oct. 1, 1824. B.

"I am afraid that we must add to the above, a great number of persons, who, in early life, having been of a decent and grave deportment, and possessing promising abilities, were encouraged, by their friends, to engage in the work of the ministry. Their main study being to cultivate their powers, they have, at length, attained the art of conveying truth, and commending virtue, in a style of pleasing energy: but, as they have never loved nor lived upon that truth, which they have communicated, so neither have they practised the virtues which they recommended. Slaves to popularity, avarice, or lust, they pass through life under a mask of disguise: and, being conversant with divine things, as surgeons and soldiers are with the shedding of human blood, they cease to have any effect upon them, with regard to their own souls. I would not presume to pass sentence on all such characters, neither would I be in their situation for the whole world."

Syrian Mode of Baptism.

The Syrians baptize the children in the following manner. The child is placed in the fountain [font], so that a part of the body is in the water, then the priest three times takes water in his hands, and pours it out on the child's head, repeating at each time the name of one person in the Trinity. After this the body is immersed.

Journal of Mr. Wolf, a Jewish Missionary in Palestine. See Jewish Expositor for Sept. 1824, p. 332.

Obituary and Recent Deaths.

REV. R. PETTIT, OLD SAMFORD, ESSEX.

THAT it never was the intention of the supreme Lawgiver, that man should trifle with death, is sufficiently evident from the single consideration, that it is *the penalty of sin*, and that it was designed to be a standing memorial of its nature, and its consequences, to the very end of the world. It is true that the gospel has brought life and immortality to light, that it has provided antidotes to that fear of death which engenders bondage, that it has illuminated the shades of the tomb with the lustre of hope, and that it has so far over-ruled the curse, as ultimately to turn it into a blessing; still, to a mind that is under a proper direction, there is something so truly impressive in the thought of an opening eternity, as to awaken feelings of deep solemnity, and religious awe.

To surrender at once, and for ever, all those endearments by which we have been bound to our families, to the church, and to the world; —to contend with "the pains and groans and dying strife," which commonly precede the last moments of life;—to sink from a state of animation and enjoyment into a mere mass of corrupt and inanimate clay;—and, above all, to be ushered, in an instant, into the immediate presence of the Divine Purity, to give an account of the deeds done in the body;—are considerations which demand solemnity. Amidst all the consolatory and cheering anticipations with which we are furnished by the Christian religion, these are reflections which forbid trifling, and naturally lead to a serious inquiry as to our real character before God, and our own prospects as to eternity.

If death, however, be thus solemn and thus impressive, in a *general* view, how much more so does it appear, when, from his varied engagements *in the church of* Christ, a *minister of the gospel* is called to his great account! To say nothing of the diversified manner in which it may operate upon the people of his charge, his personal labours are now at an end, every opportunity of usefulness is gone by. No longer can he warn the wicked of his danger, nor build up the church of God. His prayers and intercessions are no more heard. Improved, or unimproved, his life is past. Nothing now remains of him but that which is mortal, and that is returning to dust. What is more, his character and his destiny are sealed for ever: he has carried the account of his stewardship into the presence of the supreme Judge; and either enters at once into the joy of his Lord, or affords a mournful comment upon the solemn warning, which St. Paul gave to his own soul,—"*lest having preached unto others, I myself should be a castaway.*"

The Rev. Richard Pettit was born at New Samford, in the county of Essex, in the year 1752. From a very early period of life, he appears to have cherished those convictions, which ultimately led him to that Saviour, whose name is the only name, and whose cross is the only satisfaction, which a guilty ruined sinner can plead in the presence of a holy and righteous God. To this happy result of his first convictions, the ministry of the late Joseph Gwennap seems to have been powerfully conducive. Though the exact time from which he dated his conversion is not known, yet, that it was during the residence of Mr. Gwennap at Saffron Walden, is considered as certain, from the manner in which he used to mention his name, and from the benefit which he always professed to have derived from his ministry.

Having given himself unto God, he saw it a duty which he owed to himself, to the church, and, above all, to Jesus Christ, to give himself up to his people. He was, accordingly, baptized, and united to the church at Saffron Walden, of which he continued a member, until, anxiously desirous of being useful as

preacher of the gospel, he first occasionally, and then statedly, collected a congregation at Old Samford, of which he afterwards became the pastor. A place of worship was built there, on his own ground, and at his sole expense, in the year 1802, which he afterwards enlarged, and made comfortably to accommodate four or five hundred persons. This place he has left to the denomination of which he was a member, together with a plain house for the minister, who may succeed him,—and both of them *free from any incumbrance.*

A small church was formed, from which he received an invitation, June the 5th, 1805. Among this little flock he continued to labour, without any pecuniary recompense, until it pleased the Great Head of the church to call him to that state of rest and happiness, in which, we trust, he is now mingling with "the spirits of the just made perfect."

Few persons, probably, can be found, whose bodily health is more vigorous and confirmed than was that of our departed friend during a long series of advancing years; nor had he any apparent presentiment, until within a few minutes of his dissolution, that the period was so near, when he should terminate his labours as a minister of Christ, and, at once, be separated from the church and the world.

It was early on the morning of Friday, the 26th of July, that the solemn commission was given, which Death was so ready to execute. On no preceding occasion, was he observed to retire to rest in a more cheerful and comfortable manner, than on the evening which was to prove his last; nor was any thing, probably, more distant from his thoughts, than that, ere the light of day, he should finish his course on earth, and become an inhabitant of another world. He had not been long in bed, before he was seized with a difficulty of breathing, a complaint to which he had been occasionally subject, owing to an injury received by an accident which happened to him some years since; but from which, generally speaking, he so soon recovered as to occasion at the first but little alarm. He went to the window for air. The difficulty of breathing still continued; he sat down: still he had no relief It was then that he gave the first, and the only intimation, that he thought he should die. He went to the side of the bed, and kneeled down. In this posture he continued but a few minutes, ere the immortal inhabitant was called to surrender its tenement of clay, within half an hour from the time of his being first taken, and in the seventy-second year of his age. So true is it, that "in the midst of life we are in death;" and, such is the importance of the advice, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

The solemn Providence was improved on the following Friday, by Mr. Wilkinson, of Saffron Walden, from Rev. xiv. 13, at the particular request of the relatives and friends of the deceased; and the body was, at the same time, interred beneath that pulpit, from which he had so often expounded the word of life.

His sudden and unexpected departure prevents us from detailing any of those feelings, and of that experience which immediately preceded the closing scenes of his life. It is, however, pleasing to record, that the evidences which he afforded of a change of heart, were of so decisive a character, as to encourage the confidence that he has entered into that rest, which is the final and eternal inheritance of every true believer; and that, for him to exchange time for eternity, was to exchange earth for heaven. "I have reason to rejoice," said one of his children to the writer of this account, "that I ever had such a father." Nor is this the only testimony from some of his nearest relatives, to the influence of his conversation and example over those to whom he was most nearly allied. It is for us, who survive him, to follow him so far, and only so far, as he followed Christ; while we cherish the hope, that he is now forming a part of that triumphant assembly, of which it is at once the distinction and the honour, that "they are before the throne of God, and serve him, day and night, in his temple, and that

he that sitteth on the throne shall dwell among them."

May the best blessings of heaven rest upon the family which he has left behind him;—upon the little church which he was instrumental in planting;—upon the minister, who may be called to take the oversight of it, as his successor;—upon every effort that is made for its enlargement and prosperity;—and upon the whole church of God, in every place, and in every part of the world! "Grace be with all them that love our Lord Jesus Christ in sincerity!"

W.

Saffron Walden.

REV. THOMAS LANGDON.

THE following is an extract from the Leed's Mercury of October 16, 1824.

"Died, on Tuesday, aged 70, the Rev. Thomas Langdon, more than forty years the pastor of the Baptist church in this town. It is scarcely possible for friendship to write his character in sufficiently measured terms. But the most indifferent observer might be trusted with the pen of his biography. In him the firmest independence of mind combined with the sweetest amenity of temper; and his warmest indignation at what was mean and crooked in principle, was balanced by a most liberal construction of character and conduct. He never reported the tale of calumny. He never trifled with reputation. He never sat the inquisitor on motive. Candour entered into all the elements of his opinions, affections, and decisions. He could not compromise religious sentiments; but he presumed not to condemn those who saw not through his medium. He was devotedly attached to his own community, but knew that all men had an equal right to think and inquire for themselves. All he did, and said, and even looked, was conciliatory. He possessed an unusual facility of drawing all hearts to him. Few have enjoyed a larger share of public and private esteem. But this is no problem. His was the spirit of meekness. His was the religion of love. His pupils cannot fail to remember how winning and persuasive were his arts, how affectionate his counsels; how successful his toils! His people will never forget how he sympathised in their troubles, hung over their sicknesses, resolved their embarrassments, and perplexities,—and how, with venerable looks, and trembling tones, he invited them to the fellowship of the gospel. The loss of such a man, so good, so blameless, leaves a chasm in society, which long must pain the eye, and which Providence, in the continued succession of the excellent and pious, alone can fill."

Review.

The Old Doctrine of Faith asserted, in Opposition to certain modern Innovations, including Strictures on Reviews of the Author's Sermons on Repentance and Faith, published in the Eclectic Review for April, and the Edinburgh Christian Monitor for March, 1823; and also on an Essay on Faith, by Thomas Erskine, Esq. Advocate. By the Rev. James Carlile, Assistant Minister in the Scots Church in Mary's Abbey, Dublin. Bds. 131 pages.

Treatises upon the Life, Walk, and Triumph of Faith, by the Rev. W. Romaine, A.M. with an Introductory Essay, by Thomas Chalmers, D.D. Minister of St. John's Church, Glasgow. 2 Vols. Bds. pp. 372 and 364.

To all who admit, that, in the gospel economy, wherever the gospel is preached and comprehended, there is established an inseparable connection between faith and salvation;—that, considered as an act

of the mind, faith is the very first step which every repentant prodigal must take, in his return to his father's house; and, considered as a spiritual endowment, it is an evidence of distinguishing grace, and a pledge of everlasting glory; the seal of our safety, and the seminal principle of every Christian virtue—to all who take this view of the subject, who consider what infinite alternatives are suspended on the possession, or the non-possession, of this grace or virtue—the question—what is faith? becomes a very interesting and important inquiry. There is, however, an essential difference between the possession of a thing, and a knowledge of its nature. It is our happiness to believe, that many possess faith, and are daily living under its sanctifying influence, who yet are unable to define it, to trace out its various moral relations, or to mark the mode of its operations on the mind; as thousands are sustained and nourished by the food they eat, who know nothing of its elementary properties, or of that process of assimilation by which renovation is carrying forward, and to which they owe their health and vigour. But, while it is with pleasure we make this concession in favour of humble piety, we by no means intend to insinuate, that clear and correct views on this subject, are unimportant. Where personal safety is not endangered, the evidences of it may be impaired: and the harmony of our system of evangelical truth, must be more or less affected, by the views we entertain of that which constitutes its grand peculiarity.

"It is somewhat extraordinary," says our author, "that the nature of Faith, a subject which necessarily lies at the foundation of all just views of scripture truth, is, up till the present day, a matter of doubt and of controversy, not merely among superficial and worldly men, but among the most able and pious divines of the age."

Multiplied, and complicate, are the questions which have been agitated concerning faith. Whether it be a duty, or only a privilege?—to whom its obligations extend?—what is necessary to its possession?—whether the mind be active or passive in believing?—how many sorts of faith are there?—and what is included in the one connected with justification? and so forth, and so forth. It is the last of these questions which is brought under our notice in the present controversy.

What is the *nature* of justifying faith?

On this subject two opinions have chiefly divided the Christian world, which may be branched out into the following particulars.

I. As to the properties essential to its character.

II. As to the faculties involved in its exercise.

And, III. As to the object on which it terminates.

With respect to the first.—By one class of polemical writers, faith is defined to be nothing more than simple *credence*, or an assent to the truths of the divine word; by another, it is contended that *confidence*, *reliance*, or *trust*, is essential to its character. The former place trust among the fruits and effects of faith; by the latter it is identified with the principle. The first class of writers referred to, regard faith as exclusively an act of the understanding, purely an intellectual exercise; those intended by the last, maintain, that it embraces also the moral feelings and affections of our nature—that with the *heart*, as well as with the *intellect*, "man believeth unto righteousness." The direct object of faith, as represented by the first class of Divines to be the word of revelation, considered in the light of a testimony proposed to our belief; those who rank with the last, contend, that God himself, its divine author, as his moral character is there exhibited, and especially *as seen in the face of Jesus Christ*, is the immediate object to which faith is directed, and on which it fastens. Or, to reduce this triple division of the controversy into a single proposition, as our author states it.

"Those who view faith as nothing more than believing the truths of the Bible; and those who view it as including that trust or confidence in God through Jesus Christ, which it

is the manifest object of gospel truth to create and to cherish. To the first class belong Mr. Sandeman and his followers, the two Reviewers* alluded to in the title, Mr. Erskine, Mr. Jones, Mr. Dore, and many others: to the second class belong the fathers of the two established churches of these kingdoms, most of the puritan writers, and among the moderns, Gregory, Dwight, &c."

There is a mode of stating one of the points of the present controversy, (we refer to the last of the three specified,) by which the parties at issue seem to be drawn so nearly into contact, that the line of separation between them is scarcely visible. For example, what difference does it make, whether the object of faith be considered a *person*, or a *proposition*, when the proposition introduces to us the person referred to, as an object of faith? Surely, all that can be believed respecting any person, may be embodied in words, and presented to the mind in a propositionary form. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Now, did any man ever rely on Jesus Christ for life and salvation, who did not cordially credit every word of this inspired testimony? And did any man ever believe the whole of it, in its *full and proper meaning*, who was not found "*looking unto Jesus*," as the object, as well as "*the author and finisher of his faith.*" Is it not then, an unnecessary refinement, to attempt to distinguish between the *word of God, and the God of the word*, considered as an object of faith? Just so far as we understand and believe the contents of that blessed volume, we believe in God, for it is full of *Him:* it contains a complete delineation of his character, and a transcript of his mind and will concerning us, and, in proportion as we learn more of *his divine excellencies*, as they are set forth in those sacred pages, will our confidence in all the *declarations* and *promises* they contain, be strengthened and confirmed. For it must ever be borne in mind, that God is not only the *author* of revelation, but the *subject* of it. To open up to us his plans of mercy, and to unfold his moral beauty, constitute its character and design. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "He that hath received his testimony, hath set to his seal that God is true." "And he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us, eternal life, and this life is in his Son."

We may distinguish between God and the Bible, but we cannot separate them; we believe both, or, in the evangelical sense of the term, we believe neither. The Jews professed to believe in the writings of Moses, while they believed not in him who is the subject matter of his writings; but our Saviour told them they were in a fatal error. "Had ye believed Moses," said he, "ye would have believed me, for he wrote of me." Instead, therefore, of viewing the *sacred scriptures*, and *Jesus Christ*, who is the sum and substance of them, as *two distinct objects* of faith; why not consider them as substantially *one* and the *same?* "Faith cometh by hearing, and hearing by the word of God." "That is the *word* of faith," says Paul, "which we preach." "Repent," said our Saviour, "and *believe* the *gospel.*" To which may be added, that numerous class of texts, which represent the *truth* as instrumentally employed, by a divine Agent, in sanctification.—"God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and *belief of the truth.*" "Sanctify them through *thy truth*, thy *word* is truth." Now, in all these, and similar passages, the object of faith is presented to us in the form of a testimony. In others, however, faith has a more direct personal reference, "Testifying," says Paul, "both to the Jews, and also to the Greeks, repentance toward God, and *faith toward our Lord Jesus Christ:*" and, referring to his own experience, he

* We do not subscribe to the correctness of our author's classification.

declares, "For I know *whom* I have believed, and I am persuaded that *he* is able to keep that which I have committed unto *him* against that day." Also to the inquiries of the Philippian jailor, "Sirs, what must I do to be saved?' the apostles answered, "Believe *on the Lord Jesus Christ*, and thou shalt be saved." Now, in these *two distinct representations* of the object of faith, we have not *two distinct objects*. If we regard Christ as the object of faith, it is Christ, as he is revealed to us in the scriptures of truth, the belief of which is presupposed; — or, if scriptural truth be considered as its object; its lines all meet in HIM, as their common centre; it is "the *truth*, as it is in *Jesus*." The subjects are so interwoven, that the attempt to separate them is as vain as it is unnecessary. To withdraw the transverse lines of the silken web, would be to destroy its texture. The writers professedly at issue on this point, we suspect, are really nearer to each other, than they seem aware of. Such polemical hair-splitting, is of no practical value. We regret to see contention among good men, and able divines, turning on points which, we confess, appear to us to partake too much of the character of logomachy, the most uninteresting and unedifying of all species of controversy; "Doting about questions and strifes of words."

We do not, however, mean, that this remark should be extended to every branch of the question, above stated. No faith, in our apprehension, can be genuine,—whether the *truth of God*, or the *God of truth*, be considered as its object,—from which the idea of confidence or trust is excluded; and in which the affections have no concern. The faith by which we are saved and sanctified, consists not simply, in a conviction of the *understanding* of what is *true;* but in a conversion of the *heart* to what is *right*. Not merely in an *assent* to the *truths*, but in a *consent* to the *terms* of the gospel. "If thou shalt confess with thy mouth the Lord Jesus, and shalt *believe* in thine *heart* that God hath *raised* him from the dead, thou shalt *be saved*. For with the *heart* man believeth unto righteousness, and with the mouth confession is made unto salvation." To the proposal of the eunuch to be baptized, Philip replied, "If thou believest with all thine heart thou mayest."

If unbelief arose from simple ignorance, it would cease to be criminal; but, in the scriptures, we find it ascribed not to a *deficiency* of *evidence*, but to a *preference* of *error*. "Light is come into the world, but men love darkness rather than light, because their deeds are evil." The aversion of the heart is the cause of spiritual blindness. How else can we account for the rejection of our Saviour, by the Jewish nation? "He came unto his own, but his own received him not."

There was no lack of evidence to justify his claims on their belief. The writings of their fathers had, for ages, announced his approach, delineated his character, and marked the design, and the circumstantials of his appearance—they beheld him of "whom Moses and the prophets did say should come;" they were the astonished witnesses of his miracles; they heard him "speak as never man spake." Why, then, did they not at once believe on and embrace him?

Our Saviour, himself, both states the fact, and solves the difficulty. "And ye will not come to me, that ye might have life. But I know you, that ye have not the *love of God* in you." "Why do ye not understand my speech? *even* because ye cannot hear my words,"—that is, cannot endure my doctrine. The *failure* of evidence was so far from being the cause of their unbelief, that its *fulness* evinced their guilt, and was the measure of its turpitude. "If I had not," said the Saviour, "come, and spoken unto them, they had not had sin: but now they have no cloak for their sin. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." Thus, he who knew what was in man, refers their *rejection of* him, to their *aversion to* him. He traces their infidelity, not to the understanding, but to the heart, and

thereby lays open to us the source and origin of this mighty mischief.

The connection between enmity and unbelief, is not more intimate and essential, than is that between faith and affection. It is, indeed, self-evident, that whatever opposes an effectual bar to the possession of any good, must be removed, ere the blessing referred to can be realized. Disaffection and confidence are utterly incompatible with each other. Esteem is one of the elements of trust. The interest with which we listen to any proposal for our benefit, we know depends much, on the state of our feelings towards the person from whom it comes; and the readiness, or reluctance, with which we yield our belief to any testimony on moral themes, is, likewise, dependent on the state of our moral sensibilities. "Who believed not the truth," says Paul, (referring to the self-deluded votaries of Antichrist,) "but had pleasure in unrighteousness." Men do not perish, for not admitting abstract truth into the mind, but "because they receive not the *love of the truth* that they may be saved." There is a wide difference between a series of mathematical problems, and the gospel of salvation; and a corresponding difference in the operations of the mind respecting them. To understand the former, the exercise of the intellectual faculties is all that is required. To know the latter, (in the saving sense of the term,) we must comprehend its spiritual import, and benevolent design, feel its necessity and importance, delight in its excellence, and appropriate its blessings. But, within the range of these mental exercises, not only the *perceptions* of the *intellect*, but the *emotions* of the *heart*, are essentially included. Unfeeling speculation is not evangelical faith. The moral sense is wanting. The eye may gaze on the form and colours of the peach, and of the rose; but the flavour of the one, and the odour of the other, it can never participate.

We had intended to add some remarks, confirmatory of the remaining position—that *confidence* is essential to *faith;* but we have exceeded our limits, and must not pursue the argument. We can, however, with pleasure, refer our readers to the full discussion of this part of the subject, furnished in the volume before us. Without pledging ourselves to the ogical accuracy of every part of our author's reasoning, we think his performance is worthy of an attentive perusal, from which few will rise without benefit, if they read it with the same pious and liberal feeling with which it was written. It bears the marks of an understanding, enlightened and invigorated by biblical study; and breathes a spirit, sanctified and softened by the great principle of which he is an able and an amiable advocate.

The writer has taken both a philological and a metaphysical view of his subject—that which respects the terms in which it is expressed, and that which respects the operations of the mind. With respect to the former, the following extract will be sufficient to show, his general views of the controversy, the course of his argument, and his reasons for adopting it.

"It occurred to the writer of these sheets, in surveying this field of contention, that these doubts and conflicting opinions might arise from that most fruitful source of disputation, the want of a patient examination of the facts of the case. The words of scripture are so many phenomena to be accounted for: and if, instead of patiently examining the phenomena, men proceed to dispute about inferences drawn from them, they may contend for ever without coming to any certain conclusion. His suspicion that this was the true source of the uncertainty, was confirmed by his not having met with any careful critical examination of the original words used to express the idea of faith, or the various applications of them in the sacred scriptures. Most writers have, indeed, adverted to this point; but he did not find it taken up with that systematic persevering spirit of research, which its importance so much deserved. While the words rendered, church, bishop, baptize, &c. and even the Greek article, had met with suitable attention, the meaning of the all-important words rendered faith, and to believe, had very much been taken for granted, or roundly as-

serted without evidence.—He, therefore, proposed to himself to institute an examination of the meaning and application of the words, hoping that he might find a key to all the intricacies of the subject.

"The view of faith, which forced itself upon him in the course of his investigation, (for up till this time he had held the same opinion respecting it which is expressed by Mr. Erskine and his reviewers,) was, that trust, or reliance, or confidence, enters into the very essence of faith;—that belief of a statement is called faith, only when it pre-supposes, and is founded upon trust or reliance on the veracity of some person on whose authority the statement is believed;—that, therefore, the very commencement, or dawning of faith in the soul, is trust or reliance on the veracity of God, producing belief of his declaration in the Holy Scripture;—that these declarations are calculated to induce us to place a more extended confidence in him, because they inform us of such facts respecting him as are adapted to excite our confidence;—and consequently, that the more advanced exercises of faith, are such a trust or reliance on all his attributes, as his revelation of himself in Christ Jesus is fitted and intended to create.

"This view of the subject seemed to the author, to furnish such a master-key as he sought for. It appeared to him to ascertain the moral or holy nature of faith; to indicate its office in the justification and sanctification of sinners, and when the various benefits for which we are encouraged to trust are taken into account;—such as reconciliation with God, the pardon of sin, re-adoption into the family of God, a spirit of adoption, eternal life, preservation from evil: in short, every thing that we need for time and for eternity; it seemed to him to reach the whole extent of the subject, and satisfactorily to explain the paramount importance that is given to it in the word of God."

The second work, the title of which appears at the head of this article, is of a very different character from the one just examined. Though Faith is mainly the ground, or substratum, of both productions, the workmanship of each is so extremely various, as to leave scarcely *another* point of analogy between *them*.

Mr. Carlile's work is professedly argumentative and controversial; that of Mr. Romaine, experimental and devotional. In the one, faith is treated of as a doctrine which has been misapprehended and mis-stated by good men; in the other, it is appealed to as a principle, holy in its nature, and of heavenly origin, which requires to be sustained and nourished by divine truth. The former consists of a train of consecutive reasoning, adapted to enlighten the judgment, and to furnish us with correct notions concerning faith; the latter is little else than a reiteration of pious sentiments, calculated to "stir up the pure mind, by way of remembrance."

Hence, the one will extend its interest to a class of readers to whom the other would be tasteless and wearisome. Men of an intellectual character, may take delight in pursuing a question through the windings and intricacies of argumentation, who, with respect to the subject of the discussion, "have neither part nor lot in the matter." But, for the most part, destitute of literary allurements, these Treatises depend for their interest, almost exclusively on those moral sympathies, which indicate the possession of the principle in question. None, we think, can duly appreciate their excellence, but such, at least, as have "tasted of the heavenly gift, and been made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come." To readers of this class, as the eloquent writer observes, who introduces the work—"the evangelical infusion which pervades the whole substance," "the reference throughout to Christ, and to him crucified, will be felt and rejoiced in, like the incense of a perpetual savour." "The precious and consoling truths, which he, over and anon presents, must endear them to those who are anxious to maintain in their minds a rejoicing sense of God as their reconciled Father. He never ceases to make mention of Christ, and of his righteousness—and it is by the constant droppings of this elixir that the whole charm and interest of his writings are upheld."

But it is not required of us, to explain the nature, or to expatiate on the merits or defects of a work which has been so long before the public. It is only necessary to remind our readers, that the value of the present edition is enhanced, by an introductory Essay from the pen of Doctor Chalmers,—a name esteemed alike by the philosopher and the philanthropist, and whose united piety and talents command the admiration of the Christian world.

Christian Excellence considered and improved. A Discourse occasioned by the Death of Thomas Chevalier, Esq. F.R.S., F.S.A., F.L.S. and F.H.S. Surgeon Extraordinary to the King, and Professor of Anatomy and Surgery to the Royal College of Surgeons in London. Delivered at Keppel-street Chapel, June 20, 1824, by George Pritchard. Barfield, Bagster, Holdsworth. Price 1s. 6d. Pp. 56.

PIETY, and literature, and science, are generally contemplated apart, and too often considered as irreconcileable foes. Yet they naturally coalesce, and, when they are found in the same individual, it would be criminal, indeed, not to observe and admire the utility and splendour of their union.

It appears, from the admirable Memoir appended to this discourse, that the late Mr. Chevalier was as much valued in the respectable church to which he belonged, for his genuine simplicity and humility, as he was in the medical profession for his skill and success, so abundantly attested by the honorary titles which were added to his name.

Mr. Pritchard has founded this elaborate and ample discourse, extending to fifty-five pages, on Gal. i. 24. 'And they glorified God in me.' After a brief introduction, he observes, "that we may practically adopt the sentiment contained in our text, it becomes necessary that an *occasion* for its expression should be afforded, and that we should be made acquainted with the *manner in which it should be expressed.*" These are the principal points of the discussion.

The OCCASION is given "in the *change* which is effected—the *gifts* which are bestowed—the *influence* which is produced—and the *end* which is accomplished."

The *change* is found to be spiritual — effectual — perpetual — and gracious.

The *gifts* specified are, enlargement of mind—spiritual taste—divine confidence — and benevolent temper.

The *influence* produced, is manifested in obedience to authority—patience in affliction — and perseverance in well-doing.

The *end* is the diffusion of Christian knowledge—the perfection of the human character—and the honour and glory of God.

All these particulars are illustrated in a lucid and edifying manner. The preacher, then, proceeds to consider, in the second place, "in what MANNER such occasion should be improved, and thus the divine glory be expressed." Here it is distinctly shewn, that the work of God must be devoutly contemplated — acknowledged publicly—with prayer on our own account—and, finally, "that respectful consideration, and affectionate remembrance of our Christian brethren, is glorifying God in them."

The remaining twenty-three pages are occupied with a highly interesting account of Mr. Chevalier, in the various characters he sustained in the world, and in the church—concluding with appropriate addresses to the mourning widow and family, the deacons, and other members of the church.

We insert the following extract as a specimen of the writer's manner.

"This influence will, also, produce patience in affliction; and it requires all its efficiency to accomplish this effect. Acquiescence in the dispensations of divine Providence, when they materially derange our comfort, and diminish our enjoyments, is one of the most decided evidences of the reign of grace. This supplies the most satisfactory answer to the inquiry, Lovest thou me more than these? To obtain an exemption, in the present state, from suffering, is neither desirable nor

practicable. 'In the world,' said the Redeemer, 'ye shall have tribulation,' and to faint beneath his righteous rebukes, or become weary of his chastening hand, is what none can escape, unless sustained by the ascendancy of Christian principles, and the influence of heavenly prospects. But, in connection with their powerful agency, even under bereavements the most distressing, and sufferings the most oppressive, we shall be assisted to say, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.—Shall we receive good at the hand of the Lord, and shall we not receive evil!—When he hath tried me, I shall come forth like gold,'—and, even more than this, 'Though he slay me, yet will I trust in him.' Such reconciliation to the divine government can never be attained by the mere precepts of human wisdom, which, however valuable, to a limited extent, have miserably failed in their presumptuous efforts to subdue the turbulence of human nature, and ease the throbbings of an almost broken heart. No, it is reserved, as the prerogative of divine truth, by its effectual operation, to produce this passiveness in the hand of God, and to shew that, 'Blessed is the man that endureth temptation; for, when he is tried, he shall receive a crown of life.'"

1. *A Catechism of Prophecy: for the Use of Sunday Schools.* Price 3d. Hatchard and Son. Pp. 36.
2. *An historical Connection between the Old and New Testaments: shewing the Types of the former, and their Fulfilment in the latter.* Price 1s. 6d. Hatchard and Son. Pp. 124.

WHOEVER may be the author of these little useful manuals, is fully entitled to our commendation. They discover no inconsiderable exercise of diligence in selecting, and of judgment in arranging their important contents.

The above articles are both catechetical. The inquiries are interesting, and the answers are satisfactory. Such compilations, from large and expensive works, are most beneficial, and merit extensive encouragement: and we shall, therefore, be much gratified should we find that the favourable opinion we have expressed, concerning these two small, but very neat, publications, has induced, in any degree, an increased circulation.

LITERARY INTELLIGENCE.

Just Published.

The Christian Spirit which is essential to the Triumph of the Kingdom of God: a Sermon delivered in Great Queen-street Chapel, Lincoln's Inn Fields, London, at the Annual Meeting of the Baptist Missionary Society, June 16, 1824. By C. Anderson, Edinburgh. Price 1s. Fine 1s. 6d.

The Moral Government of God vindicated, in Observations on the System of Theology taught by the Rev. Dr. Hawker, Vicar of Charles, Plymouth. By Isaiah Birt.

News from the Head-quarters of the Independent Army, concerning some Baptist Dissenters who have been discovered using insidious Arts for promoting Sedition and Rebellion among their Troops; or, an Address to the Baptist Members of Pædobaptist Churches, occasioned by a Review in the "London Christian Instructor," or, "Congregational Magazine," for October, 1821. By a Baptist Field Officer. Offor. 8vo. Pp. 16.

Intelligence, &c.

MORAVIAN MISSIONS.

THE Committee of the London Association in aid of these Missions have issued a "Proposal for forming a separate fund for the Moravian Missions in the West Indies." They state that "At Lenox, in the parish of Westmoreland in Jamaica, a grant of land has been offered, accompanied by an urgent invitation to the brethren to establish a new station there: and not only the gentleman who has made this offer, but other neighbouring proprietors are willing to supply such materials for requisite buildings as the country affords. It is calculated that around this spot, there are from 900 to

4000 negroes (besides others) who will thus be brought within the reach of the gospel, and who are, at present, removed to a distance of above twenty miles from the parish church, and twenty-five or thirty miles from any other Missionary Station. Thus destitute of the ordinances of religion, these poor creatures are sunk in ignorance and barbarism: yet, when any occasional opportunities have been afforded, they have shewn great readiness to attend the worship of God, and have, in several instances, appeared to be powerfully affected by it. The necessary expense of establishing this station, in addition to the local supplies, is estimated at more than £1,200.

"In the island of Antigua above 1800 of the offspring of Christian Negroes are left destitute of education, from the want of school-rooms in which they might be congregated, the chapels being occupied, throughout the Sabbath, by successive crowded audiences of adults, of whom, above 12,000 attend the ministry of the brethren in that island. It is, therefore, earnestly to be desired, that at some of the settlements, school-rooms should be erected, and that at the principal station at St. John's, the capital of the island, the present chapel should be converted to that use, and a larger chapel erected, the existing one being totally inadequate to accommodate the many thousands who attend the service there. The only present remedy, namely, successive services throughout the day, severely tries the strength of these laborious and indefatigable missionaries, and prevents their paying attention to the children, whom they would otherwise collect and instruct in a Sunday school.

"Upon this object about £1200 might also be most usefully and economically expended, and the Committee have great pleasure in stating, by way of encouragement, that a few individuals of the Society of Friends, have kindly contributed above £100 towards the erection of school-rooms in Antigua."

Some extracts of letters in confirmation of these statements were also sent us, but want of room prevents their insertion.

New Places of Worship Opened, &c.

On March 7, was opened, in the village of Hawkinge, near FOLKSTONE, Kent, by John Clark, a place for divine worship. The attendance has been ever since regularly very good; a Sabbath School of nearly 60 children has been formed; and the prospects generally such as to afford great hopes of future usefulness. The village is central to many others, and it is pleasing to behold the little groups of villagers coming from the surrounding hamlets, to assemble in this newly erected dwelling-place of Mount Zion. "May the Lord, who despiseth not the day of small things, *there* command the blessing, even life for evermore!"

The Eighteenth Half-yearly Meeting of Ministers, connected with the Association for the Isle of Ely and its vicinity, was held at ISLEHAM, on Wednesday, June 16. The friends and brethren present were greatly refreshed and strengthened, by the pious discourses delivered by Messrs. Johnson, of Wickham-brook, Green, of Bluntisham, and Sheppard, of Burwell. A collection was made in aid of the London and Baptist Missionary Societies, amounting to £6 10*s*.

On the following morning, about six o'clock, the ministers and several friends assembled for prayer, when tenderness seemed to possess every heart, and joy to beam on every countenance.

The Rev. R. Owen was ordained at HOLYWELL-MOUNT Chapel, London, on Friday, June 25. Mr. Brown, of Cheltenham, began with prayer; Mr. James delivered the introductory discourse, and proposed the usual questions; Mr. Platt, the pastor of the place, offered the ordination prayer; and Mr. Young, of Margate, delivered the charge. The interesting services were concluded by Mr. Mather, of Beverley.

On Thursday, July 8, Mr. William Davies, from the Stepney Academy, was publicly recognized as the pastor of the Baptist church at HAILSHAM, near Lewes, Sussex.

Mr. Press (Independent), of Heathfield, commenced by reading and prayer; Mr. Puntis, of Battle, delivered the introductory address, and asked the usual questions. Mr. Griffin, of London, (in the absence of Dr. Newman, who was prevented by domestic affliction,) offered up the ordination

prayer, and delivered an affectionate address to the pastor, from Lam. iii. 24. Mr. Foster, of Uckfield, made some appropriate remarks in preaching to the people, from 1 Thess. v. 12, 13. The other parts of the service were conducted by Messrs. Chapman, of Herstmonceaux, Kerby, of Lewes, and Hughes, of Stoke Newington Chapel, (Independents.)

THE SOUTHERN ASSOCIATION met at Southampton, Sept. 14 and 15.

On Tuesday evening, brother Mileham preached from Phil. i. 21.

On Wednesday morning, half-past six, several brethren prayed, and brother Tilly preached from Eccles. vii. 14. At eleven o'clock, brother Miall preached from 1 John iv. 19 Evening, half-past six, brother Clare preached from Isa. xxxiii. 2. The scriptures were read, and the devotional services of this interesting meeting were conducted by the brethren Clay, Burnett, Futcher, Young, Neave, Adkins, Franks, George, and Draper.

The next Association to be held at Salem Chapel, Portsea, on Tuesday and Wednesday in the Easter week. Brother Bulgin is expected to preach on the Tuesday evening. Brethren Clare and Yarnold will preach on the Wednesday morning, and brother Draper in the evening.

THE CAUSE AT STAINES.

Letter from Rye, Sussex.

DEAR SIR,

After reading the intelligence from *Staines*, in our Magazine for this month, I recommended the case to the notice of our Missionary friends, who immediatcly voted FIVE POUNDS *for the assistance of the Baptist cause at Staines and its vicinity.* The enclosed is a draft for £5, on Messrs. Willis, Percival, and Co. Bankers, London; which we have sent to you, with our earnest prayers, that the Lord may bless the means you have been directed to undertake for his own glory in the conversion of sinners, and that people in *Staines*, and its neighbourhood, may be formed for his praise.

I remain yours respectfully,
ANDREW SMITH.

Rye, Oct. 20, 1824.
To the Rev. Joseph Ivimey.

Advertisement Extraordinary!

From the "Times" of the 16th ult.

"WILLIAM TUNBRIDGE requests the Deists, Atheists, and Materialists, as they style themselves, NOT TO TRANSMIT to him any further SUBSCRIPTIONS, as from this period he declines all connexion with them.

House of Correction, Coldbath-fields, Oct. 13, 1824."

This person is one of the young men who were employed at the shop of Mr. Richard Carlile, to vend his blasphemous publications; and who, on his trial, manifested the most insolent and hardened spirit. May we not hope that "God has given him repentance to the acknowledgment of the truth," and that "he has recovered himself out of the snare of the devil."

NOTICE.

THE ordination of the Rev. Thomas Pryce, at Devonshire-square, on Thursday, November 25, 1824.

Morning service to commence at eleven o'clock, when the Rev. W. Newman. D.D. will deliver the introductory discourse.

The Rev. Thomas Edmonds, M.A. of Cambridge, will give the charge.

Evening service to commence at six o'olock, when the Rev. F. A. Cox, M. A. is expected to preach to the people.

Calendar for November.

5. Full Moon VII. 43 aft. Too far north to pass through the Earth's shadow.
8. Moon passes Saturn XI. 15 morn.
11. Herschel south III. 49 aft. Altitude 15°. 15′.
13. Moon passes Jupiter IX. 45 morn.
20. Moon passes Mercury VII. 15 aft.
20. New Moon VIII. 1 aft. Too far south to cast her shadow on the Earth.
20. Mars passes within 57 minutes of Herschel.
21. Sun between the Earth and Mercury at Noon.
23. Moon passes Venus VI. morn.
24. Moon passes Mars X. 30 morn.
26. Ceres south VII. 27 morn. Altitude 51°, 25′.
26. The Earth (as to longitude) between the Sun and Saturn II. 30 aft.

Irish Chronicle.

Our readers, we doubt not, will feel much interest in the statements obtained in the letter sent us by Mr. Davis. The public meeting, to which it refers, was held in the Record Court of Clonmel, and was intended to promote the great cause of scriptural education. An enlarged and very interesting account of the discussion which took place, as reported in the "Constitution, or Cork Morning Post;" from which we would largely transcribe, but our confined limits will not permit. The speeches delivered were able and spirited: some, that were opposed to a scriptural education, were deserving a better cause; but great is the truth, and it must prevail.

To the Secretaries.

Clonmel, Sept. 23, 1824.

My dear Sirs,

The past has been the most memorable day I have witnessed in this town. A warm and animated debate has been publicly held in the County Court, on the propriety of giving the Holy Scriptures, without note or comment, to the rising generation; and I have enjoyed the felicity to address the word of God to a number of Roman Catholic priests, and the most respectable Roman Catholic inhabitants, as well as Protestants, on this most important subject,

You are aware, by the papers sent to Mr. Ivimey and Mr. Penny, of the proceedings in Cork, when the Honourable Mr. Noel, and Lieut. Gordon received the unexpected opposition of the most leading Roman Catholic orators in the country.* A meeting was advertized for the 21st instant, in this town, to form a Society, Auxiliary to the London Hibernian; Mr. Noel and Lieut. Gordon attended, to explain its objects, but so much clamour was raised by a mob, that came for the purpose, that the meeting was obliged to be adjourned to yesterday. It was determined that admission should only be obtained by tickets, at sixpence each, and the Mayor of the town and armed police kept the outside door, to prevent the ingress of disorderly persons. From 400 to 500 persons were collected in the Record Court, who listened with attention to Lieut. Gordon and Mr. Noel, while they went through their details: but when a motion was proposed for the adoption of the meeting, it was strongly opposed by a considerable party of Roman Catholics, that had obtained tickets to attend for the purpose.

This produced a request from the Chairman, (Counsellor Sankey,) to know the cause of the opposition; and leave being freely given, a priest of the town, (esteemed the most liberal among them,) got up, and strongly opposed the instruction of the lower orders in the scriptures, in any other manner than is approved by the Roman Catholic church. He was shortly replied to by a neighbouring clergyman, who expressed some sentiments on the subject of proselytism, which gave considerable offence, and were calculated, (though quite unintentionally,) materially to injure the cause he designed to serve.

I then requested permission to address the meeting in reply to the priest, and was heard with marked respect and attention for about three-quarters of an hour, while I advocated the scriptural instruction of the rising generation; particularly by an appeal to the direction of the word of God. I carefully read, and endeavoured to impress upon them, a serious regard to the following passages, Deut. iv. 1, 2, 9. vi. 6—9. xi. 18—21. Psalm cxix. 9. Prov. xxii. 6. Eph. vi. 4. 2 Tim. iii. 15, &c. Prov. xxx. 6. Rev. xxii. 18, &c.; and, with respect to proselytism, I assured them it was not our principal aim to make the Catholic children Protestants; we had an higher object in view, and were mainly concerned to instruct them, that the scriptures were the pure word of God, able to make

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* *See the following letter from the Rev. Mr. Briscoe.*

wise to salvation, &c.; and, though I was a Dissenter, and a Baptist, and, of course, desired to see my own principles prosper, I was content to impress such scriptures as John iii. 16. 1 Tim. i. 15. Eph. ii. 8, 9, upon the regards of the children; and if they attended to these. I was not afraid for my own peculiarities; and, if Roman Catholics really believed theirs to be the religion of the Bible, I thought they would not be afraid to adopt a similar conduct, &c.

I was universally applauded at the conclusion of my address, and the priest rose again to reply, and was, I have no doubt, thought by his party to have the advantage of us. He was followed by another priest, in a set speech, that was extremely clever, and highly applauded by his friends. And then Mr. Noel rose to reply; but, after he had proposed a question, or two, to the first priest, to ascertain from him, if he could, the precise doctrine of the Roman Catholic Church, respecting tradition, the priest refused to hear more, and called upon all the Roman Catholics in the place to come away! This ended the debate, and, after a little further business was transacted in forming the Society, the meeting separated. An immense mob was outside, shouting during the whole meeting, and I was hooted, by hundreds, through the street, when I came away, and stones and dirt thrown after me; and, just afterwards, a shower of stones was thrown at the carriage of a titled lady, who had Mr. Noel and Mr. Gordon with her. One stone struck her ladyship, but no serious injury was done. I will send the paper, with the speeches, as soon as they are published, to Mr. Penny, from whom I hope you will see the whole account.

Satan rages greatly, for he seems to know his time is short; but Jesus has said, "Lo, I am with you always." This is my encouragement.

I am,
Your obedient servant,
STEPHEN DAVIS.

To the Rev. Mr. Ivimey.

Cork, September 16, 1824.

MY DEAR BROTHER,

It will afford you pleasure, I am *persuaded*, to hear that I have been *enabled* to make some humble efforts, *to advance* the interest of the *Redeemer*, in this benighted country. I have many things to write, and, therefore, must not occupy my paper with a lengthened exordium, but proceed at once to a statement of particulars.

July 6th.—I left Cork this morning, for the purpose of visiting the schools, and proceeded as far as Dunmanway, and visited the school at Inch. Found on the list 60. Present, 45. Reading in the First Spelling, 9; Second Spelling, 17; Scriptures, 19. Writers, 29; Cipherers, 10.

July 7th.—Having borrowed a horse of a friend at Dunmanway, I proceeded to Bengour, and inspected the school there. Found on the list, 35. Present, 25. Reading in the First Spelling, 9; Second Spelling, 4; Scriptures, 12. Writers, 10. Cipherers, 3.

8 children repeated 3 chapters.
5 ..... 4 ditto.
4 ..... 5 ditto.

A few weeks ago there were 70 children in this school, until it was visited by the priest, who drove almost the whole of them away; half of them, however, soon returned again, notwithstanding his fulminations. After inspecting this school, I went forward to Bandon, where a man had been sent to return with the horse to Dunmanway.

July 8th.—Visited the school at Brookfield. Found on the list, 20. Present, 17. Reading in the First Spelling, 5; Second Spelling, 10. Scriptures, 2. Writers, 4. This school is the smallest under my inspection, and I have some doubts as to the expediency of continuing it; however, I would recommend that nothing be determined respecting it at present.

From Brookfield I rode to Shannon Vale, and inspected the school there. Found on the list, 62. Present, 49. Reading in the First Spelling, 12; Second Spelling, 17. Scriptures, 20. Writers, 32. Cipherers, 17. In the evening I preached at Cloughnakilty, to upwards of one hundred people, who were assembled at about two hours' notice.

July 9th.—Preached this morning at Ring, a village about four miles from Shannon Vale, to a small congregation, composed of Protestants and Papists; and, in the evening, to a numerous audience, at Cloughnakilty. In this vicinity there are numbers of Protestant families, in a state of ignorance almost incredible. After promising to spend a week in itinerating amongst them, as soon as possible, I returned to Cork on the 10th inst. and preached twice the next day. Our schools in

this part of the country are, I think, upon the whole, in a flourishing condition. They are greatly harassed by the priests, who are becoming every day more active, and decided in their opposition; they seem to be wrought up to some mighty effort; and to the expectation of some decisive event. Next year we are all to be Roman Catholics, and mass is to be performed in all the Protestant churches. So the priests prophesy, and the people love to have it so; but "the Lord reigneth." I have before me a wide field of operation. Oh! that I may be enabled to cultivate it with diligence and success.

For several weeks after my return from this inspection of the schools, I was occupied with the affairs of our little church in this place. It is yet in its infancy, and requires more attention, at present, than will be needful when it is more matured.

On the 20th of July, Brother Davis arrived in Cork, and remained here until the last day of the month. He preached the annual sermon for the Society, at our place, on the evening of the 21st, when a collection was made, amounting, I think, to something more than two pounds. During the whole of his stay, we were busily employed in collecting the annual subscriptions. Brother Davis is a man greatly and deservedly beloved. Our acquaintance is very recent, but I feel my heart knit to him, and I trust that our mutual correspondence will be beneficial to ourselves, and subserve the interests of the Baptist Irish Society.

August 10th.—Attended a meeting of the Cork Auxiliary Bible Society, and moved the third resolution. This meeting, which was held to receive a deputation from Dublin, was highly interesting, and the attendance was numerous and respectable.

August 17th.—I left Cork this morning for Shannon Vale, to spend a few days in itinerating in this vicinity, as I had previously engaged; and preached in the evening at Cloughnakilty, to a very numerous, respectable, and attentive congregation.

18th.—Employed the former part of this day in visiting several Protestant families in the contiguous villages. Was powerfully affected at the extreme ignorance they betrayed; it is, indeed, almost incredible. One very old man, and a Protestant too, tottering on the brink of the grave, declared that he never heard, till lately, that he must be saved by Christ alone, without *doing any thing himself.* The generality of them have not attended public worship for years past. The young people, of the age of 18 or 20, have not been within a church half a dozen times in their whole lives. They are so destitute and neglected, that they are actually going over to mass, one after another. They are as sheep not having a shepherd, and no man careth for their souls. In the evening I preached at Dungarvin, one of the villages referred to. On my arrival, I found a barn full of people, not at all less than seventy, to whom I spoke from John iii. 7. On these occasions, I may be said rather to talk to the people, than to observe the formalities of a methodical discourse. There is no getting at them but by talking to them in a familiar manner.

19th.—Having heard that Colonel T———, of T———, would encourage preaching there, we yesterday addressed a note to him, stating my readiness to preach, and requesting his concurrence. He replied by informing us, that he had submitted our note to the clergyman, who would send us a further answer. This morning we rode over to T———, and called on the clergyman, but could not see him. On our return, however, we found a note from him, stating, that he could not concede to our proposal, lest the Bishop should be displeased. In the evening I preached to a good congregation at Shannon Vale, and hope yet to preach at T———, without applying for his lordship's license.

20th.—While preparing this morning for an excursion to Ring, a female, with considerable agitation, announced the arrival of two priests in the school-house. I was glad that I happened to be on the spot at this time, and, followed by Miss S———, her brother, and several others, I proceeded to the school-house, and was informed by the reverend gentlemen, that they came to make certain inquiries respecting the school, by virtue of his Majesty's commission. An appeal was made to me, as Inspector of the school, whether or not the investigation should be permitted; to which I immediately replied in the affirmative, assuring the priests, that there was not any thing we wished to conceal. I caused them to repeat the questions, sentence by sentence, and the school-master to write them down, and also the answers given to them, that we might have such a document to refer to, should it ever be necessary. After their departure we proceeded to Ring, where I preached.

in a barn to about forty people, several of whom were papists. This village, I am told, has been without a church, and entirely destitute of the means of religious instruction, for several ages. In the evening I went to Cloughnakilty, with the expectation of preaching there, according to previous engagement, but was disappointed. A woman in the house where we were to meet, was seized with a dangerous fever, and it was thought most prudent not to assemble a congregation, under such circumstances. But that the opportunity might not be altogether lost, I lectured at a friend's house to a select party. In addition to these efforts, I have preached once a fortnight at Passage, beside my stated engagements at Cork. May it please the Lord to give an abundant increase.

Our little church and congregation is increasing. On the 25th of July last, I baptized a young man, brother to Mr. Jordan, who is at Bradford; our place was crowded to excess. I preached from Matt. xxviii. 18—20: the greatest decorum prevailed. Brother Davis, and Brother Hamilton were present, and it was a solemn and refreshing season to many. We have another, who stands proposed for baptism and fellowship, a female, to whom the Lord has been pleased to bless my ministry. She gives the most satisfactory evidence of a work of grace upon her heart. There is every appearance, at present, of establishing a church of our denomination in this city, which, I think, is of considerable importance to the interests of the Baptist Irish Society in this part of the country. My engagement with the church at Cork terminates with the close of the year. I have received a unanimous invitation to the pastoral office, to which, however, I have not yet replied.

I cannot close, without endeavouring to give you some idea of what occurred in this city during the last week. On Thursday, the 9th instant, a meeting of the Ladies' Auxiliary to the Munster Hibernian Society, was held in the County Court-house, at which were present the Honourable Baptist Noel, and Lieutenant Gordon, R. N. The assizes being just closed, Counsellor O'Connell, (the Cobbett of Ireland,) and several of the same stamp, were in town, who attended, and interrupted the meetings, by the most unqualified and obscene abuse of England; of her efforts to improve the moral and spiritual condition of Ireland; and of that sacred volume, which different Societies are anxiously distributing. After four hours contest, the meeting was adjourned till eleven o'clock the next day, when the question of the propriety of a general circulation of the scriptures was proposed to be discussed. This meeting lasted nearly eight hours. The Court-house was crowded to excess. Such a meeting I never witnessed before, nor can you possibly form any adequate idea of it. I shall never forget the feeling it excited, nor lose the impression it produced. Oh! there was a spirit abroad there, that would have rekindled the fires of Smithfield, and forged the fetters of the inquisition. But I forbear. I send you, by this day's post, the "Cork Advertiser," for Saturday the 11th, and Tuesday the 14th, where you will meet with an account in detail. One circumstance, however, is too remarkable to be overlooked. Counsellor O'Connell, in replying to the speeches of some clergymen of the Established Church, noticed their objections to tradition; and, after several remarks, he triumphantly exclaimed, "Where do you get your Infant Baptism from? Scripture is silent on the subject; and you cannot support it without tradition." This I heard myself, so you may depend on its being authentic.

That the Lord may abundantly bless you, and the Committee, and the Society, and all their agents, and prosper their labours, is the earnest prayer of

Yours, in the bonds of the gospel,

JOHN PAUL BRISCOE.

P. S. I have not been out of Cork for the last few weeks, being very unwell, and still under the hands of a physician; but I hope soon to make another attack on the kingdom of Satan. Brethren, pray for us.

☞ THE friends of the Society will learn, with painful feelings, of the very severe affliction of their highly esteemed and worthy Treasurer, Mr. BURLS. He was seized with a fit of apoplexy on Thursday, the 14th ult.; and, for several days, his life was despaired of: there is, at present, some hopes of his partial recovery. An interest in the prayers of all our friends, for his entire restoration, is most earnestly requested.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

Anniversary of the Bath and Bristol Auxiliary Society.

The services connected with this Anniversary commenced on Tuesday evening, August 3, with a sermon at Counterslip Meeting-house, by the Rev. Jenkin Thomas, of Cheltenham, from John xiii. 34; "*A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.*" The Public Meeting was held on Thursday morning, at King-street Chapel, Rev. J. P. Smith, D.D. of Homerton, in the Chair. After the reading of the Report by the Rev. F. S. Crisp, various Resolutions, embracing the different objects included in the Society's operations, were proposed and seconded by the Rev. Dr. Rippon and Joseph Whittuck, Esq.; Rev. Jenkin Thomas and Rev. Thomas Winter; Rev. G. B. Drayton and Rev. J. Fry; Rev. Stephen Sutton and Dr. Stock; Rev. Mr. Wooldridge and Rev. Mr. Wood; Rev. Dr. Ryland and Rev. Thomas Roberts. In the evening of the same day, Dr. Smith advocated the cause of the Society at the same chapel, from Isa. xlix. 7; "*Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee;*" and on Friday morning, the Rev. Robert Hall preached at Broadmead Chapel, from 2 Cor. vi. 13; "*Be ye also enlarged.*" The meetings throughout were highly interesting—the collections amounted to upwards of £300; and the whole receipts of the year preceding were £752 18s. 11d.

GLOUCESTERSHIRE.

Gloucester, Oct. 12, 1824.

My dear Sir,

Through some mistake, I believe, you were not officially acquainted with the particulars of the Annual Meeting of the Gloucester Auxiliary, held last year at Shortwood. A meeting which, as you may well recollect, imparted great pleasure to all who were present, and was distinguished by the liberality of the church and congregation assembling there, and the collections made in the neighbouring churches.

This year, local circumstances have prevented us from holding our Anniversary before the 6th instant, when we met at Ross, in Herefordshire, by special invitation from the friends of the cause who reside in that town.

The services consisted of a sermon in the morning, and a public meeting in the evening, held, by special permission, at the Town-hall, which was well filled with a respectable audience. The sermon was preached by Mr. Trotman, of Tewkesbury, from John iv. 35—38; who also presided in the evening.

The impressions produced by his discourse, and the addresses of the several speakers, there is reason to believe, will not easily be effaced. At all events, we may conclude, that some gratification was experienced, as a wish was expressed by many, that they might have such a meeting *annually*; and I hope we shall not disappoint them in this respect.

The collections amounted to £18 13s. 10d. exclusive of annual subscriptions, and other contributions.

The gentlemen, for whose assistance we are indebted, and would acknowledge, were, Nathaniel Morgan, Esq. Messrs. Thomas, Trotter, Smith, and the Rev. Messrs. Fry, of Hatch, Williams, Wright, and others.

Every address may be said to have produced some good effect; but your Annual Reports furnished us with the

most powerful appeals. The assembly were grieved at the hindrance experienced in the Translations for want of funds, and deeply affected with the good which had been produced by the preaching of the gospel, and the distribution of the word of God—in the different military stations—the conversion of Brahmins, and others—the living and dying testimonies of the negroes in the West Indies—and the exposition of the ten commandments, as reported by Mr. Burton.

The sum of £1 13s. 6d. was presented, to be applied in support of *Female Education* in India, collected by a little girl, only eleven years old; the idea originated with her, and the amount was made up of contributions of an half-penny per week among her school-fellows and companions.

G. B. D.

AUXILIARY SOCIETY

FOR

Part of the Western District.

The Baptist Auxiliary Society, for Part of the Western District, held its Eighth Half-yearly Meeting, on Wednesday, September 8th, at Prescott, Devon. The services were commenced with reading the scriptures and prayer, by Mr. Horsey, of Wellington, and Mr. Clarke, of Taunton. Mr. Singleton, of Tiverton, delivered a discourse on "The excellency of the knowledge of Christ Jesus," from Phil. iii. 8. Mr. Fry, of Hatch, concluded with prayer.

A public meeting of the Society was held in the afternoon. The Rev. R. Horsey, who presided on the occasion, explained the object of the meeting, in a brief statement of the Parent Society's principal operations. Several important Resolutions were then proposed and seconded by the Rev. Messrs. Claypole, Williams (Independent), Sharp, Fry, Humphrey, Wood, Clarke, Lush, Hawkins, Thomas, Singleton, and Mr. T. Horsey. The Rev. Mr. Williams concluded with prayer.

The zeal and benevolence exhibited by the friends in whose Meeting-house these services were conducted, deserve great praise. Prescott, and its immediate vicinity, once the seat of trade and comfort, continue to rank among the chief sufferers that have been affected, in this part of the country, by the removal of its commerce. Reduced in its population and its means, it was peculiarly gratifying to find, that an ardent attachment to the cause of Missions, assisted them to surmount those local difficulties that, in ordinary cases, paralyze exertion. If the feelings roused into action by such meetings, were the short-lived offspring of temporary excitement, there would be but little cause for gratulation. But there is good reason to conclude this is not the case, as those Societies, as well as individuals, that have done most to promote the cause of the adorable Mediator, have generally excelled in all the graces that flow from distinguished spirituality. Whilst these pledges of the Saviour's approbation are continued, nothing more is required to prove that the imperative duty of the friends of Missions is to "go forward."

J. S.

Foreign Intelligence.

SERAMPORE.

A letter from Dr. Carey, to Mr. Dyer, dated Calcutta, March 18th, has been lately received, by which we learn, with grateful pleasure, that he has, in some degree, recovered from the effects of his late painful accident. After describing the nature of the injury he had received, and the illness which followed, in terms nearly similar to the account already published, he proceeds.

By the 1st of January, I was able to resume my duties at College again. I was, however, for more than another month unable to read or study any thing which required application. My mind was confused and weak, and my recollection almost extinguished. Through the same mercy, I still survive, and am now nearly as well as usual, except my lameness. For some months I could not raise my foot from the ground, when I sat in a chair, nor move a step without crutches. I can now walk, or rather limp, the length of my room without them, though I find it necessary to use them in going any longer distances. I also suffer much from pain in the limb. I have reason

for thankfulness that I not only had the best medical attendance from the gentleman (Dr. Mellin,) who attended me, but several medical gentlemen of my acquaintance repeatedly visited me. The constant and affectionate nursing which I experienced from my dear wife, and the kind care and sympathy of a large circle of friends, did much towards alleviating my affliction.

During the heaviest part of my affliction, I had scarcely any mental exercises, unless excited by a tendency to delirium: for one or two days I concluded my end to be near; I had no fear of death, nor any exalted joys. The language of David, in the 1st and 2nd verses of Psalm li. was the language of my heart, and I requested these verses might be improved in a funeral sermon for the good of others. I could rise no higher than "A guilty, weak, and helpless worm, on thy kind arms I fall;" or, "Hangs my helpless soul on thee;" but that afforded me a calm, which, in that important season, was of the highest value. I have since more closely examined the grounds on which my soul then rested, and find them, so far as I am able to judge, to be substantial. I began a month ago, to give lectures to the students in Serampore College upon Theology, and once or twice attempted to preach in English, sitting all the time. A violent cold and cough obliged me to desist; but being now restored from the cough, I last week resumed the lectures, and preached in English last Lord's-day evening. I hope I shall be enabled to continue these labours.

NAGPORE.

THE following letter, from this station, was written by the same friend who penned that inserted in our last Number. The appeal contained in it, we trust, will not be entirely lost on that class of our readers to whom it refers.

IF a person for a moment considers the immense population of this part of the Honourable Company's dominions, ignorant of Christ and his salvation, and numbers of them dying daily without hope of future happiness, that person, if he has the feelings of a man, must weep for their deplorable condition. If we again consider the number of Europeans that reside in and about Nagpore, to the amount of two thousand five hundred, and upwards, according to calculation, men, women, and children, and that these are left without a gospel ambassador, occasioned by the death of the Rev. T. Kirchhoffer, in whom they lost their great friend, and the cause of Christ a warm advocate, and that out of the above number, during the last nine months, death has, on an average, carried off two or three per week, (and surely the lives of our own countrymen are of as great value as those of the heathen,) should a Missionary be sent, whose piety and ability would enable him to labour among Europeans and natives, there is not a doubt remains but he would see the fruit of his labour, and have reason to thank God that his lot was cast in this place. *If my voice would reach to my own country, that land which abounds with Bibles and gospel ministers, I would shout in the ears of those young men whom God has blest with a good education, and grace in the soul,* "*Why stand ye here all the day idle? there is much work for you in the east; fear no danger, forsake all that is dear to you by the ties of nature or friendship, bring an handful of corn to sow on the plains of Hindoostan.*"

Thank God, there is one encouragement, the work is the Lord's: the gold, the silver, and the cattle on a thousand hills belong to him; the government of all things is on his shoulders, and in his own good time, he will send such labourers as will not be ashamed of their work.

It will be pleasing to you to be informed, that our native school commenced on Monday, September 21st. We engaged a schoolmaster at six rupees per month, to teach the Marhatta language. We have now sixteen scholars: and when it is publicly known that the school will be free of expense, I believe six times the number will come forward and request instruction.

Previous to my conclusion on this subject, I wish to mention a circumstance which came under my notice a short time since. While taking my usual walk one starlight evening, contemplating the beauty of creation, my attention was suddenly arrested by a large concourse of natives, beating drums, and shouting, as if they had gained a great victory. As I drew near, to my astonish-

ment I saw twelve men and boys suffering exquisite tortures: some of them had iron spikes through their tongues, the flesh of their arms, thighs, and legs, while others had the blades of knives through their wrists and thighs: but what particularly affected me was, a little boy about eight years of age, with one of the cruel instruments of destruction through his infant tongue, and his mother attending him with a drink of water, in order to give him, when the person appointed to punish had set him at liberty. Alas! alas! it is astonishing what lengths of superstition and idolatry is man fallen into. Well might the poet exclaim:

"Haste, sov'reign mercy, and transform
Their cruelty to love;
Soften the lion to a lamb,
The vulture to a dove."

But what is more astonishing, these miserable sufferers are servants belonging to our own regiment. A person would think, from what they have seen from the manners and customs of Europeans, their understandings should be more enlightened.

SALATIGA, *(Java.)*

Extracts from Mr. Bruckner's Journal, lately received.

1823. Nov. 11.—I was able, on account of a little better weather, to go to a village. I found there a goodly number, to whom I found an opportunity to speak the word. One said, "I have long been desirous to come to you for instruction, but being sickly I cannot come." He listened eagerly to all I told him of Christ's willingness to save him. Returning homeward, I passed through another small village. I spoke to a few people on God's love in Christ.

18th.—I heard of a case to-day, that a native, whose wife had run away from him, declared, that he would have run a muck, if he had not been taught by me. He did not tell this to me himself, but he expressed himself to one of his friends. "While I was going along after my wife, my eyes were continually fixed on my kris (dagger), and I would have drawn it to kill her, had I not had in my recollection the good doctrines I had heard of that [illegible]." Thus we cannot know, though our efforts are not always at once attended with entire conversion of souls, how far many a one may be kept back, by the power of divine truth, from gross sins; and even this is a motive for every preacher of the word not to sow sparingly.

19th.—Having entered a village, I came near a house, where I perceived by the noise that there were many people in it; I entered, and found a number of people performing the ceremony over a dead body, which lay next them on a bench. The ceremony itself consisted in pronouncing a prayer by a priest on an offering, which consisted in meat and rice, which they ate up at the side of the dead corpse, whilst they laughed and played. I endeavoured to speak a word to them, reminding them of their own death, and that they must be converted to God, should they be happy after death; but I found little hearing. They made also haste to carry the body to the grave. After this, I went about in search of more people. I found a few, to whom I preached the gospel. Leaving this place, I entered another, in which I had not yet been. I began a little talk with two men, who stood there, and as I turned the conversation on divine things, they became more attentive; in the mean time several more came and stood round me. One asked, what was to be done in order to obtain pardon with God? I read then the passage, John iii. 16, and preached the gospel to them from it. They wondered that I could read their language, and still more at the word they heard.

26th.—According to my custom, I went to a village in which I had found a priest, who seemed to be willing to receive the gospel. I went on a good way in the place, but no people; therefore, at last, I entered to the priest's. He told me, that he prayed to Jesus. He read me, also, some parts of a book of his own, about which he asked my opinion. The passages he read, contained some truths about God, and his perfections. But I observed to him, that such a knowledge of God was of no use to us, if we did not seek his favour and obtain pardon, and making this proposition to appear a truth, he agreed to it. Having spent some time with him, I went to another place, where I found an opportunity for preaching the gospel to another family.

28th.—Entered again a village; I passed by a number of houses, but I

met no people to whom I could have spoken. Passing farther to and fro, I met at last a man, who once had been with me, and who invited me to his house. He was now sickly, and he told me, that he prayed in his circumstances to Jesus; "because (added he of his own accord,) Mohamed can help me nothing, for he is still in the grave." He brought me afterwards to the priest's, not far from his house. I met him at home, and found an opportunity to preach Christ to him, as the only help for a poor sinner. He said, "I mean it, however, sincere in my way." I said, "Though you ever meant so sincere to go to Samarang, and you entered a wrong road, and instead of going in the road to Samarang, you entered the road to Surakarta, you, after all your sincerity, would not arrive at Samarang." I made this applicable to his way of worship, and he seemed to feel the truth of what I had said. He did not, however, show the least rancour towards me. After this, I found again another opportunity to preach the gospel to another family.

Dec. 16th. Went out, and found two men standing before a house. I asked one of them whether he knew God? as his reply was in the negative, I endeavoured to make God known to him, and his will towards sinful man, and especially as revealed in Christ. They heard a good length of time with patience and attention, approving of the truth they heard; though I could not observe that any particular impressions were made on them. Having left these, I found two other men sitting beneath a shed, and I made known the gospel to them. After they had heard for some time, they began to talk among themselves of other things, and I left them. I went about in search of some more people, but found none. I entered then the head man's house, who was at home. He requested me to sit down, which I did. After this I spoke as much as I could on the will and word of God to man; but I could not engage his attention in a proper manner.

17th.—Went to a village, where I entered into a blacksmith's shop, and endeavoured to speak of the gospel to those present; however, the greater part paid little attention, except one or two. I went, after this, further on in the place, and I saw a man sitting in his fore-house. I asked him, whether he knew God? I then made known the gospel to him. He seemed to be much pleased with what he had learned from me. He told me also, that he had read a tract which I had given to one of the villagers; from which he had learned something of the Divine will. After this, I went about in the village, and addressed several people more, whom I found in various huts, and who did not seem to despise the word.

(To be continued.)

PADANG.

Extracts from a Letter from Mr. Evans to Mr. Dyer, dated

Padang, March 20, 1824.

In a letter already forwarded, I mentioned to you, that I had received from the Supreme Government, provisional permission to proceed in the work of the Mission, and was expecting to be very actively engaged, among other things, in establishing and superintending Native Schools: to which object the permission had a particular reference. I shall now state, for your information, what has transpired, and how things now stand, that you may judge what may be expected.

A few months ago I mentioned to you, that all foreigners were obliged to renew their applications for permission to remain, and that I had done so. I likewise informed you, that I had taken the liberty of requesting Colonel R. who was going to Java, previous to his final settlement here, to mention to the Supreme Government, the state of suspense in which I had been kept, by receiving no reply to my former applications; and that I had furnished him with a brief statement of my views and wishes, in settling on the island, referring more particularly to the establishment of schools. The Colonel kindly remembered the request, and procured for me the permission already mentioned. Of this permission I received an official communication on the 16th of January, with a request to lay before the Resident the plans I wished to carry into execution. This request I immediately complied with in a few Remarks upon the establishment of Native Schools in Padang, a copy of which I hope to send you with this. The Resident was pleased to express his approbation of the plan proposed, and desired an estimate of the expense which would be incurred by its adoption. I sent it in, and was gratified by receiving directions to

draw up a prospectus for a general contribution towards the object.

Nearly 700 rupees were thus collected, which, with 227, the remaining balance of what had previously been subscribed, was sufficient to commence with upon a respectable scale.

There is a school here, supported by the Government, for the instruction of the descendants of Europeans in the Dutch language. The school-master is a country-born man, but very unequal to his task. The Resident requested me to undertake the superintendence of this school, which I willingly did, but knowing very little of the language, can do nothing more than attend to the general regulations, &c. The hours of this school are from eight to eleven, A.M; after which the room is appropriated to the use of the Chinese and Nias. The few children that were previously instructed at my house now attend there regularly, with a few others we have since collected. This is the commencement of our Native Schools, under the sanction of the Government. The room will contain seventy or eighty children, but we have not yet more than twenty-four. The parents are very unwilling to send their children. Some trifling excuse is always at hand. The authority of the Resident has but little influence; but this is a difficulty to be overcome by perseverance.

For the Malays, we are going to erect a school-room in the large Bazar, which will contain two hundred children. The ground is selected, and we wait only for materials.

I am doing all I can in the way of preparation, and trust to have strength imparted to persevere through every difficulty.

I have been doing every thing in my power to collect a Malayan congregation, or rather a congregation of the country-born, to attend a service in the chapel, in the Malayan language, the only language with which they are at all acquainted; and last Sabbath had the happiness to see a tolerably good number; but I fear to indulge a hope that they will attend regularly. You cannot have the least idea of the difficulty these poor people make to come to a place of worship. The veriest trifle is to them a sufficient reason for not attending; and not a few of them boldly declare, that the worship of God is a thing of secondary consequence, and must always give way both to the business and pleasures of the world. If proofs were wanting of the aversion of the human heart from God and divine things, the inhabitants of this place would furnish an abundance. Nor is this aversion much concealed. I have heard avowals of hostility to the Divine Being from persons in every condition of life. The depravity of the people is most deplorable. Scarce do I think that the tone of moral feeling will ever be raised by any thing short of that influence which is necessary to regenerate the dead.

HONDURAS.

THE arrival of the Ocean, Captain Whittle, from this settlement, has brought us accounts from Mr. Bourn, dated the 10th of August. He had, a little while before, been laid aside from his work by an attack of the fever and ague, brought on by over-exertion and exposure in superintending the erection of a new building, comprising both a dwelling-house and chapel, the frame-work of which had been procured from the United States, at an expense very far below what it would have cost on the spot. He was, however, recovering, at the date of his letter, and states, that he is not without encouragement in his labours. One person had been baptized, and there were ten or twelve others of whom he hoped well.

Some further particulars will be found in the following letter from Mr. Fleming, to the Secretary, dated August 9th.

I AM happy to inform you of our safe arrival here, after a most delightful passage of seven weeks. The night we arrived, Mr. P. — and Brother Bourn came on board, and received us with marks of the greatest friendship. We stayed for a few days at Mr. P——'s, until we could obtain a house. Every thing is excessively dear; for our house, which contains a sitting-room and bed-chamber, together not larger than one of the rooms in the Mission-house, and in a very

bad situation, we pay four pounds a month. For a servant they charge from ten to twenty shillings per week. We all feel the effects of the change of climate; I was unable to put on or take off my clothes for three weeks, owing to the numerous boils on my hands. Blessed be God! I am now getting better; had it not been for this, I should have transcribed my Journal for your perusal.

Never did I feel so much of a Missionary spirit, as since our arrival; the scenes of wickedness, ignorance, and idleness, abound in every part of the settlement. The Sabbath is ushered in with a market of meat, vegetables, and fruits; the other parts of the day are spent by the free negroes, some at the grog shops, until intoxicated, others washing their clothes, and the slaves are frequently cutting the timber the whole day. We have been disturbed several nights with jumbus, or wakes, which are held at the death of those negroes who made no profession of Christianity. One was held a few nights since near our house, for an old woman who died. The negroes commenced by lighting a fire, and drinking rum; the boys and girls ran to and fro through the flames: afterwards they beat their paddles (by which they row their boats,) one against another, others were beating drums; some were crying, others laughing, and some singing—they appeared all in confusion. About four o'clock, P. M. one man sung a song; after every three or four words, he struck the paddles against each other; and all joined in the chorus; the assembly then broke up. I asked the reason of their making merry when one of their fellow-creatures died? They replied, that she was gone back to the coast of Guinea, to her relations and friends. Twelve months after death, they visit the grave with provisions and drink, and ask the dead how they do? I looked to England, and blessed God that I was born in that highly-favoured land, where the gospel sounds from time to time, and prayed that these poor creatures may be led into the truth, as it is in the Saviour, by the Spirit of God. Brother Bourn's prospects are truly encouraging; many appear to be "inquiring the way to Zion, with their faces thitherward;" he baptized one negro since our arrival; the poor man is willing to give his all for the cause of God; indeed, he offered to live in a small out-house, for us to live in his house, if we would accept it, which we thought proper to refuse. There are as many as twelve or fourteen more, who have desired to be baptized; and of whose interest in the Saviour there is no reason to doubt. Last evening some of us received the ordinance of the Lord's Supper; it was a solemn, and I trust profitable season to our souls; after which, I endeavoured to show the nature and benefit of this ordinance, to a large assembly. The building of the new chapel goes on well; it is much needed, as the present place is so confined and warm; my clothes on the past night were, after preaching, as wet as they would have been if I had been plunged into a river. Brother Bourn has acted, I think, with the greatest economy in the erection of it. Many of the people here say, that if he had not paid so much attention to it, the expenses would have been more than double. He is frequently at the building from six in the morning until four in the afternoon; very few of the carpenters here work for less than twenty shillings a day. We expect it will be fit for worship in the course of a month, or six weeks. Mr. Bourn proposed his first going to the Shore, to make due arrangements, which proposition we acquiesce in; he expects to leave the latter part of this week, or the commencement of next. Two Mosquito men came, and sat here for some time, last week; they were pleased in being in our company, said that a large house was provided for us on the Shore, and desired to know when we were going. One of them is called Captain Dundee; he spoke English sufficiently plain for us to understand him. I wished to hire him, to get some acquaintance with the language; he engaged to return from the Shore in the course of three weeks. They are a well built handsome race, quite different from the negroes; they have long black hair, cut in different ways, I should suppose, as marks of their different titles and employments. I hope, in some future letter, to give you a more particular account of them.

Contributions received by the Treasurer of the Baptist Missionary Society, from September 20, to October 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Norwich, Collections and Subscriptions, by Rev. James Upton	152	15	6
Bristol and Bath, Auxiliary Society, by Mr. John Daniell	200	0	0
Cornwall Auxiliary Society, by Rev. Edmund Clarke :—			
Falmouth 43 15 1			
(besides £10. previously acknowledged)			
Helston 22 13 11			
Penzance 42 15 7			
Redruth 31 8 6			
Truro 43 15 5			
	184	8	6
Colchester, Collections and Subscriptions, by Rev. J. Hargreaves	19	7	4
Thrapston, Ditto Ditto by Mr. J. J. Stevenson	22	10	0
Quarterly Subscriptions at Fen-court, by Mr. Mundy	1	7	10
Sodbury, Collection, by Rev. W. Southwood	3	6	3
Monmouthshire, Auxiliary Society, by Rev. M. Thomas	73	8	9
Crayford, Female Association, by Mrs. Smith	5	5	0
Chalford, Collection, by Rev. James Deane	2	6	0
Worstead, Collection and Penny Subscription, by Rev. Joseph Kinghorn	14	0	0
Lincolnshire, &c. by Messrs. M'Pherson and Sutton :—			
Gainsborough 5 12 2½			
Boston 13 6 6			
Lincoln 20 15 2			
Collingham 13 8 10½			
Newark 26 7 6			
	79	10	3
Dunfermline, Association for the Support of Native Preachers, by Mr. Dewar	10	10	0
Gloucestershire, Auxiliary Society, by Mr. R. Winterbotham	35	0	0
Mrs. Copeland, *Waterford*, by Rev. T. Clarke Donation	4	11	8
Rev. H. Clark, Navenby, Lincoln, by Rev. W. Nichols, Ditto.	5	0	0

TRANSLATIONS.			
E. by Mr. Burls Donation	5	0	0

N. B. We are requested to state, that the Treasurer of the Birmingham Auxiliary has received as under :—

Cosely, Collection	13	0	0
Upton, Penny-a-week Society	3	0	0
T. B. for the Translations	5	0	0

FEMALE EDUCATION.			
Nailsworth, Female School, by Miss Ryland	15	0	0

TO CORRESPONDENTS.

We have been informed that the Sums acknowledged in our September Number, from the West Yorkshire Assistant Society, as from Bridge House, Spring Head, Oxenhope, and Haworth, should have appeared in one Sum, thus,

Haworth, 2d Church Branch Society £60 18*s.* 7*d.*

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

DECEMBER, 1824.

Remarks on a Review of Messrs. Cox and Ewing on Baptism, in the London Christian Instructor, or Congregational Magazine, for October, 1824.

To the Editor of the Baptist Magazine.

SIR,

A long Review of Messrs. Cox and Ewing, on Baptism, having appeared in the last Number of the Congregational Magazine, a reply will not, I presume, be thought unsuitable to the pages of your Journal.

Gratified in observing the moderate and candid manner in which both the gentlemen, just mentioned, had conducted themselves, we hoped their urbanity would have served as an example to the friends of their respective denominations. This, however, has not been the case. The Reviewer, before us, has treated his opponent with studied contempt, and, not content with calumniating an individual, has heaped the most unfounded and disgusting calumnies on the whole body of Baptists.

Passing by the inflammatory remarks on Mr. Cox's title-page, (remarks made because he has chosen to notice *three* writers, instead of one or none,) as captious and unworthy criticism—the first thing which calls for animadversion is, a review of his advertisement. Mr. Cox says, "My persuasion is, that the popular feeling is theirs, the argument ours." Since this occurs in a work replete with argument, a *fair opponent would* have let it pass, as a statement of such a full and honest conviction as every writer ought to possess. Let it be recollected, it is not given in the place of argument, but as the result of arguments, which are fully explained on the writer's mind. Beside, does not every Pædobaptist writer and preacher daily say, "My persuasion is, that both popular feeling and argument are ours;" and, if they give us their reasons, we have common justice enough not to quarrel with them for professing their convictions.

The concessions which have been made by Pædobaptist writers are next noticed in a fretful style, in which the writer seems at a loss on whom to pour the strongest torrent—Mr. Cox or those Pædobaptists themselves, in whose admissions we feel ourselves strong. Here we are told, "that these concessions have been proved, over and over again, to be as unfounded as they were unwary;"—but, we ask, by whom? Men of no learning, little intellect, and great party spirit, may have denied their justice; but no man of learning and respectability has yet ventured to risk his reputation, by their entire retraction. The concessions may be made more reluctantly, and in more measured terms than formerly, but the substance of them must remain as long as our

Pædobaptist friends read history and Greek. When Mr. Cox says, —the concessions have been made by the *best* Pædobaptist writers, the Reviewer indirectly questions it, and asks, "Did he forget that an able writer, on one subject, may be a very incompetent one on others?" True, but it happens, rather unfortunately, that no one will venture to say, the authorities in question are incompetent on the subject to which they refer. *The concessions made to the philological part of the argument, have been made by men renowned and revered in the philological world; i. e.* they were the *best* writers on the point to which they speak. Professor Porson, for instance, could be no authority on the argument from the Abrahamic covenant; but, on the critical question, his authority is magisterial. The concessions in question are afterwards said "to regard almost exclusively the quantity of water;" and is not the mode of baptism a subject to which our friends attach as much importance as ourselves;—is not the far greater part of Mr. Ewing's book employed in controverting our opinion of the mode? We are also reminded, that those very writers who have made the boasted concessions, still retained a decided and conscientious conviction against Anti-pædobaptism. On this account, we add, they are valuable. That foundation of argument, which is equally allowed by friends and foes, is doubly strong. Beside which, it should be recollected, many of these writers are referred to merely as men of learning, and are no examples in the practice of piety. With regard to others, how far their convictions were decided, as well as conscientious, cannot easily be determined. That they were conscientious, ought not to be denied; but in what manner they satisfied their consciences, must be left in uncertainty. With their concessions, before us, we are constrained to acknowledge their inconsistency, and in shunning such inconsistency in ourselves, act out the consequences of their concessions in our practice.

The Reviewer seems to think he has given an indisputable veto to every future appeal, on this head, by saying this mode of reasoning "is unfair, and the least efficient,"—and, "that there is no controversy existing which may not be treated in the same way." And why not? Opinions common to any controversialists, have always, on every subject, been a fair source of argument, and must remain so; notwithstanding the imperious dictation of this novel logician. Beside, it may be considered, that this is a controversy of a particular order; *i. e.* as far as philology and history are concerned; and every man is not at liberty to reject the concessions of such men as Salmasius, Suicerus, or Porson. While, in many controversies, the reasoning founded on concessions may be only an *argumentum ad hominem*, it is in this case an *argumentum ad eruditionem*, or a triumphant appeal to all the learning of the Pædobaptists.

The remark, that Pædobaptist churches contain vast numbers of theoretic Baptists, is next made the occasion of the most unsparing derision and insult. Instead of explaining the fact, whether the number be exaggerated or not, the Reviewer goes out of his way to calumniate—yes, *calumniate* those Baptists who certainly

had a claim on his forbearance. Speaking of Baptist communicants in Pædobaptist churches, it is said, "They are often found very anxious, and not very scrupulous, about the dissemination of their sentiments. Sometimes they are great gossips, as well as great zealots; and, when the Pædobaptist minister says little in public on this controversy, they contrive to suggest doubts, and perplex simple people; and we have generally observed, that as soon as any one expresses hesitancy, or even inquiry, on the subject, he is forthwith enrolled in that large class which Mr. Cox so honourably designates," &c. On this passage we restrain our just indignation, and say; First, *It is unkind and uncandid.* It is nothing short of a declaration of enmity against all Baptists. It is loading with opprobrium those who, by the very act of communion, attest their friendly disposition. Secondly, As a general and almost unqualified statement, it is *untrue.* With a much higher opinion of the justice and Christian feeling of the Pædobaptist body, than this writer has of our virtues, we believe, that, if its respectable ministers speak out, he will be left without support. It is possible some troublesome individual may have merited rebuke, but this, in the circumstances mentioned, must be a solitary case; for, Thirdly, the above statement *carries with it its own refutation.* It is not even plausible, that men who have preferred the communion of a Pædobaptist church to one of their own sentiments, should be mischievously and dishonourably anxious for proselytism. It is to suppose, that a man who stands aloof from party, is a violent partisan: which is a contradiction in terms.

In connexion with this, there is displayed a very discreditable anxiety—to recollect and perpetuate the basest prejudice. I refer to the sentences in which we read, "Some *Anabaptist* advocate;"—"a dragooning kind of system, on which converts are often made to *rebaptism;*"—and "the tremendous guilt denounced by some bigoted partisan of *Anabaptism.*" It is a matter of sincere regret, to see a journal like the Congregational descending to this tone of undisguised insult, and selecting those invidious and opprobrious epithets, which, on their present application, have become the cant of consummate ignorance or bigotry. It was below a gentleman to have used them in the taunting style of this writer, especially when he knew that they conveyed an erroneous distinction;—that they have generally been employed as terms of reproach;—have, in this sense, been objected to by us,—and, on this account, been avoided by respectable Pædobaptists. Such is their origin, and such their legitimate meaning; and such the use which has been made of them by turbulent and vindictive bigots, that it is difficult for any person who uses them now, in the manner of this Reviewer, to be acquitted of the pitifully, artful, and unchristian design, of loading us with the opprobrium that justly belongs to the insurgents of Munster, and their adherents. It can scarcely be believed, that any one, except an anonymous scribbler, would venture on such an act of literary and moral injustice.

The Antiquity of Infant Bap-

tism next comes under review. The manner in which Tertullian is disposed of, is an amusing specimen of confident trifling. By condemning Infant Baptism, says the Reviewer, he proved its existence. We take the fact, and despise his opinion. But, by condemning, we maintain, on the Reviewer's own showing, he proved it to be an error. We are reminded how near he lived to the Apostle John, and how, in the words of this review, he must have known the fact of the introduction of Infant Baptism; all which proves the value of his censure. It should be recollected, that, in proportion as the treatment of any opinion as an error, approaches the genuine sources of information, so great is the presumption against its truth, and its very antiquity, in this respect, stamped it with the highest reprobation. It is incumbent on our Pædobaptist friends to show, that the original notices of Infant Baptism were as a truth, and that the censures of it multiply as we recede from the fountain of truth; but, supposing Tertullian to speak of it, the case must be stated inversely; for the original notice of it is as an error, and the approvals of it multiply as the probabilities of corruption increased with the advance of time. We are not, however, sure, that this Father speaks of Infant Baptism at all; we are disposed to question its existence in his time, and plainly contradict the Reviewer, when he says, "he speaks of it as a thing then universal, and unquestioned." He opposed the Quintillianists, whose practice seems to have been precipitancy in baptizing minors immediately on their asking for baptism. At any rate, he opposed a practice, which, instead of being universal and unquestioned, was one peculiarity in the conduct of a rising sect. The reader will find information on this subject in Robinson's History, c. 21. The quotations from Irenæus and Justin are, at best, equivocal, and contain not a syllable about the rite. But the best argument for its antiquity, is its inseparable connection with its necessity to salvation. All the advantage of this evangelical alliance, we cheerfully concede to our opponent; but beg leave to remind him, he surrenders it all, the moment he questions the doctrine of Baptismal regeneration. In another part of the review, we are told, with an air of mysterious importance, that one of the Fathers "frequently speaks of Baptism as a seal," "which we know (it is added,) was affixed to the forehead"!!! Is it, therefore, to follow, that the forehead only was baptized? Paul speaks of circumcision as a seal, and, therefore, this rite has been all along misunderstood, *for a seal was affixed to the forehead!*

The question of Etymology is afterwards examined. Here every reader must be disgusted at the superficial and flippant manner in which Mr. Cox's objections are noticed by the Reviewer. The first and second he evades. The third leads him to say, "That the root need to be no part of the language of the derivative." To which we reply, passing by the absurdity of the statement, as it stands, it must be a part of the language of the primitive, and this was what Mr. Cox intended. "That it may not be a useable word at all, apart from the signs of inflection," we admit, but, then, it must appear with some signs of inflection in the sense contended for;

and here is Mr. Ewing's failure. The objection that Mr. Ewing's principle would introduce the utmost uncertainty into language, is said to be invalid, because the analysis developed may still be correct. But, if the utmost uncertainty be introduced, who is to decide what may be correct? Or, can a thing be certain and uncertain at the same time? When Mr. Ewing is charged with reversing the whole system of etymology, it is asked, what principle is reversed in bringing the derivative as collateral proof and illustration of the primitive? To which we reply, this is not the case. Mr. Ewing assumes the very existence of his primitive, because he happens to find a certain word in another language, which he chooses to call its derivative. He travels first from Johnson's *pop* to his own Greek term, and, then, having established his primitive from his derivative, goes back for illustration to what was just now his only proof. Take away this collateral proof, or illustration, as it is called, and what becomes of *pop* altogether? For want of a collateral support, the edifice falls—for want of a reflection, it becomes invisible. Thus, when we are further interrogated, "What principle of etymology is violated when Mr. Ewing shows that though a particle may have passed through various dialects, and different and intermingled languages, it still retains, in the latest transmutation, the import it had at the first?" We reply, Prove that it did exist in the first. On what principle, we ask, in our turn, was Mr. Ewing obliged to find a primitive for *pop* in the Greek; and, without such an obligation, how did he feel himself warranted in *his arbitrary application* of the rule relating to the change of vowels and labial consonants? He has taken upon himself a task, which, whether his cause of Infant Baptism needed or not, as a critical undertaking, is perfectly gratuitous; and, in which, without a rule to guide him, his reader is likely to be bewildered in a *mob** of etymological conjecture.

There is one circumstance in this Reviewer's defence of Mr. Ewing, worthy of notice. He, with, we believe, the great majority of his party, refuses to adopt the criticism as correct. Hence he is open enough to say, "What we have said does not prove that he (Mr. Ewing) is correct." This is extraordinary candour. Why, then, we ask, this labour in his defence? The reason follows: "It merely exposes the failures of Mr. Cox"! What, then, is this review of twenty-seven columns, the result of personal hostility to Mr. Cox? Does it signify nothing what errors are circulated by Pædobaptists, provided the Baptists are exposed on every occasion? Is it so, that even when we have truth on our side, we must be allowed no honour in the conflict? If a Pædobaptist fall into error, is his error so sanctified, that it must not be exposed by a Baptist? This is, indeed, an exposure of party jealousy and resentment. Besides, if Mr. Cox has failed, we should like to know the arguments this Reviewer has in store. What rare ingenious mode of refutation has he discovered? We challenge him to prove Mr. Ewing incorrect, without employing the arguments of Mr. Cox.

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* *Mob*, derived from Πωπ, *pop*, by changing the consonants.

Rev. xix. 13, is next discussed, and the controverted criticism is said to be too refined for this text. The Reviewer supports himself by observing, that the words κρινει and πολεμει, are in the present tense the House, and Host, the "Word of God," is represented in the 19th as in the act of slaughter. Why the present tense is an objection, we are utterly at a loss to conceive, since, on either hypothesis, it might have been past or present. But to maintain that the description admits no distinction between going forth and engaging in the conflict, is in palpable contradiction to the text. The preparatory array is spoken of in the first place, and the leader is expressly said to be *followed* by his armies, *clothed in fine linen, white and clean;* utterly inconsistent with the idea of his own garments being marked with the blood of his slaughtered enemies. Besides, this part of the scene is laid in heaven, whence the procession goes to the conflict. The call to the fowls of heaven is not subsequent to the slaughter, but a previous declaration of its certainty. The call intervenes between the appearance of the leader in the paludamentum, and the possibility of its being splashed, or "*bepopped,*" with blood. The conflict is then expressed as following, in the 19th and succeeding verses. This is so obvious to the most superficial reader, that nothing but culpable inattention, or the most blinding prejudice, could have misled the Reviewer. After this, he ventures the query, "What evidence is there that this paludamentum is the robe in which warriors actually went to battle?" The *writer*, we believe, knew it was *so*, and not daring to give the negative, chose this disingenuous mode of expression, for the sake of confusing the uninformed.

One topic more. We have three or four columns on Burial. On what is rather obscurely called the *final interment* of Christ, we ask the Reviewer,—Was Christ buried? Yes, or No? Give a direct answer, and then refine as much as you please.—If the final interment of Christ had taken place, would he have been interred in a different spot from the sepulchre in which he was laid? If not, he was actually buried, for the time, as much as he ever would or could have been.—Again, are we never to say that a man has been buried, if, after his commitment to a burying-place, he be ever removed? On the principle adopted in relation to that subject, we might prove, that every removal of a body from the place of its original interment, destroys the fact of its burial. The boyish remark on the quotation from Horace, is utterly pointless, when the "*particulam dare,*" and the "*interjecto ter pulvere,*" are insisted on; on the one side it shows that the primary and essential idea of burial, was something entirely distinct from washing or embalming. On the other side, it is necessary to prove that the practice of scattering dust thrice on a body, that could not be otherwise interred, to prevent the exclusion of the soul from Elysium, was the proper mode of ancient or Roman burial. If the Reviewer possess the least tincture of information on the subject, he knew that whatever were the preparatory rites, the uniform practice of burial was interment, whether below the level of the earth, in a cave dug in

the side of a rock, or in a tomb raised on the surface. "*Siti* (says Cicero,) *decuntur ïis, qui conditi sunt.*" Possessing this information, his remark is worse than pointless; it is disingenuous and fraudulent.

If it were necessary to say any thing more in tracking the egregious blunders, and exposing the short-sightedness of this inflated and petulant writer, we might notice his observations on the Baptism of the Eunuch. Here we are seriously told, that whatever the one did, the other did; and that, if they both went down into the water, and the Eunuch was immersed, Philip was so also! Did it not occur to this sagacious critic, that, if he be correct, Philip must have been baptized by the Eunuch, *whatever his baptism was.* He should certainly have chosen for his motto, "*Virginibus puerisque Canto.*" Looking, Sir, at the entire want of argument and plausibility in every page he has written, your readers must be surprised at the scorn and derision with which he has treated Mr. Cox, and the self-complacency with which he puts by Dr. Gale, as he would a school-boy, worthy of his sovereign contempt. We expect it will be long before controversy will furnish a better specimen of bombast and abuse. In describing its general character, we may say, it adds not an atom to the weight of the Pædobaptist argument, but greatly to that sectarian odium, which it is of the first importance, on every occasion, to qualify and destroy. The writer attempts scarcely any thing but coarse invective; and incapable of availing himself of honourable resources, eagerly applies to the meanest.

"*Flectere si nequeo superos, Acheronta movebo.*"

With whatever indifference to the enormity of intolerance the review might have been written, in an hour of sudden irritation, we do not envy the man his feelings who can reflect on its publication without shame and remorse.

In conclusion, Sir, I am sure you will regret, with me, that this review has ever been published in a journal which pretends to a higher character than many monthly publications. Our regret can arise from no feeling of embarrassment it is likely to occasion in the minds of the least initiated in this controversy; but solely from the unamiable aspect it gives to a party, with whom we should be happy to live as brethren, if they would not vilify us as enemies.

A Friend to
Truth and Justice.

A REPLY
TO THE
Queries on the Admission of Members into our Churches.

To the Editor of the Baptist Magazine.

SIR,

In reply to the Queries on the admission of members into our churches, proposed in your Magazine for August last, p. 334, I beg the insertion of the following observations.

When the Jewish economy was established, it was enjoined on Moses, that he should do all things according to the pattern shewn to him in the mount. In the execution of this commission, it is frequently observed, that all things were done "as the Lord commanded Moses."

The principle contained in this injunction and observation is,

that God has the sole right to prescribe every thing that is of authoritative obligation in his service, that his injunctions are all sufficient, and that entire submission to his will is the duty of all his servants. That to legislate belongs exclusively to God; and that it is ours only to obey.

This principle is fully recognized in the New Testament,* when our Lord enjoins upon his disciples not to be called masters, nor to give the title of father to any man upon the earth; claiming the authoritative appellation of master solely to himself, whilst he places all his servants in perfect equality as brethren. The apostle also inculcates the same principle when he says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."† "And that we are complete in him, who is the head of all principality and power."‡ The rejection of this principle gave rise to the papacy; and it is by its rejection that popery is maintained to the present time. Were the authority of our Lord Jesus Christ, as it is revealed in the holy scriptures, universally acknowledged and supremely respected, popery, with all its priestly authority, human traditions, auricular confessions, and pompous ceremonies, would immediately become a mere matter of history. Popery, then, would only be known as one of the former things that had passed away. It would be entirely consumed by the spirit of our Lord's mouth, and destroyed by the brightness of his coming.§

The Reformation was effected by an acknowledgment of the exclusive authority of Christ, as revealed in the holy scriptures. This principle constitutes the basis on which nonconformity rests in this country. And this is the vital principle of our own denomination. That which is essential to the very existence of the Baptist denomination, would prove the certain and immediate annihilation of the papacy.

The above observations show the ground which I shall, at present, occupy in replying to the queries respecting our general method of admitting members to our churches, by the personal appearance and examination of the candidates, for the church to judge and decide on their qualifications for communion.

This method of admission to church-fellowship is almost universal in our churches, and, in most of them, is made so absolutely necessary, that no person is, or can be admitted to membership, without previously submitting to this law. I call it a law, because a practice so universally observed, which is made so absolutely necessary, and which, in its form, is so strictly judicial, possesses all the features and force of a law. No one, I presume, will contend that this law can be established and enforced on the principles of natural and moral obligation. It exhibits all the peculiarities of a positive institution, and we must, according to our avowed and well known principle, look for its enactment and authority in the commands or precedents of the sacred oracles alone. The law of baptism is, with great solem-

* Matt. xxiii. 8, 9, 10.
† 2 Tim. iii. 16, 17. ‡ Col. ii. 10.
§ 2 Thess. ii. 8.

nity, enjoined on all believers by our Lord himself. Confession of faith at baptism is plainly stated; and we are informed of thousands being added to the church after they were baptized. But, in this acknowledged, and perfect standard of our faith and practice, there is not, either directly or indirectly, even an allusion to the candidates appearing before the church for examination and judgment, before they were admitted to communion.

Our standard and rule furnishes to the full, as much evidence for infant baptism, or for the ceremony of exorcism at baptism, as it does for bringing candidates before the church for examination previous to their being baptized. Our churches, therefore, all of whom profess to call no man upon the earth master, and who disclaim all authority in themselves to decree rites and ceremonies to be consistent, must place this practice of ours in the same rank with the customs and traditions of the Romish church. To assert that the practice has been of long standing in our churches, of general observation, and is handed down to us by venerable fathers, will not alter the nature of the service so as to convert it into a law of our Lord and Head; nor give it the authority of a scriptural precedent.

Many popish traditions have the sanction of hoary age, of extensive prevalence and respectable patronage, but their not having a place in the sacred oracles, has procured them the most decided and deserved rejection from all those, whose appeal for authority in the church, has been only to the law and to the testimony of their God. Whatever may be the other pretensions of the practice under consideration, as it derives no authority from either the injunctions or precedents contained in the New Testament, it cannot be enforced as a law in our churches, but in violation of our fundamental principle as Protestants, as Dissenters, and as Baptists.

Though there may be no one in our churches who will claim for this custom the sanction of a law, it is probable that it has many and strenuous advocates as a matter of expediency. It is my intention, therefore, at some future period, to solicit the attention of your readers to the expediency of our obliging all the candidates for communion in our churches, indiscriminately to appear before the church for examination and judgment, previous to their admission as members. In the mean time

I remain yours, with esteem,

SENEX.

AN ANSWER

TO THE

Question of A. B. *and* C. *with* D.

AND SOME OTHERS.

To the Editors of the Baptist Magazine.

BRETHREN, in answer to the question in your Journal for October, page 433, I beg to offer the following remarks.

The querists expect soon to have a pastor settled amongst them; this shews that the Head of the church continues to afford proofs of his faithfulness and grace, in multiplying the number of his people, and in raising up pastors and teachers to feed them with knowledge and understanding.

These querists, too, expect to support their pastor, which does

them credit. "They which preach the gospel should live of the gospel.—If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Certainly it is not a *very* great thing; for there is no comparison between the real worth of the one communication, and that of the other. What churches receive, through the blessing of God upon the labours of their pastors, is infinitely more valuable than what they give them for those labours. Churches, which comfortably and creditably support their pastors, do only what is just and right. The money devoted to this purpose is not matter of gift or benevolence; but of equity, without which, the parties concerned cannot act honestly.

Some of the pastors of our churches are not so comfortable in temporal things as they ought to be; nor as they would be, if the members of their respective churches, and the more opulent individuals in their congregations, would act righteously towards them.

It must be very unpleasant and discouraging to a Christian pastor, if he see those who pretend to love his ministry, and to profit by it, living in ease and plenty, while, through the smallness of his income, he is afraid that he should not be able to provide things honest in the sight of all men. If he see them spending money after that which cannot profit, but must injure their souls, while he dare not indulge the liberal desires of his mind lest his creditors should suffer loss.

Where, through the poverty of a church and congregation, a pastor cannot be supported by the contributions of his people, it his highly commendable in him to endeavour to supply the deficiency by the labour of his own hands. This should be necessity, and not choice. "He that warreth entangleth not himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." This necessity should not originate in want of a liberal spirit on the part of the church and congregation, but from their real circumstances.

It is said, in reference to this very subject, "Whatsoever a man soweth that shall he also reap;" yet some men act as though they did not believe it, and this may be one reason why they profit so little by the ministry of the word. They sow sparingly, and reap the same. (See Gal. vi. 6, 9.)

Your querists wish to know, which, out of three methods, will be the best for them to adopt, in supporting their intended pastor. Whether they shall give him the free-will-offerings of the congregation, collected exclusively for that purpose—offer him whatever the seat-rents may produce—or propose to him a definite sum, to be paid out of a mixed fund that is applicable to all the expenses of public worship.

It may be noticed, that they have only one side of this agreement to make, and that, before they can have a pastor settled amongst them, the person whom they may judge qualified for that office, must also unite in this agreement. This, in my opinion, will lead to an answer to their question. It will be his duty to consider whether the salary he is to receive will be adequate to the support of his family; to this end he *must* know what that salary will be. To settle amongst them without attending to this, would

discover a want of thought, which ought not to be found in a man, who fills so important an office in the church of God. It being more certain that every man ought to be honest, than it can be that any *one* man should be a minister of the gospel, or the pastor of a Christian church. The former being enjoined by express declaration on all men; the latter only inferred from premises, not in every case so clear and satisfactory as could be wished.

At the forming of this contract, for a contract it must be, though not of a mercenary nature; the querists may not be able, certainly to say what the amount of free-will-offerings to the support of their pastor may be, nor yet the amount of the seat-rents. It will, in my opinion, therefore, be the best on the part of the querists, to offer him a definite sum, to be paid from sources that may best suit their convenience; the manner of raising money for this purpose, being, in some places, different from what it is in others. This method will, also, be the most comfortable for the pastor; he will know what he has to expect, and may order his domestic affairs accordingly.

Should it be said, that, as these querists will be cautious, and not have a minister ordained over them, till they have first tried and proved him, and that, then, the free-will-offerings for his support will be known, and the amount of seat-rent ascertained; and that, therefore, it might be equally safe and comfortable for the church to offer, and for the pastor to accept either of these, as for him to accept a definite sum; we would reply, what, indeed, has too often been experienced, *(viz.) that* what has been the case at the ordination of a minister, with respect to money matters, has not in every instance been continued. There is a fickleness and uncertainty about even some good men towards their ministers, which are not discovered until circumstances unite to bring them forth; and it is not improbable but these very men may be most forward in desiring the settlement of the pastor, and most free and large in their promises respecting his support. If this be the case with some, who, upon the whole, may be called good men, what is to be expected from others, who, at a minister's first settlement, may hire a pew in his place of worship, or contribute to his support? These may pay, as long as they can imagine that they are well thought of, but, if they suppose themselves slighted, or neglected, they may pay no longer. It is well when what is done for the support of the Christian ministry, proceeds purely from love to Christ and his cause; when there is no expectation of an ample return being made in *homage*, either from the minister who receives it, or from the poor friends, who can do nothing towards his support.

Let a pastor have a definite sum, and in case of failure, let it be made up by those members of the church, and individuals in the congregation, who can best afford it, that the minister suffer no loss.

Your querists will perhaps bear with me if I offer them a word of advice, as to the punctuality of their payments to their intended pastor.

The salaries of our ministers are generally paid to them quarterly; this plan has its advantages; the times appointed for

these payments, should be regularly and punctually observed. If they be not, ministers may think themselves neglected, which may prove injurious both to themselves and to the churches. It is not right to plead, in default of this, that they can do without being paid exactly at the time: they look for their due as well as other men.

This business devolves upon the deacons of our churches; and, though it must be acknowledged, there is some difficulty in doing it with strict punctuality, yet, in general, a little management and forethought would be sufficient. Deacons should be alive to this matter; carelessness in them will diffuse itself through the whole of the people, and a minister may have to wait for the quarterly contribution several weeks, not to say months, which may put him to great inconvenience.

I do, therefore, advise, that the deacons of the church, to which your querists belong, take good care that this part of their office be attended to with diligence and in order.

G.

The Legitimate Bounds of Religious Controversy.

To the Editor.

SIR,

Having sometimes seen young professors of religion placed in critical circumstances with respect to the defence of the truth, I have thought it might be useful to collect the sense of scripture on the lawful range of religious controversy, and, thus, to guard against an irretrievable loss of time in a race in which there are *many* runners, and but few winners.

When God created our first parents they were perfectly happy in the presence of Him who is infinitely holy; and it was not necessary then to say, "Remember thy Creator." But sin transforms the affectionate son into the trembling slave; and, thus, we perceive an evident symptom of alienation from God, when we read concerning Adam and Eve, that "they heard the voice of the Lord God walking in the garden in the cool of the day, and hid themselves from the presence of the Lord God amongst the trees of the garden." Gen. iii. 8. This trait of character, however, did not confine itself to the garden of Eden. It has spread, like a contagious disease, over all the habitable parts of the globe: so that, as soon as a child has learned that there is a God, the language of his heart is, "Depart from me; for I desire not the knowledge of thy ways." Job xxi. 14.

Thus, nothing that *comes* from God has been properly appreciated. His Holy Spirit has been calumniated, his Son has been rejected and crucified, and his servants have "had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, and tormented. Of such persons the world was not worthy; and they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. xi. 36—38.

Nor has God's holy word been more exempt from hostile attacks. For attempts have been made to suppress the truths the Bible contains, at the very time when the evidence of their Divine ori-

gin was shining like the sun in his meridian splendour. Hence we read concerning Annas the High Priest, and Caiaphas, and John, and Alexander, and the Jewish rulers, elders, and scribes, that they conferred among themselves respecting the apostles Peter and John, "saying, what shall we do to these men? for that indeed a SIGNAL MIRACLE hath been wrought by them IS MANIFEST *to all who dwell in Jerusalem;* and *we* CANNOT DENY it: but, that it SPREAD no further AMONG THE PEOPLE, let us severely threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them NOT TO SPEAK AT ALL, nor TEACH *in the name of Jesus.*—But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard." Acts iv. 16—20.

From the facts here adduced, it is plain that overwhelming evidence is not the thing that is wanted to make men love and impart divine truth. "If they hear not Moses and the prophets, neither would they be persuaded if one were to rise from the dead." Luke xvi. 31.—Christians, therefore, are happily relieved from spending their "hand-breadth" of time in following objectors through the labyrinths of their daring speculations. So that, with respect to himself, an humble inquirer is not robbed of the opportunity of working out his "own salvation with fear and trembling;" (Philip. ii. 12:) but is enabled, by the aid of the Holy Spirit, to fight the "good fight," and finish his "course *with joy," instead of* mourning at the last when his soul is lost, and exclaiming in the agonies of despair, "They made me keeper of the vineyards; but mine own vineyard have I not kept." Can. i. 6.—Thus, also, Christians can redeem time to give proofs of love to an Almighty Saviour, by kind offices to those whom he regards with peculiar affection. (Matt. xxv. 34—40.)—On the same principle, too, the Christian instructor is relieved from an *excess* of labour on the barren heath, that "seeth not when good cometh, and is enabled to abound in the work of the Lord," by the diligent cultivation of a more promising soil. "For the land which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." Heb. vi. 7.

There are, then, many bold speculations which, to the Christian, are forbidden fruit. Under this impression, David says, "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child." Psal. cxxxi. 1, 2.—To the same purport, also, is the injunction of Paul to Timothy. "Give NO HEED," says the Apostle, "to fables and endless genealogies, which minister questions rather than godly edifying, which is in faith." 1 Tim. i. 4.

We must, however, be careful that we do not verge to the opposite extreme. For, in such a case, the objectors may "be wise in their own conceit." (Prov. xxvi. 5.) Nay, they may infer that the Christian's cause is inde-

sensible, and, in their inglorious triumph, may say, "Aha, so would we have it." But a good cause has nothing to fear: and hence the apostles bestowed the highest commendation on those investigators of their doctrines who had truth for their object. Thus, in giving an account of the Bereans, the inspired writer says, "These were more noble than those in Thessalonica, as they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts xvii. 11. The Apostle Paul, also, says, "Prove all things—hold fast that which is good." 1 Thess. v. 21. —The Apostle Peter, too, shows us that every Christian should be provided with an answer, and be willing to give it. "Be always *ready*," says he, "to *give an answer* to every man that asketh you a reason of the hope that is in you with *meekness* and *reverence*." 1 Pet. iii. 15.

From what has been adduced, on both sides of the question, it is evident that there must be a boundary line between lawful and criminal controversy, or between an answer that we *are* to give, and an answer that we are *not* to give.

In pursuing the inquiry respecting this line of demarcation, we learn, in the first place, that an UNPROFITABLE ANSWER is to be withheld, and that the answer to be given must be UNEQUIVOCALLY PROFITABLE. "Let no corrupt communication," says St. Paul, "proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. iv. 29. On another occasion, likewise, the same apostle says, "Let all things be done unto edifying." 1 Cor. xiv. 26.—On the other hand, Paul says to Timothy, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." 2 Tim. ii. 14;—and again he says, "Foolish questions, and questions without instruction, avoid; knowing that they gender strifes." 2 Tim. ii. 23.

In the second place, we are at liberty to give an ASCERTAINABLE ANSWER; but are not allowed to give a PRESUMPTUOUS one. To this effect is the memorable declaration in Deut. xxix. 29. "The secret things," says Moses, "belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do ALL THE WORDS *of this law*."

In the third place, our answer should be characterized by a CHRISTIAN SPIRIT, and not by THE SPIRIT OF THE WORLD. Unhappily, at Corinth, there was a dangerous departure from this mode of conducting controversy. Hence the apostle says to the church in that city, "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. iii. 3. —There was nothing in envy that was spiritual. It was a noxious flower from nature's garden, and might have been as easily plucked by the vilest heathen reprobate in Corinth as by a man professing Christianity. So again, strife that aimed to convert the church into a debating society,—instead of being a guardian angel to the righteous, was a demon that had made the world an Aceldama, or field of blood.—But such a monster received no coun-

tenance from Paul and his companions. "The weapons of our warfare," says he, "are not carnal, but mighty, through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 4, 5.—If we wish, also, to see how the apostles fought with these weapons, we may see a temper of mind which, if cherished by us, will do us good all the days of our life, and be graciously remembered at the last day before the assembled universe. To such a spirit Paul adverts when he says to the Thessalonians, "We were gentle among you, even as a nurse cherisheth her children: so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but, also, our own souls, because ye were dear unto us." 1 Thess. ii 7, 8.—Such a spirit, also, Paul shows to be essential when he says to Timothy, "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil who are taken captive by him at his will." 2 Tim. ii. 24—26.

Bromley, Middlesex. J. F.

Mixed Membership not Mixed Communion.

Remarks suggested by the Review of the Life of the late Rev. J. Hinton, of Oxford, in the Baptist Magazine.

To the Editors of the Baptist Magazine.

GENTLEMEN,

When I refer to the Review of my Father's Life, in your number for August last, it is by no means for the purpose either of complaint or vindication. I ought, indeed, in reply to one expression of the Reviewer, to state, that my revered parent never descended "*to court the approbation*" of any class of his hearers. If there were points in which he "accommodated himself to their prejudices," it would have been much more correctly said, that he became all things to all men, that he might win the more, and by all means save some:* and with this remark, I freely leave our mutual readers to judge of the wisdom of his conduct, in the case in which it is arraigned.

My present purpose is to make a few observations on the subject of mixed communion, in the particular aspect in which the Reviewer has presented it. He attaches much importance to the practical illustration of the subject, afforded by the history of the church at Oxford; a history which I have certainly given without disguise, having no wish to conceal any thing conducive to the establishment of truth, and being perfectly unconscious of its alleged condemnatory bearing on the system in question. Some persons, I believe, have come to a directly opposite conclusion; and I have only to request that your readers will judge for themselves.

I must enter my protest, however, against the state of things at Oxford being identified with mixed *communion*. It undoubtedly includes this; but it is much more. It is mixed *membership*. The former exists, when a church, composed exclusively of Baptists, admits Pædobaptists to the Lord's-

* 1 Cor. ix. 19, 22.

table: at Oxford, both Baptists and Pædobaptists are members of the church. I am by no means saying that this is wrong. I highly admire the application of the scriptural principle; by which once existing discord was effectually quelled, and the harmony and Christian love which have been there so long and so uninterruptedly maintained. But the system of mixed membership is plainly different from that of mixed communion: and if, from this or any other history, the former should prove to contain capabilities of mischief, the advocates of the latter have a right to require, that the evil should be strictly referred to its real source. It is manifest that mixed communion, properly so called, has no tendency whatever to disturb the peace of the church. It introduces no persons of jarring opinions, to speak, or vote, on its affairs. It opens no avenue for controversy; nor does it give Pædobaptists such a connexion with the society, as to entitle their peculiar sentiments to any extraordinary deference. Persons admitted to the Lord's-table only, will scarcely be disposed to enter deeply into matters of business. They will be but as occasional communicants: to whom, indeed, it is highly important for the church to shew all tokens of Christian affection; but whose possible diversities of opinion, or feeling, cannot any way affect its peace.

I must be allowed to add, that admission to the Lord's-table is all, which, as a free communionist, I feel myself under any obligation to grant; and all which I should expect a Pædobaptist to *solicit*. It is the whole matter *involved* in the controversy. It *includes* all that is of the nature of spiritual privilege, and that pertains to the communion of saints. And what more does a Pædobaptist wish? To become a constituent part of the body might gratify him, by enabling him more eminently to promote its welfare; and the members might feel corresponding pleasure in receiving him: but, if objected to, under what authority would he *claim* admission? Perhaps it would be difficult to shew, that they are not at liberty to decline the proposal; or that there are any scriptural grounds for condemning a society, who, while practising free communion, should judge it inexpedient, in the present state of the religious world, to allow of mixed membership. From the best feelings, a Pædobaptist might regret such an arrangement; but were he to resent it, one should suspect the existence of dispositions, which would associate his reception with fears of most afflictive results.

I apprehend it is customary to admit to the Lord's-table such persons only as belong to some regularly organized society; and perhaps it is a prevailing opinion, that this ought to be a rule. But I am not acquainted with the scriptural grounds of such a sentiment; and I should be glad to have the reasons assigned (if there are any sufficient ones) why it would be wrong to administer the holy Supper to persons possessing all requisite qualifications, except the questionable one of being members of a particular church.

If any apology is needed for these remarks, I have only to say, that the subject was first started by your Reviewer. I was not previously aware, that the views of either party in the con-

troversy were admissible in the Magazine; nor am I quite sure that a *reviewer* can utter any opinion without implicating the sentiments of the work,—which, of course, as connected with the denomination at large, you do not wish to identify with either side: but, as the topic is afloat, and discussion now unfettered, the statement being in a review cannot screen it from notice. For these observations, I am personally responsible; and I trust they cannot justly be charged with partaking of the asperity, which, in this controversy, has too often characterized both the attack and the defence.

I am, &c. &c.

J. H. HINTON.

Reading, Oct. 7, 1824.

*** We feel constrained, in order to maintain our principles, as *Protestant Dissenters*, to notice a fundamental omission in the above: there is no appeal made to the authority of the scriptures! In matters regarding the *nature* of positive institutions, or the *order* in which they are to be observed, it is not sufficient to offer *opinions:* nothing is done unless it can be proved, that "so hath the Lord ordained." Ministers have no right to "deliver to their people" what they have not "received of the Lord Jesus." The non-observance of the prescribed order, by the Corinthian church, while professedly regarding an ordinance of Christ, nullified its existence:—"This," said the apostle, "is not to eat the Lord's Supper."

Editors.

Miscellanea.

To the Editor of the Baptist Magazine.

SIR,

I accidently met with the following passage, while looking for a very different subject; if you think it worthy a place in the Magazine, it is at your service. It is translated from J. D. MICHAELIS's *Entwurf der typischen Gottesgelartheit. Gottingen*, 1753. p. 148, &c.

Speaking of Baptism as an image of the death and resurrection of Christ, which signified that God would impute the sufferings and death of Christ to him that believed and was baptized; he adds,

"If then an adult, a Jew for example, was to be baptized, and I should translate the language of the action into words, it would be in the following confession.

"I acknowledge that I have been a very great sinner, and as impure as a heathen or an idolater; and that I have no title to the kingdom of God, on the ground of my birth and ancestry. And although God, in his grace, hath promised a blessing to the seed of Abraham, yet I confess that hitherto I have not been a son of Abraham. For, although naturally I am descended from him, yet I am not a son of the promise, and I believe that to these only the promise belongs. All my former religion I acknowledge was false; and *so false*, that it was insufficient to obtain eternal happiness. On account of my sins, I am not only unclean and miserable, but also exposed to punishment, and liable to the sorrows and death which are represented in Christian baptism. But I believe, that God, in his grace, imputes to me the sufferings and death of Christ, as if I had myself endured them; and, even as I shall now pass through the image of death, which fully took place in Christ, so God views me, as if I had suffered punishment, and had died on account of all my sins; and, I am certain, that God will not require from me the punishment of my sins *twice*. I believe, also, that God looks upon me, as if I had al-

ready suffered death, and was raised up to immortal life, even as Christ was raised: and, I believe, that before God, and with respect to my spiritual condition, in his sight, I have all the privileges of a citizen of the future world; that is, the complete forgiveness of sins, and freedom from the law of Moses."

MICHAELIS adds, "The duties which follow from hence, which Paul, in Rom. ch. vi. points out, I pass over, because they are not the immediate signification of Baptism, but the consequences of that signification."

This passage needs no comment. It is a forcible representation, and shews that *Michaelis* considered the baptism of an adult as a declaration that the imputation of the death of Christ to him, was the ground of his hope, and his baptism was, by the fact itself, a profession of his faith.

Having quoted one passage respecting the signification of baptism, I will take the liberty to add, that Michaelis's sentiments on the original *mode* were equally decisive. In the year 1760, he published a small volume in Latin, intitled, *Compendium Theologiæ dogmaticæ*. In 1784, he published, what he called a second Edition, in German, entitled, *Dogmatik*, but, as it was nearly twice as large as the former, it can scarcely be called the same work. In both he asserts, that the subjects of baptism ought, by the command of Christ, to be *immersed*. In the latter he says, (§ 182, p. 620,) "the external action which Christ commanded in baptism, was *immersion under water*. This the word βαπτιζω signifies, as every one who understands Greek will confess. Baptism among the Jews was performed by immersion; so was the baptism of John, John iii. 23: and there is no doubt but the first Christians were baptized in the same way. It is, indeed, proved by this circumstance, that baptism without immersion, and by pouring, was, in the third century, only permitted in the case of illness,—met with opposition as a novelty, and was defended by Cyprian, when necessity made such a deviation necessary. Also, the explanation which Paul gives of baptism, Rom. vi. 2, 3, clearly sets before us *immersion*, and cannot be applied to *sprinkling* with water."

The name of J. D. MICHAELIS is well known to every man of reading, and the extent of his vast literary attainments is acknowledged. As far as my little information reaches, the above testimonies have not appeared in an English dress; if so, they add to the evidence already in abundance, that, when learned Pædobaptists are simply stating the scriptural design of baptism—the sense of the word—and the practice of antiquity, as far back as the earliest records can reach, they make concessions which can neither be denied, nor explained away. I might have quoted more, but this shall suffice, nor should I have sent you these quotations, had I not conceived that the works from whence they are taken are in the hands of few, and that it was desirable to shew, that, in addition to other names, which have of late occasioned some controversy, that of the learned J. D. MICHAELIS may be added in our favour.

I am, Sir,
Yours respectfully,
Βαπτιστης.

Oct. 1824.

IRISH PRESBYTERIANS.

WE learn from Dr. Evans, of Islington, that a new Edition of Palmer's Dissenters' Catechism was published in Ireland, in March last. A thousand copies were sold off in two months. The Editor, the Rev. Mr. Read, of Carrickfergus, has made some important additions, and intends to write at length the history of the Irish Presbyterians.

We give an extract from the last pages of his additions.

"*Q.* 143. Did the Presbyterians, in this reign, [Geo. III.] receive any augmentation of the grant from Government?

"A. Yes; it was increased at several times by George III.; but

the principal augmentation took place in 1803, by which the congregations are divided into three classes, which respectively receive £100, £75, and £50 annually.

"*Q.* 144. Does this arrangement subject them to the controul of Government?

"*A.* By no means; the express terms of the grant being these—that it cannot be withheld from one minister, except it be withdrawn from the whole body; and that Government shall not interfere in the discipline or constitution of the church.

"*Q.* 145. How many ministers and congregations are connected with the General Synod of Ulster?

"*A.* Including the presbytery of Antrim, there are at present 223 Ministers, 85 Licentiates, 201 Congregations, and upwards of *half a million of people.*"

*** Dr. Newman has published, a few weeks ago, a new Edition (the 18th,) of Palmer's Catechism, with an improved Appendix. Sold by Offor, 44, Newgate-street.

MILTON.

In Toland's Life of Milton, it is said, "He wrote likewise a *System of Divinity*, but whether intended for public view, or collected merely for his own use, I cannot determine. It was in the hands of his friend, Cyriac Skinner;* but where at present is uncertain." P. 148.

It is very remarkable, that after upwards of 150 years, this unpublished Latin Manuscript should have been found among the State Papers! It is said, when his Majesty was informed of this discovery, that he instantly said, "A Manuscript of Milton's must be published!" A saying worthy the enlightened and patriotic monarch of the British nation! This is now printing at Oxford, with a translation by the Rev. Mr. Sumner, by his Majesty's special command. From the eminency of Milton's character, as the greatest *uninspired* man the world has produced; and, from the circumstance of his having been a *Dissenter*, even from a Presbyterian establishment, there is no doubt but this work will be highly acceptable to a large portion of the Christian public.

The hostility of Milton to the Presbyterians was, probably, partly occasioned by the following circumstance. The Rev. Dr. Featly, a member of the Assembly of Divines, dedicated his *infamous* book, entitled, "The Dippers' Dipt," &c. to the Long Parliament, in which he classes Milton's work, entitled, "The Doctrine and Discipline of Divorce," among "the Anabaptistical works which had been lately published." The following lines of Milton may be considered as the *retort courteous* to the Presbyterian Assembly.

"On the New Forcers of Conscience, *under the Long Parliament.*

"Because you have thrown off your prelate lord,
And with stiff vows renounc'd his Liturgy,†
To seize the widow'd whore plurality
From them whose sin ye envy'd, not abhorr'd;
Dare ye for this adjure the civil sword
To force our consciences that Christ set free,
And side us with a classic hierarchy
Taught ye by mere A. S.‡ and Rotherford §
Men, whose life, learning, faith, and pure intent,
Would have been held in high esteem with Paul ‖
Must now be nam'd and printed heretics
By shallow Edwards ‖ and Scotch What d'ye call. ¶
But we do hope to find out all your tricks,
Your plots and packing worse than those of Trent,
That so the Parliament
May, with their wholesome and preventive shears,
Clip your phylacteries, though bauk your ears,
And succour our just fears,
When they shall read this clearly in your charge,
New Presbyter is but *Old Priest* WRIT LARGE."

* Sonnets XVI. and XVII. are addressed to this friend.

† The solemn League and Covenant.

‡ An Abbreviation for Assembly.

§ An eminent Scotch Divine.

‖ Author of the Gangræna, who most scurrilously abused all the Congregationalists, and especially the Baptists.

¶ Bailey, a bitter Scotch Presbyterian writer, whose *name* was not worth mentioning.

Obituary and Recent Deaths.

Mr. BENJAMIN THAINE.

This young man, who died at Ingham, in Norfolk, on February 22, 1823, aged seventeen years, was an apprentice in a respectable house in London, and was in the habit of attending worship at Eagle-street meeting, where it is thought his mind was savingly enlightened, and his heart brought under the sanctifying influence of the gospel. In a letter from his sister to a surviving brother, written after his death, it is said, "Most of his time he attended the preaching of Mr. I. I have heard him speak of that minister with the greatest respect, saying, his ministry had been much blessed to him. He mentioned two sermons that, with the Lord's blessing, had been the means of his conversion. One of these was from Deut. xxx. 19. 'I call heaven and earth to record this day against you,' &c. He thought himself at home at Eagle-street."

The following account of this young disciple, who had never made himself known in the congregation where he worshipped, was read by the Baptist minister at Ingham, Mr. Pickers, after his funeral sermon, from the scripture.

"Time is short. Our dear young departed friend," he says, "found it to be so in a two-fold sense: first, He was taken away in the bloom of youth. And, secondly, It was in the course of the last two years of his existence that he considered that he received the word with power, and was convinced of his state, and led to Jesus, whom he found he greatly stood in need of. The time, then, that he rightly attended to his eternal concerns was short: but the effects of divine grace on his soul during that short period are truly admirable. He thus writes, April 9, 1822, to his friends: 'I hope I can say that the Lord has found a new way for me to walk in, and I suppose that you *will think* I am very much altered lately; but it is the Lord that has changed my heart, and I hope that he will change yours, if he has not already done it, and bring you humbly to his throne to seek for mercy and pardon, through his dear Son.' May 12, he writes, 'I am happy to say, through the mercy of the Lord, I enjoy good health and spiritual comforts, though many things go cross, and Satan's temptations are very trying, but whilst the Lord is my support, they shall all work together for my good. I hope, my dear friends, you are seeking an interest in the blessed Jesus. I hope you are not mere professors without being possessors of faith.' June 9. 'O that God would grant unto us the influence of his Holy Spirit, that we may run the race that is set before us, and finish our course in faith; giving all glory to the blessed Redeemer, who has conquered sin, death, and hell, and is ascended into the heavens, and seated at the right-hand of God, where he is making intercession for us.' July. Speaking of the love of God, he says, 'Dear friends, meditate on the wonderful loving kindness he has displayed to us, who are deserving of eternal punishment. He gave his only begotten Son a ransom for us; not that we did any thing to merit it at his hand, but quite the contrary. O, look up to the blessed Redeemer, give your whole heart and life to his service, and do not say you are too young, or that it is too soon to serve the Lord, for who can tell that you will be spared another Sabbath, or another day. Remember thy Creator in the days of thy youth.' He then adds, 'There is hope for the aged as well as the young. Though I am the youngest in the family, yet, I trust, that you will not be offended at my speaking so plainly to you all. I have found a dear Redeemer, and shall I not tell it to others, and wish that my dearest friends may enjoy the same blessings: for, who is more dear to me in this world than a father, or brothers, and sis-

ers? Remember the advice we had from a dying mother, who taught us in the ways of the Lord. To my shame, I had forgotten her instructions, but the Lord has been pleased to answer her prayers on my behalf.' July 7. 'I am glad to hear that my father and brothers are attentive to the gospel; O that we may all follow our dear parent, and our brother and sisters, that are gone before us. May we stand fast in that dear Redeemer, who has supported them through death, and given to them eternal life. O what a joyful thing to meditate upon friends gone before, whom we soon hope to meet again. I can but admire the condescension of Jehovah in saving such a rebel as me, the vilest of the vile, who was dead in trespasses and sins, fast bound in Satan's chains: but the blessed Redeemer has broken these, and set the prisoner free. O trust him, my dear brother and parent; O that we, though separate, may meet together at a throne of grace, to adore the Lord that was slain for sinners. He has given such a rebellious sinner as me encouragement to come to him, and I desire to praise him, that I have found his mercies sure; though sometimes Satan tempts me, yet I know in whom I have trusted, that he will not leave me, nor forsake me; sometimes my heart is cast down with doubts and fears, and from what I feel of its vileness am almost led to despair; but Jesus is pleading for me in the court above, and, whilst I was yet in despair, he sent his blessings down, and my sorrow was turned to joy.' He then mentions Hymn 82, Book 2, Dr. Watts, from which, it seems, he derived much comfort. 'I lately heard a most delightful subject from Rev. vii. 9, which called to my remembrance, that my mother, and brothers, and sisters were there among the multitude, clothed with white robes, and palms in their hands. This was joyful to me, but what must it be to them in the heavenly courts above.' August 2. He writes, after hearing a sermon from Psalm cxv. 12, The Lord hath been mindful of us, he will bless us: 'I hope,' says he, 'I have tasted of the promised blessing, and it is an enjoyment that I ever long after in the presence of my heavenly friend, who is making intercession at the right hand of God.' Then he asks his family, 'Have you ever felt the influence of his Holy Spirit? if you have, you will join with me in saying it is like spending the days of heaven on earth. What is to be compared to the presence of God—a long eternity is not worth thinking of without this. I regret,' he says, 'my mis-spent time when I was in the country, in not speaking more about religion and our dear Redeemer. I see my folly now it is too late.' September 15. He takes notice of indisposition of body by spitting of blood; at this time he heard Mr. Ivimey, from Matt. xxiv. 44, 'Be ye also ready;' and observes, whilst so many are constantly taken away on the right hand and on the left, that we shall be soon waited upon with this message: 'The master is come and calleth for thee;' and, as though he predicted his approaching dissolution, he farther adds, 'If you do not understand what I mean, I will tell you: I intend the messenger *death:* let us not put this day far from us. Excuse my being so plain with you; though I hope I am not addressing those that never felt the love of Jesus.' Then, as though he felt something of a godly jealousy, he says of himself, 'I was a professor a long time before I was a possessor; but blessed be his holy name, he called me from darkness to light, and to him be all the glory; and if he has not enlightened you all, I hope he will, in his mercy, call you as seemeth good in his sight.' At this time he intimated to his friends, his intention of coming to Ingham for the benefit of his health; and feeling so sudden a change in his mortal frame, he says, 'How uncertain is health and life: this is like a message from the Most High, "Be ye also ready, for ye know not at what hour the Son of man cometh." I heard a sermon last Sabbath, from these words: "There remaineth a rest for the people of God." May we ever be watching and praying, that when death comes, we may be welcomed to the ever-

lasting rest, where sin and Satan shall trouble us no more.' November 4. He mentions his safe arrival in London again, after his visit into the country for the benefit of his health, and said, that he considered himself a little better.' In a letter, dated January 2, 1823, which seems to be the last, before he returned again to Ingham, he says to his friends, 'I at present appear near my grave; yet some one of you may go first. Such thoughts as these ought to dwell upon the mind, especially at the entering on another year; we may be taken away before its close. Do not think that these thoughts will make you melancholy. If you have hope in Jesus Christ, they will operate quite the reverse, and lead us to consider that dying is but the beginning of life with all true Christians.'

"His weakness was very great during his affliction, and he could converse but little. In one interview that I had with him, he observed, 'What a mercy he had not then to begin to think about his soul's concerns.' And often he would say, 'What a mercy that so sinful and unworthy a creature as I am should be made a partaker of grace; grace that is rich, sovereign, and free. He might have justly cut me off in my sins, and where would my poor soul have been. O praise him that I am spared. I desire to praise him, but cannot do it sufficiently: my prayers are weak; I am unworthy, and altogether unholy: but in Jesus I have a rich and almighty friend; through his mediation I have access to the Father; Christ has undertaken my cause, and will, I am sure, carry it on; I shall be made perfect in him, and possessed of power to praise him aright, when I reach his heavenly courts.' Patient resignation marked his character, though he felt much pain, which he seldom noticed, unless when his friends, who perceived it by his looks, said, you feel much pain? 'Yes, I do; but my heavenly Father will give me strength to bear it; he will not lay more upon me than he will enable me to bear.' At another time he said, 'It is good to be afflicted, every pain I feel is right, the Lord sees fit that it should be so, it is for the best, all is good that comes from the Lord.' How sweet such peace must be with death in view! 'How kindly,' he would say, 'the Lord is dealing with me; since my weakness is increased, the enemy of souls is not permitted to molest or disturb me; O praise the Lord for his goodness, his mercy endureth for ever.' Finding his disorder rapidly increasing, his sister asked him if he had a wish to know how it might terminate; his answer was, 'Nature feels inclined to live, but I can say, the Lord's will be done; I am happy, I am resigned; I cannot fear, or doubt, while there are so many precious promises.' When his weakness was extreme, and his breathing very difficult, he said to those present, 'I cannot talk with you, but I enjoy sweet meditation; O blessed, lovely Jesus! he is indeed very precious.' The only thing that he complained of during his affliction, was the loss of his Sabbaths, these he highly prized, and took much delight in the Lord's service, and nothing, when in health, could possibly divert his mind from this subject; till the last fortnight of his life he would not allow any one of the family to deprive themselves of going to the house of God; and when he could not help himself, he said, 'I am sorry to deprive you, but as it must be the case, sit down, read and sing; I love singing the praises of God, but I cannot sing now, I have lost my voice.

"But yet I'll sing of Jesu's lovely name,
When all things else decay."'

Almost when nature dropt he would be raised in bed, supported by pillows, to join in family prayer, for, said he, 'I love to join in this, and have much to be thankful for.' Just before his affliction he mentioned his desire of church communion with the Lord's people, or church militant on earth; but instead of this he has joined the church triumphant in heaven! Now, after such a living and dying testimony from this amiable youth, is there any that will say, there is nothing

in the religion of Jesus to recommend it; surely not: rather, methinks, one and all are ready to say, in it there is every thing that is lovely; all that is necessary to make us truly wise and truly happy; all that is necessary to support our minds amidst the ills of life, to fit us for death, and prepare us for eternal glory, which may God grant to be our happy portion."

There is one circumstance connected with this event, highly encouraging to ministers, especially in large cities, where they cannot possibly become acquainted with all their hearers, that the gospel may become the power of God to salvation, in many instances of which they may never hear in the present world.

MRS. MARY BARHAM.

Mrs. Mary Barham, late of Sevenoaks, Kent, died September 24, 1823, aged forty-five years. She was brought to the knowledge of the truth under the ministry of the late Mr. Arnold, then pastor of the Baptist Church in this place, from a discourse on Psalm lxxxiv. 11;—was baptized, and joined the church in the year 1798. She was constant in her attendance on the means of grace, until, by a protracted illness, her strength was enervated, and the last time she visited the house of God, it was with considerable difficulty she reached home. The ornament of a meek and quiet spirit adorned her character, and on her lips was the law of kindness. She was exercised with many fears, at times, relative to her departure; but a good hope, through grace, enabled her to surmount the difficulties of the way, and to rejoice in hope of that glory, which shall hereafter be revealed. Her disconsolate husband would add, "Many daughters have done virtuously, but thou excellest them all."

G.

Sevenoaks, 1824.

RECENT DEATH.

From the "New York Observer."

"It becomes our painful duty to announce the death of Divie Bethune, Esq. of this city. He died on Saturday the 13th inst. (Sept.) in the fifty-fourth year of his age. He died as he had lived, full of faith and of the Holy Ghost. As he drew near to the eternal world, his hopes became still brighter and more glorious, and his spirit longed to return *home* to God and *see* the brightness of his Father's glory. In the death of this truly excellent man, society has lost a most valuable member, and the church a zealous and devoted friend. We hope to be able in our next to furnish our readers with a more particular and interesting obituary notice."

Many of our readers knew that Mr. Bethune was the very intimate friend of the late Rev. Wm. Ward, of Serampore.

Review.

Private Correspondence of William Cowper, Esq. with several of his most intimate Friends. Now first published from the Originals in the Possession of his Kinsman, John Johnson, LL.D. Rector of Yaxham with Welborne, in Norfolk. In two Volumes, London.

With the name of *Cowper*, has long been associated, in the mind of every person of reading, reflection, and piety, an indescribable charm. Who has not enriched his memory with passages of the *Task?* Who has not acquainted himself with the records of his biographer, and perused with interest, the memoirs of a man, who has imprinted so many pages with "thoughts that breathe, and words that burn"? Who has not travelled to Olney, and its vicinity; and wept tears of mingled

melancholy and enthusiasm, while pacing the walks, the woods, the fields, which were once frequented by him, who still appears the presiding genius of the place—and where, in every breeze, is to be heard the gentle and heavenly whisperings of a spirit, that seems, though departed, to be for ever there!

The fact is, that Cowper, by a rare—perhaps *unique*, combination of qualities, created a new era in the poetic history of England; and, by practically disproving the assertion of Dr. Johnson, in his Life of Watts, that "all devotional poetry is unsatisfactory," not only raised a monument to his own fame, but presented a useful example, which has since, in a few instances, been successfully imitated. Generally speaking, poetry had, previously to his time, been resorted to, either as an amusement only, or as a means of attracting admiration. The *subject* of the song was considered as indifferent; it was never deemed to be the medium of communicating solid instruction, or ministering to *improvement*. The *heart* was out of the question, the imagination only, or chiefly, was to be gratified: it was evidently the ambition of the poet to be celebrated, not to be useful; from Chaucer to Pope, and from Pope onwards, this was the universal aim. In most of the eminent poetical writers of past times, there existed no moral bias, no disposition to do good; because there existed no personal sense of the importance, and no just idea of the real nature of religion. Had piety been, as in the case of Cowper, the pillar around which the wreathed flowers of poetry were twined, their fragrance would indeed have been delightful; and thus supported, they would never have withered, or fallen to the earth. But, as the individuals in question did not themselves possess the *principle* that could alone have imparted to their compositions a religious character, and, therefore, a practical utility, it was to be expected they should expatiate only in the regions of the imagination, and speak a language *in*telligible to the meaner passions. It was in their nature to range through the boundless wilderness of fancy; but they possessed none of the roses of Sharon, or the Lilies that grow in the valley of humiliation, with which to scatter it over, and to diffuse a heavenly sweetness around. This was the appropriate work of a Christian poet, and a Christian poet exclusively.

But, in addition to the consideration of moral incapacity, there was, no doubt, a prevalent feeling amongst them, analogous to the sentiment we have already cited from our most celebrated biographer and critic, that the union of poetry and devotion was incongruous, if not impossible—that, as the poet became didactic, he would become prosaic—and that, consequently, to secure his fame, he must sink his morality. To the pulpit and the presidential chair he thought it enough to leave the inculcation of religious principles, and virtuous conduct; his appropriate task was to amuse the imagination. But, in what respect there is any thing in the nature of devotion to unfit for poetry, it is difficult to conceive. In some forms and modes of religion, undoubtedly, there is an antipoetic tendency: inasmuch as they militate against the exercise, and totally prevent the expansion, of the mental faculties. Superstition holds the intellectual powers beneath her leaden sceptre, in a state of base subjection, or, at best, in a condition of listless quiescence; and, certainly, where fear, rather than love is the predominant impression, it cannot be anticipated that we should find much of the playfulness of fancy, or many of the brilliant corruscations of genius. Religion, however, properly understood, has nothing counteracting in its nature, so far as we can perceive, to the inspirations of poetry; but, on the contrary, is adapted to elevate it to a higher tone, to give it a more impassioned character, to replenish it with a richer feeling. Like the solar beam, it not only affords light, but heat: diffusing a sacred illumination over the mind, and kindling the purest fervours, and imparting a vivifying influence to the heart. We

bond that the misconception to which we allude, has arisen from the too glaring fact, that poets have not been *religious men*. From observing, that the highest operations of genius have not been generally connected with religion, it has been too hastily inferred, that they could not be associated—that there existed, and does exist, a natural antipathy and variance, and that they can never be brought into actual contact, or steady co-operation. But, when it is considered, that, in general, the first order of minds that have been imbued with religion, have rather made religious discussion, or instructive discourse, the business of their lives, than poetry, treating the latter as an inferior pursuit, and, at best, an elegant accomplishment: and that, therefore, their attention has been devoted to another line of study and composition than that which would, with their feelings and capacities, have produced a poet; and, when it is recollected, that, out of the few religious men of superior talent that have, in any considerable degree concerned themselves about poetry, they have all, or nearly all, *succeeded*—(witness *Milton*, *Watts*, and *Young*)—and, when it is observed, that poetry is actually allied to devotion, both in their brightest manifestations in the inspired strains of David, Isaiah, and others—surely the argument is in favour of the possible alliance of poetry with religion, rather than against it; and, in fact, the evidence goes to prove, that, so far from the one being incompatible with the other, the flowers of *poetry* can only be expected to exhibit their richest colourings, and give forth their sweetest fragrance, in the regions of exalted piety.

We are aware, that a very plausible objection to this statement may be raised, by an appeal to certain celebrated names at present familiar to the British ear. It may be alleged, that the productions of such writers as *Lord Byron*, evince that poetic composition may be attained *to an extraordinary perfection, independently* of the quality *for which we are pleading*—without devotion as an elementary ingredient of poetry. To which we say, that the question is not whether poetry may not exist independently of religion, but whether they are incompatible—whether the latter disqualifies for the former, and, like a leaden weight, prevents her soaring on expanded wings into regions of lofty and splendid description. It is not for a moment to be disputed, that there has been much genuine poetry, where there has been no religion; but it is absolutely denied, that the latter has any tendency to introduce discord amongst the harmonies of song, or to stupify the conceptions of a vivid and excursive imagination. Our decided conviction is, that, had the gifted individual just mentioned, been decidedly pious, even he would have carried poetry to a yet sublimer elevation than he has ever attained—devotion would have given the finishing touch to his descriptive paintings, and cast a more glowing and heavenly light over the beauteous creations of his inimitable fancy. We know well that we shall be taken for Goths and Vandals, for the comparison; but still, in defiance of the common sentiments of the world, we will avow our impression, that there are passages in the Lyrics of Watts, glowing in all the effulgence of piety, which equal, if they do not surpass, in pathos and sublimity, some even of the favorite descriptions of Byron—but, it must never be forgotten, that they require a kindred feeling, in order to appreciate their value. The case is simply this, and it is precisely what creates the difficulty of bringing the question to a positive decision—that very quality in devotional poetry, which renders it displeasing to minds unaffected by the great realities of religion, is exactly that which renders it, in our estimation, additionally attractive — so that there will ever remain, in one class of critics, a prepossession *for*, and in another class a prepossession *against*, the quality adverted to, which, according to their respective feelings, will seem to deteriorate, or to improve, poetic composition.

After all, the question before us

admits of a direct appeal to fact. Will any one deny that *Cowper* was a poet? None, we believe, have been guilty of such temerity since the days of his first reviewer, who has ever since been the laughing-stock of the world. If Cowper were a poet, to say nothing of *Milton*, the unequalled *Milton*, (unequalled, in our conviction, by *any poet of any period*)—then the debate is ended; for Cowper was a *Christian*. There may be more finish, or, rather, more polish in the productions of other great masters of the art; Byron, Scott, Moore, and others, may have their admirers, who will plead their respective claims to superiority: but it is sufficient for all the purpose of our argument to admit, what nobody will venture to deny, that his pages are stamped with decided genius, and, therefore, destined to enjoy a terrestrial immortality.

Above all the splendid qualities of his poetry, we must maintain, that *utility* is still their characteristic distinction. This was evidently, with the poet, the rallying point of every sentiment, the essence of every argument, the aim of every studied paragraph, and every harmonious turn. So paramount is this design, so much does every thing bend to it, so constantly and closely does he pursue this grand object, so much are even all the beauties and harmonies of poetry subordinated to it, that he might be almost described as a *preacher in rhyme*. It is a merit above all praise, that his genius is made the servant of his piety; and that his aim to *improve* is decidedly evident, and, in every page, surpasses his effort to *please*. All is written to benefit his reader, not to recommend himself: and, in this respect, he exhibits a most striking and delightful contrast to him whom we have already named, who is now gone to his long home, from that very country, which, however before distinguished, has rendered even more illustrious, by his poetry, his residence, his *heroism*, and his death!

It scarcely entered into our calculations, at the commencement of this article, to have extended our remarks so far on the subject of Cowper, as a poet; when it might have been supposed, from the title of the posthumous publication under review, that we should have restricted our criticisms to his peculiarities as a writer of letters; but the truth is (and this must be our apology to our readers,) that, in whatever character he may be presented to us, and, in whatever way we may be led to contemplate his fascinating and versatile talents, the moment he is named, it is impossible not to advert instantly to his grand, most notorious, and predominating excellence. He may be exhibited as a friend, a student, a writer of letters—and we may esteem him in every form;—but, as a *poet*, he must be contemplated still; and, having had no other opportunity of indulging our feelings, or expressing our sentiments, we have supposed it probable that we might be forgiven for this discussion.

Having been delighted with some specimens of his letters, we opened these volumes with eagerness, and we close them with regret. With the sentiment expressed by Mr. Hall, in a letter addressed to the editor, we fully concur, "that the letters of Cowper are the finest specimens of the epistolary style in our language;"—but we cannot so fully agree in the concluding part of the sentence, as a general description: "and *these* are of a superior description to the former, possessing as much beauty, with more piety and pathos." Some of them, indeed, are pre-eminently distinguished by these qualities, and cannot be read but with the deepest interest; nevertheless, we must confess considerable disappointment upon finding so many letters of a mere common-place description—the only use of which is to extend the book unduly. With all our admiration of the illustrious poet, we think really that some of his prose might have been spared; and the suppression of what was, in fact, of no importance, would certainly have enhanced the general value of the publication. This, however, is the fault of the editor solely: for every great man must necessarily write

many things unworthy of preservation: which have no tendency to increase his reputation, and which may diminish it: and, on this account, there are few, very few, posthumous productions that ought to be dragged, by officious friendship, from their cabinetted tombs; that our censure is just, may be proved by the following specimen.

To Joseph Hill, Esq.

"*Oct.* 20, 1768.

"Dear Joe,

"By this time, I presume, you are returned to the precincts of the law. The latter end of October, I know, generally puts an end to your relaxations; such as reading upon sunshiny banks, and contemplating the clouds as you lie upon your back.

"Permit it to be one of the *aliena negotia centum*, which are now beginning to buzz in your ears, to send me a twenty-pound note by the first opportunity. I beg my affectionate respects to my friends in Cook's Court, and am, dear Sephus,

Yours sincerely,

W. C."

There are, however, multitudes of letters of a superior description; and some of them in an unrivalled style of excellence. His *tact* at letter-writing, and his eminent piety, appear in some epistles equally short; and, as we have now no room for a long citation, we shall introduce one of these beautiful specimens. It is addressed to the same friend.

"*August* 27, 1771.

"Dear Joe,

"I take a friend's share in all your concerns, so far as they come to my knowledge, and, consequently, did not receive the news of your marriage with indifference. I wish you and your bride all the happiness that belongs to the state; and the still greater felicity of that state which marriage is only a type of. All those connections shall be dissolved; but there is an indissoluble bond between Christ and his church, the subject of derision to an unthinking world, but the glory and happiness of all his people.

"I join with your mother and sisters in their joy upon the present occasion, and beg my affectionate respects to them, and to Mrs. Hill unknown. Yours ever,

W. C."

The Contributions of Q. Q. to a periodical Work, by the late Jane Taylor. In two Vols. pp. 504 Holdsworth.

We have received no ordinary satisfaction from the perusal of these "Contributions." The qualities of the mind and heart, which must have been essential to their production, are comparatively seldom found in association—their appearance always claims our unqualified respect; and, their appropriate consecration, as in the present instance, is ever entitled to our warmest commendation. The remembrance, however, that the distinguished *female*, whose instructive pages have afforded us so much pleasure, has been early withdrawn from our mortal shores, and is no longer permitted to watch over the interests and guide the taste of the rising race, has induced many pensive reflections on the premature departure of real genius and exalted piety; and strongly reminds us of the necessity of unrepining acquiescence in his arrangements, who does as he will in the armies of heaven, and among the inhabitants of the earth.

The lamented writer of these peculiarly interesting papers, possessed, in a very high degree, the desirable talent of conveying to the youthful mind the most important instruction, in a form best adapted to invite and secure attention. In these volumes, indiscreet opinions, injurious habits, and extravagant expectations, so prevalent among young people, in every class of society, and which, too often, form their character through the subsequent stages of life, are represented with such justness of thought, and felicity of illustration, as to make it extremely improbable that any one can arise from an attentive consideration of these impressive appeals without advantage. At the same time, wherever it becomes expedient, approbation is bestowed with such delicacy and discrimination, and reproof is administered with such tenderness and effect, that the slightest occasion is, in no instance, presented for the indulgence of vanity, or the influence of despair. But,

to us, the charm of the whole is the spirit of unfeigned piety which pervades the entire operation. The mind of the fair author was so evidently imbued with the conscious importance of this subject, that, either by direct statement, or distinct reference, it constantly obtains that prominence which its unparalleled greatness demands. In short, in the effect which, we trust, has been, and will be accomplished, in connection with an extensive circulation of this work, we behold an imperishable monument reared to departed excellence; whose moral sculpture presents faithful resemblances, and whose animated inscriptions will continue to communicate improvement to successive generations.

These "Contributions" are *seventy-nine* in number: comprehending a great variety of subjects, treated in a manner at once so pleasing and judicious, that we cannot help concluding, the attention, even of the volatile, must be engaged, and the thoughtful will arrive at their conclusion with regret. Did not our limits imperatively forbid, we should be happy to transcribe largely. The title of the paper from which we make the following extract, is "The Wise Man."

"'I often think, Sir,' said he, 'that I cannot be sufficiently thankful that my calling is of a nature, that allows me so much retirement, and opportunity for thinking: so that, while I am labouring for the meat that perishes, I am also able to seek after that which will endure to everlasting life. Indeed, Sir,' continued he, 'I am a happy man. The cheerful hope of another life is surely enough to make a man unspeakably happy. In addition to this, God is pleased to give me many comforts to render this life pleasant to me. I have a wife like-minded with myself; and when my working-hours are over, I want no other recreation than that of going down to her, and our dear children, whom it is our delight to train up, as far as we are able, to wisdom and virtue. I have great pleasure in reading to her and to them such books as we possess; and thus we increase our little stock of knowledge as opportunity allows. But, Sir, though I mention these things, my happiness does not depend upon them; but is fixed upon that good hope which sweetens every comfort, and softens every trial.'" P. 202, Vol. I.

Were we consulted by those to whom is confided the important superintendence of young minds, as to what books might be most proper to put into their hands, either as a reward for diligence, or a stimulus to exertion, the "Contributions of Q. Q." would be found near the top of our list.

News from the Head-quarters of the Independent Army, concerning some Baptist Deserters, who have been discovered using insidious Arts for promoting Sedition and Rebellion among their Troops; or, an Address to the Baptist Members of Pædobaptist Churches, occasioned by a Review in the "London Christian Instructor, or Congregational Magazine," for October, 1824. By a Field-Officer. Offor, Price 6d.

This active "Field-Officer" is justly entitled to the commendation of his fellow-soldiers, for collecting the facts he has brought under their consideration, and for his seasonable suggestions; by regarding which the information he has imparted may be employed to considerable advantage.

It is, indeed, intimated, that those servants who know their Lord's will, and do it not, "shall be beaten with many stripes." Now, it looks as if the Reviewer, to whom this facetious pamphlet, before us, refers, had considered himself called upon to perform the unwelcome service: having, therefore, contrived an instrument for his purpose, he proceeds, *sans cérémonie*, to visit our wavering or temporising brethren with unsparing severity; and, did we not too certainly know, how little can be expected from those who can trifle with the claims of a divine institution, we should confidently conclude, that the indignation excited by this treatment, would, at once, determine the insulted to place themselves beyond the reach of suffering by the repetition of such chas-

tisement. Perhaps this is such an interpretation of the previously unexplained terms, *candour* and *catholicism*, as had not been anticipated; and those, whom it particularly concerns, may think it quite time to consider whether the evil, arising from complaisance to "popular feeling," may not be greater than that which might follow a practical attention to "scriptural argument." If, however, after this "News from the Head-quarters," they persist in their equivocal course, the next attack upon their reputation may bring to their remembrance 2 Cor. xi. 19, 20.

The style of this pamphlet bears a few marks of haste, which, in the event of a second edition being required, should be corrected. We quote the conclusion.

"In conclusion, permit me to propose to you, my Baptist friends, this very serious question, 'Whether a regard for your own reputation does not require that you indignantly resent these imputations upon your Christian character?'

"I have no doubt but that the man who has thus defamed you, has often been welcomed to your houses, and feasted at your hospitable tables. Surely you will not, *spaniel*-like, kiss the hand that beats you! though you may, and will, I doubt not, 'pray for him who has despitefully used you and persecuted you.' I am well aware that all the Pædobaptists are not accessory to this unfounded and gross attack, but they are implicated by this, their public organ, until they adopt some mean publicly to disavow their advocate, and to get him removed from an office in conducting their review, which he so unworthily fills. You ought, too, in the respective churches of which you are members, to ascertain whether your pastor, and the leading members of the church, disapprove of the unchristian treatment which you have received! But, should it appear that you are, indeed, suspected of acting meanly and insidiously, in propagating your sentiments as Baptists, and, that nothing will satisfy them but your tacitly promising not to say, on any occasion, or in any company, that it is the duty of Christians to be baptized, and that infant-sprinkling has no foundation from the word of God; rather than do this you ought *to separate yourselves* from their communion, and give a practical evidence, that you know what you are to expect from Christians who are commanded to 'honour all men,' to 'love the brotherhood,' and to 'fear God.' The treatment you have received by the 'Congregational Magazine,' I hesitate not to say, is in direct violation of each of these inspired precepts.

"I need scarcely inform you, that the churches of your own denomination will very readily receive you into their bosom; and, in return for your usefulness among them, you will be treated with respect and confidence: 'CONSIDER OF IT; TAKE ADVICE, AND SPEAK YOUR MINDS."

Memoir and Select Remains of Miss Mary Shenston, who died July 2, 1822, in her Eighteenth Year. By her Brother and Sister. pp. 198. Baynes.

THIS pious and useful little work would have received earlier attention, had not the copy, originally sent to us, been mislaid. We have, however, great pleasure in introducing it so near to that season of the year when it is usual to present young people with tokens of parental affection, or friendly esteem; for we can assure our readers, that this pleasing Memoir cannot fail to be highly acceptable to those who have "chosen that good part, which shall not be taken away;" and even to those who have not, if God be pleased to connect his blessing with its perusal, they, also, may be assisted to make the same choice. In short, we hope, our unintentional delay will become the occasion of giving a fresh impetus to the sale of this interesting performance; and that, especially among our juvenile readers, it will obtain an extensive circulation.

The following extract from the Diary is a most gratifying specimen of early piety:

"I feel thankful that I have now but one wish, that for me to live may be Christ, and to die my unspeakable gain; I can commit all I have into the hands of my heavenly Father, knowing that he will do all things well. I am happy and cheerful while I can depend entirely upon my God.

'Blest with the scorn of finite good,
My soul is lightened of its load,
And seeks for things above.'

"Thou knowest, O God, I ask nothing but this: if life be ordained for me, may it be devoted to thy glory, and the good of my fellow-creatures; and, if death, may it be my gain; weak I am, my Father, very weak and afflicted, ready to sink into the grave; but thou dost sustain me in my affliction. I will, I cannot but praise thee, praise thee for mercies, and praise thee equally for afflictions." p. 75.

If this work should be reprinted, we would suggest the desirableness of reducing the *price*.

LITERARY INTELLIGENCE.

Just Published.

The Baptist's Apology for the Mode in which he worships God. A Sermon preached at the New Baptist Meeting-house, Clonmel, County of Tipperary, June 16, 1822, by Stephen Davis.

Lectures on the History of Jesus Christ. 3 Vols. 8vo.

The Christian Ministry; or, Excitement and Direction in Ministerial Duties, extracted from various Authors. By William Innes, Minister of the Gospel.

The Minister's Last Appeal to his People: a Farewell Sermon, preached in the Parish Church of Louth, on Sunday, September 12, 1824, by the Rev. R. Milne. 8vo. 1s.

In the Press.

Memoirs of John Stanger, late Pastor of a Baptist Church at Bessel's Green, Kent; by Wm. Groser.

The Eighth and last Volume of Sketches of Sermons; *furnished by their respective Authors.* In which will be given, an Index of Subjects and Texts to the whole Eight Volumes.

Intelligence, &c.

AMERICAN BAPTISTS.

(From the "New York Observer.")

Our readers will learn, from the following extract, the rising prospects of our brethren in America.

"*Columbian College.*—We have collected the following facts respecting the Columbian College at Washington, from several official reports recently presented to the Baptist General Convention.

The property of the College is estimated at 90,000 dollars, and the debt at 45,000. To obtain relief from the pressure of this debt, the Trustees presented a memorial to Congress at their last session, praying for a grant of 30,000. The Committee, to whom the memorial was referred, reported in favour of granting the prayer of the petitioners, but the bill failed in the Senate by a majority of two votes. Another petition will be presented at the next session of Congress, and the Trustees are confident of success. Even without this grant the prospects of the College are regarded as very promising. The donations received by the agent during the past year, amounted to 9,425 dollars; and the benefit derived from the students is estimated at 4,000 dollars, which is about the cost of the faculty.* The buildings already erected are sufficient for the accommodation of 100 'pay students,' and these will yield a revenue of 5,000 dollars. The College, therefore, is considered as capable of supporting itself from its own resources.

"All the property which belongs to the College, has been procured by the solicitation of agents, in the course of four years and a half. Of these agents, the Rev. Alva Woods, now professor of Mathematics in the College, appears to have been the most successful. Between September 1821, and June 1822, he procured, by solicitation, principally in the New-England states, Virginia, Georgia, and the Carolinas, about 500 volumes of books, 6,326 dollars in cash, and additional subscriptions to the amount of 11,458 dollars. In June 1822, he went to Great Britain, and obtained donations of books to the amount of more than 600 volumes, and donations of money to the amount of 6,110 dollars, the principal part of which was expended in the purchase of a philosophical ap-

* "The benefit of each student to the College is estimated at 50 dollars a year. The number of students at present is ninety-three. Of these eighty are 'pay-students,' which at 50 dollars each, makes 4,000 dollars."

ratus, and of rare and valuable books. Professor Woods returned from Great Britain in September 1823, having obtained in all, during the two years of his agency, 23,894 dollars, in donations and subscriptions, and more than 1100 volumes of books."

NEW CHURCHES OPENED.

AUGUST 19, 1824, was opened, for divine worship, a new commodious Baptist Chapel at GRETTON, in Northamptonshire; when two appropriate sermons were delivered in the morning; one by the Rev. J. K. Hall, of Kettering, from Luke xiii. 6—9; the other by the Rev. W. Scott (Independent), of Rowell, from Titus iii. 1; and a sermon in the evening by the Rev. J. Mack, of Clipston, from Psalm xxvii. 4. The devotional parts of the services were conducted by Messrs. Green (Independent), Miller, Payne (General Baptist), and Collecott, now supplying.

The interest in this place had its commencement in the year 1770, and religious worship was carried on in a licensed room for about the space of three years, when an old building was purchased, and fitted up for a meeting-house. In 1788, this building underwent considerable repair, and was enlarged by the erection of a vestry. Still, it being an old building, and requiring frequent repairs, has been a constant burden upon the people, who have endeavoured, to the utmost of their ability, to maintain it: neither was it large enough to contain the number of hearers that were desirous to attend; it being the only dissenting place of worship in this extensive village; the population of which is from nine hundred to one thousand inhabitants, besides being surrounded with thirty other villages, within four or five miles.

About ten years ago, a piece of ground was bought by a benevolent lady, and given to the church, for the purpose of erecting a new place of worship, which, although greatly needed, was deemed unadvisable at that time, as the people could raise but a very small sum towards meeting the expenses.

Divine Providence having recently raised up a few friends, who, after receiving *the advice of neighbouring ministers and churches*, and from a sense of the urgency of the case, have generously contributed towards the accomplishment of the object.

The above place of worship has cost £450; and towards which sum the people have, by unwearied exertions, raised £150, (including the collection the day it was opened,) and they hope that, when more particulars of the case are known, it will not fail to call forth the philanthropy of the friends of Jesus.

ON Friday, 10th of September, 1824, was opened the New Baptist Chapel, CRAVEN, Yorkshire. Mr. Jackson, of Hebden Bridge, preached in the morning from Isaiah xxv. 6; in the afternoon, Mr. Hamilton of Leeds (Independent) preached from Col. iii. 11; in the evening, Wm. Steadman, D. D. preached from Isaiah xxxii. 15. The devotional services were conducted by Messrs. Shuttleworth, of Cowling Hill; Scott, of Colne; Mann, of Shipley; and Hardacre, of Long Preston. On the following Lord's-day, three sermons were preached, and collections made towards defraying the expense of the new erection.

Mr. M. Saunders, of Haworth, preached in the morning and afternoon; and J. Mann, A. M. of Shipley, in the evening. The collections amounted to upwards of £30.

ON Tuesday, September 14, Mr. Moses Saunders, late of Bradford Academy, was set apart to the pastoral office over the second Baptist Church, HAWORTH, Yorkshire; a populous township about ten miles from Bradford, and well known as the scene of the celebrated Grimshaw's labours.

The service was commenced at half-past ten A. M. by singing. Mr. Scott, of Colne, read the scriptures and prayed; Mr. Jackson, of Hebden Bridge, delivered a very appropriate introductory discourse; Mr. David Firth, a Deacon of the church, gave an account of those steps of Divine Providence which led to the present union. Mr. Saunders then gave a confession of his faith; Mr. Trickett, of Bramley, offered the ordination prayer, accompanied with the laying on of hands. Dr. Steadman gave the charge from John xii. 26, "If any man serve me," &c. Mr. Mann, of Shipley, concluded the service by prayer.

The congregation again assembled at five o'clock, P. M., when Mr. B.

Godwin, Mr. Saunders's classical tutor, preached to the church from Phil. i. 27; "Stand fast in one spirit, with one mind," &c. The other services were conducted by Messrs. Scarlet, of Gildersom; Foster, of Farsley; and Robert Thompson, of Bradford Academy.

This is the second Baptist interest in Haworth, and which was commenced in 1821. The place of worship is well attended, and Mr. Saunders has entered on his charge with prospects of a very encouraging nature. The erection of a more commodious place of worship was found necessary—the building is now begun, which it is expected will be completed early in the next year. May the great Head of the Church continue the cordial unanimity that now appears to exist between pastor and people, and abundantly pour out his blessing on this infant cause.

On September 16, 1824, the new Baptist Meeting-house at BOVEY TRACEY, Devon, was opened for divine worship; and the Rev. Samuel Kilpin, of Exeter, Joseph Baynes, of Wellington, and Samuel Nicholson, of Plymouth, preached on the occasion. Many ministers, of different denominations, were present, and assisted in the devotional parts of the service. This house is erected instead of an ancient Romish building, which has been occupied till it became too dilapidated to be repaired, and very dangerous to the congregation. The undertaking has involved the church in pecuniary difficulties, which oblige them to solicit the aid of their Christian friends. They gratefully acknowledge the kindness of those who have already assisted them, and hope their further appeal to liquidate their debt, will meet the liberal attention its urgency requires, and increase their obligation to return thanks to their friends.

On Thursday, October 28, 1824, a new Chapel was opened in St. Clement's, one of the recently-formed Suburbs of the city of OXFORD. The Rev. T. Coles, of Bourton-on-the-Water, preached in the morning; the Rev. J. H. Hinton, of Reading, in the afternoon; and the Rev. J. Birt, of Birmingham, in the evening. The other parts of the services were conducted by the Rev. J. Kershaw, of Abingdon; the Rev. J. Tyso, of Wallingford; the Rev. P. Tyler, of Hadenham; the Rev. B. H. Howlett, of Burford; the Rev. S. Green, of Taringdon, (late of Falmouth); and the Rev. J. Crook, of Chalgrove.

The erection of this Chapel, and the formation of the rising interest, was undertaken by the late Rev. J. Hinton, within a few days of his decease, and has now been accomplished by his second son, who removed from Taringdon to carry on the school of his late father, and has been chosen minister of this new chapel. Every thing has been conducted in concord with the Church at Oxford, from which most of the Trustees have been selected. The total expense will amount to £750; about £150 of which has been subscribed in Oxford. Some additional donations are still expected from the same quarter, and an appeal will shortly be made to the Christian public for the remainder. In his "cordial recommendation" the late Mr. Hinton says, "It is apprehended that a case more deserving the support of all Christians can scarcely be submitted to their notice."

Errata in our last Number.

p. 473, line 5, for "prosopopœa," read "prosopopœia."
p. 491, l. 34, 2d col. for "concede," read "accede."
p. 492, line 3 from the bottom, for "hopes," read "hope."

Calendar for December.

5. Moon passes Saturn III. 15 aft.
6. Full Moon X. 26 morn. Too far north to pass through the Earth's shadow.
10. Moon passes Jupiter III. 52 aft.
17. Ceres south VI. 10 morn. Altitude 50°. 26′.
20. New Moon X. 40 mornn. Her shadow falls on part of the Earth, but not on London.
21. Herschel south, I. 6 aft. Altitude 15°. 28′.
21. Moon passes Mercury VIII. 15 aft.
23. Moon passes Venus II. 15 aft.
23. Moon passes Mars III. 45 aft.
24. Venus within 43 minutes of Mars, X. aft.

London Baptist Building Fund.

AT a numerous and respectable Meeting of friends, of the Baptist Denomination, convened, according to previous notice, at the King's Head in the Poultry, to take into consideration the expediency of forming some new plan for the assistance of Meeting-house Cases from the country,

BENJAMIN SHAW, Esq. in the Chair,

after prayer had been offered by the Rev. Joseph Ivimey, the following Resolutions were read by the the Rev. James Hargreaves; then proposed *seriatim*, and carried, *nemine contradicente*.

Resolved,

I. That the present mode of collecting Money in London, and its Vicinity, for the purposes of erecting, repairing, and enlarging Places of Worship, in our Denomination, through the Kingdom, is attended with much inconvenience, and many serious evils, both to the Applicants and the Contributors; on which account, it is highly desirable to attempt such an alteration in the plan of collecting, as may remedy the defects of the present system, and ultimately render personal application altogether unnecessary.

II. That, with this view, a Society be now formed, to be called "The London Baptist Building Fund;" and that all persons, who have been accustomed to give to Cases of this description, be invited to become Members of the Society, by transferring their contributions to this Fund, in such form, whether regular or occasional, annual, quarterly, or otherwise, as they may think best.

III. That the business of the Society be managed by a Treasurer, Sub-Treasurer, Secretary, and a Committee of twenty-four Subscribers, who shall meet for the despatch of business, on the fourth Tuesday of every month, at six o'clock in the evening. The Treasurers and Secretary to be deemed Members of the Committee; seven of whom shall be a quorum.

IV. That three Gentlemen, besides the Treasurer, shall be nominated as Trustees to the Society, in whose names any Monies may be invested, that may be given or bequeathed to the Society for that purpose; and that a Solicitor be appointed to examine the Trust-Deeds of all Meeting-houses, for which the aid of the Society is requested.

V. That, for the special business of Distribution, to those Cases which may have been examined and approved by the Committee, a Quarterly Meeting of the Society be held in the months of January, April, July, and October, at which, all Subscribers be entitled to vote.

VI. That the Quarterly Meeting of the Society in January, be considered the Anniversary of the Society; when a Report of the proceedings for the preceding year shall be presented: Officers, Auditors, and Committee chosen, and any other business transacted.

VII. That the following regulations be adopted for the guidance of the Committee, in the admission and relief of Cases, &c.

1. That the Cases to be relieved from this Fund, be Cases of the Particular, or Calvinistic Baptist Denomination, from any parts of the United Kingdom: information being first obtained respecting doctrinal sentiments, &c. from friends resident in the district.

2. That, in the examination of Cases, regard be had to the following points;

That the erection, repair, or enlargement, was necessary.

That the parties concerned sought the advice, and obtained the sanction of respectable individuals belonging to neighbouring Churches, before they began to build.

That nothing has been expended in superfluities, or wasted by mismanagement.

That the people themselves have contributed according to their ability.

That there is a reasonable prospect of the place being adequately supplied with the ministry of the word.

3. That, in order to ascertain that the Building has been duly vested in trust, the Deeds, or attested copies thereof, be sent up for the inspection of the Committee.

4. That, when an application is made by writing, or otherwise, to the Secretary, a printed letter be immediately sent, containing a series of inquiries, corresponding with the above particulars, to be returned, with the answers annexed; and that the signatures of two neighbouring Ministers be desired to such return.

5. That the Committee do not limit themselves to any given number of Cases to be assisted in the year; but that this be regulated by the amount of their Funds, &c.

6. That, except when particular circumstances shall, in the unanimous judgment of the Committee, render a deviation desirable, Cases be assisted in the order of their application.

7. That, of the Cases requiring aid at the Institution of this Society, those which have not been collected on in London will have a decided preference; but that Cases for which personal application shall have been made, subsequently to the public adoption and announcement of this Plan, will be considered as forfeiting all claim to assistance.

8. That an engagement be entered into on the part of accepted Cases, that they be not collected for in London afterwards, and also that the Church receiving aid from this Society, exert themselves for the Liquidation of their remaining Debt, by making an Annual Collection, or instituting a Penny-a-week Society for that express purpose.

9. That a Quarterly Statement of the Cases assisted, and the Sum voted to each, be inserted in the succeeding Number of the Baptist Magazine.

10. That a fortnight previous to each Quarterly Meeting, a printed List of the Cases, which the Committee have examined, approved, and intend to propose for assistance, be forwarded to each Subscriber.

11. That the Subscribers to this Society, be requested to pay their respective contributions, *in advance*, to the Sub-Treasurer, at the Quarterly Meetings; and that a Collector be appointed to wait on those persons whose Subscriptions may not have been so paid.

VIII. That John Broadley Wilson, Esq. be the Treasurer of this Society; Mr. Stephen Marshall, Sub-Treasurer; Rev. James Hargreaves, Secretary; and the following Gentlemen constitute the Committee:

Mr. W. Beddome.
C. Barber.
W. P. Bartlett.
W. Cozens.
W. Davis.
J. Dawson.
W. B. Gurney.
J. Hanson.
J. Hepburn.
J. Hobson.
J. Luntley.
J. Marshall.
P. Millard.
W. Napier.
R. Nichols.
J. Penny.
T. Pewtress.
S. Ridley.
I. Robson.
J. Russell.
S. Salter.
W. L. Smith.
J. Walkden.
J. Warmington.
S. Watson.
E. Wilkinson.

Together with all Ministers contributing to the Society.

IX. That Benjamin Shaw, Esq. W. B. Gurney, Esq. and Samuel Salter, Esq. be requested to act as Trustees; and Mr. Samuel Gale as Solicitor to the Society.

X. That the Ministers of our Denomination in London, and its Vicinity, be requested to inform their friends of the nature and objects of this Society, and recommend it to their support.

XI. That the cordial thanks of this Meeting are due, and be hereby presented to Benjamin Shaw, Esq. for his kindness in taking the Chair on this occasion, and for the able manner in which he has conducted the business of the Meeting.

N.B. The Services of the Solicitor and Secretary are gratuitous.

A number of Subscriptions were subsequently announced, and the amount already is between £400 and £500.

ADDRESS.

The Committee of the London Baptist Building Fund feel it incumbent upon them to annex, to the above statement of the formation of the Society, a brief explanation of the principles on which it is founded, and to appeal, with respectful earnestness, to those numerous friends who, like themselves, have been accustomed to contribute to 'Meeting-house Cases,' for their co-operation and support.

On the *necessity* and *importance* of this branch of Christian benevolence it would be easy to say much. Those who value the gospel, desire the peace of their native land, and believe, with the pious Doddridge, that "the cause of nonconformity is, in a great measure, the cause of serious religion also," do not require to be told, that very strenuous exertions ought to be made in order to provide the requisite accommodations for the social worship of God amongst us. And, if a gracious Providence exempt us from that cruel oppression, which impoverished our ancestors by heavy fines for assembling in the name of Christ, are we not bound, by the strongest ties of gratitude, to devote a portion of our substance to this especial means of promoting and enlarging his kingdom?

That considerations of this nature have not been disregarded, is evident from the fact that, for many years past, large sums have been collected for this object in the metropolis, and almost every part of Great Britain. But the increasing number of such applications, together with the great variety of claims of a more public nature, daily soliciting attention, have rendered the mode of collection at once more laborious and less efficient, and made it exceedingly desirable that, at length, some attempt should be made to remedy the inconveniences of which all so justly complain.

The present system, it is seriously apprehended, occasions a very considerable waste of public money, perhaps of not less than one-third of the whole amount procured. It imposes upon the minister an occupation, laborious and exhausting beyond the conception of those who have never been engaged in it, under which the health of many, and the lives of some, have been sacrificed. It has proved a fruitful source of strife and disunion between ministers and their people, as well as of great injury to the families which have thus been deprived, sometimes for months together, of their head and protector. It occasions, as the experience of multitudes can testify, continual interruption to business, on the part of those to whom applications are made, and thus often excites feelings which no Christian man wishes to indulge. It causes the amount raised to depend far more upon the boldness and perseverance of the advocate, than upon the intrinsic merits of the cause he pleads; and, finally, tends to encourage the rash and inconsiderate multiplication of places of worship.

If these statements be correct, of which every reader may easily satisfy himself, it will not be denied that, if possible, some better plan should be devised. Under this conviction, a few individuals have, for several months, been occupied in deliberation; and the result is now respectfully submitted to the attention of all those friends who have been accustomed to contribute to Cases of the Baptist Denomination. It is not presumed, that the plan now proposed is free from all defects; but it is hoped, that it will commend itself to the judgment of every reflecting man, as a very considerable improvement upon the former; and the Provisional Committee are happy to say, that it has already received the hearty sanction of some of the most liberal and intelligent friends to the Dissenting interest in the metropolis.

In confining the experiment within the bounds of a single denomination, its projectors utterly disclaim all feelings of a sectarian nature. A variety of considerations, which need not here be stated, concurred to convince them, that this was, by far, the more expedient course. It will be fully understood, therefore, that Subscribers of their own denomination, will pay the same attention to Pædobaptist Cases as they have done heretofore; and, it is with sincere and grateful pleasure the Committee can add, that assurances, more than verbal, have been given, that serious Christians, both in and out of the Establishment, from whom, on the article of baptism, we conscientiously differ, will not, on that account, withhold their kind co-operation.

It only remains, therefore, for the Committee to intreat the liberal and prompt assistance of their friends at large in the metropolis, and its visi-

nity. They will perceive that this is not an *additional* call upon their benevolence, but an effort to render their contributions more efficient, and to present these offerings to our bountiful Lord in a manner more conformable to the genius of the gospel we profess. With one munificent exception, the contributions hitherto have varied from £20 to £5 per annum; a list of which may be seen at the Mission-house, 6, Fen-court. In determining the amount to be subscribed, it is hoped, that each individual will, at least, resolve on a sum equal to his former expenditure in this way; some have already kindly made a considerable addition to that amount. Friends accustomed to relieve the "Board" Cases are already in possession of *some* guide—but they will not forget what has been communicated to irregular Cases also.

That individuals may be found, who can only be prevailed on to give by the urgent importunity of personal solicitation, the Committee cannot but admit; and, if they could believe that the great body of contributors were of this description, of course, nothing but failure could be anticipated. But they hesitate not to avow their conviction, that this is not generally the case, and their expectation that many will gladly unite in a plan which, if their views of it be just, ought to be equally acceptable to their esteemed brethren in the country, and their friends residing in and near the metropolis. But if their attempts should prove ineffectual, and the scheme they have proposed fail of that support necessary to render it efficient, they will, at least, have the consolation of reflecting, that they have aimed at promoting the comfort of their brethren, the cause of the Redeemer, and the glory of God; and it is obvious that nothing would be easier, in such a case, than to revert to the plan which has hitherto been adopted.

Communications from Subscribers may be addressed to the Secretary, Rev. James Hargreaves, No. 6, Fen-court, Fenchurch-street; and, as some friends may wish for a personal interview on the subject, it is hoped that the Committee will be able to arrange deputations for that purpose ere the close of the year.

It is intended that the plan shall commence its operation with the New-year, 1825. In the present month, (December,) the case from Abbeyliex, in Ireland, examined and recommended by the Board hitherto subsisting, will be collected on in the usual method.

NEW CHURCH.

On Wednesday, the 6th of October, 1824, an interesting meeting was held at a chapel called BEAULAH, near Pont-y-pool, Monmouthshire. Mr. J. Price, of Blaenau, read and prayed; Mr. J. Evans, Pen-y-garn, gave a brief account of the origin and progress of the Baptist interest in those parts; read over the names of 146 members, who had now received their dismission from Pen-y-garn, to form themselves into a distinct church, and concluded in prayer. Mr. J. James, Pont-rhyd-gr-gwn, stated the nature and origin of the office of Deacons, and then ordained three of the brethren to that office, by the imposition of hands and prayer, and preached on the duty of Deacons and members, from 1 Tim. iii. 13. Mr. J. Michal, Pont-hir, and Mr. T. Morris, Newport, preached to the people, from Matt. xvi. 18; John x. 28.

LINES

On the End of the Year 1824.

The closing year! O awful thought!
May land thee, *sinner*, on the shore
Of vast eternity!
In its last hours may'st thou be taught
To seek the Saviour's grace and power,
To give thee true felicity.

The closing year! O sacred theme!
May waft thee, *Christian*, on its stream,
To everlasting day!
O seize its moments while they last,
And work for God with ardent haste,
Until thou art call'd away.

The closing year! O cheering hope!
May prove the time of Jesu's grace,
To pour his spirit down!
Then will our churches be built up:
Then will they live in holy peace,
And Jesus wear the crown!

Poem.

Irish Chronicle.

To the Secretaries.

Boyle, Sept. 20, 1824.

In my last I spoke of the great stir the appointment of the Education Commission had made in this country, nor is it at all abated; on the contrary, all that conjecture, anxiety, and inclination can suggest, is started—now one report, and then another—but all are to have their *own* wishes complied with by the Government. These reports are producing an unfavourable effect in many places, causing some children to neglect their scripture tasks, and many others to leave the schools, to join those established by the priests of the respective parishes; for these are now become very general, with the hope that a grant will be made to them, with permission to use their own books.

Yet, notwithstanding this statement, it will be gratifying to the Committee to learn, that I scarcely recollect a quarter's inspection in which so many premiums were merited by the scholars, for committing the scriptures, all the receivers of which having committed five, or more chapters, during the quarter, in addition to those before learnt; of this they will be satisfied, when I mention that, to one school I have sent five premiums, to another six, to another ten, to another thirteen, to another sixteen, and to another nineteen; besides several others.

I hope the mention of this will be a sufficient inducement to any of our friends who have suitable books, or other things, to give, to forward them, my stock is now getting very low.

I have the pleasure of stating, that now the dark evenings are coming on, my congregations are increasing in most places, although, through the summer, some of them have continued larger than ever. If inquiry be a pleasing indication concerning the truth, which I believe is admitted by all its friends, certainly there are pleasing prospects in this country, notwithstanding all the superstition, and bigotry, and vice, that yet prevail.

On my lately seeing Colonel P——, he told me he had neglected to fulfil his promise of writing to you on the proceedings of our Society; he being one whom I had requested to do so; he said he would do it.

J. Wilson.

To the Secretaries.

Newmarket-on-Fergus,

Sept. 20, 1824.

I have been out the last three weeks preaching and inspecting the schools. I am happy to say, that I was well attended, and that there is an increasing desire to hear the gospel. With pleasure I also mention, that I found the schools again increasing, except one, notwithstanding the persevering threatenings, and dreadful and shocking cursing of the priests; it is a critical time with them, and the more they curse, the people get less afraid of them.

It would be tedious to write, and it would also occupy too much of your time to read every circumstance which I might relate; I will only mention a few.

Our congregation here is better than I could reasonably expect; the place being entirely popish, and our Sunday-school here, which I established, is prospering beyond all expectation, in the face of the most determined opposition. There are two priests here, and a popish bishop. On the 30th of August I left here, and arrived in Miltown, about thirty miles distant, in the evening; it is situated on the tremendous banks of the mighty Atlantic, to the north-west of this, and endeavoured to make known the way of salvation to as many as possible, and some appeared greatly staggered with respect to their confidence in the priests: the place is entirely popish. On Lord's-day, the 5th, preached at Moy in the morning, about six miles from Miltown, to a Roman Catholic congregation; there was only one Protestant woman. Four or five families threw off Popery, and others will follow them; there were about thirty of

their children present, and the people were very anxious for a school-master for them; I promised I would provide for them as soon as possible. I was very happy in preaching, though greatly fatigued from walking over the tremendous hills. The people wished me to preach again in the evening, and said that the clergyman intended to come all the way from Miltown to hear; but I could not comply, as I engaged to preach that evening at Ennistyman, and left the clergyman something to do instead of hearing me. I understand he is a great friend of mine, though I never spoke to him. I was told he heard me preach one evening at O'Brien's Bridge, in the county of Tipperary, and I have reason to hope, from what I heard, that the sermon was made useful to him. May the Lord grant, that he may be enabled to spread the gospel in that remote and benighted place. I heard that he declared there was no real religion without a change of heart. I preached in the evening at Ennistyman, about six miles from Moy; the officer commanding the detachment prepared his parlour for the reception of the congregation, though unasked; which was very kind, though I never saw him before: his lady is very pious. The room was very full, principally of the soldiers and their wives. Ennistyman is a dreadfully dark place. I had some arguments with papists at Lahynch, and endeavoured to shew them the way of peace. Here they race horses, and practice all manner of wickedness, on the Lord's-day. I preached in the barracks at Tomgrany, Broadford, and Doonass; the soldiers, police, &c. were very thankful for what they had heard. On Lord's-day, 12th of September, I preached in Thomas Bushe's house at Maynoe, at eleven o'clock, when the priest was saying mass to about forty Roman Catholics; there was only one Protestant family in the whole parish. P———, the late Carmelite, was present, who, with the rest, paid the greatest attention. I enclose a letter from Thomas Bushe respecting him—it is strictly correct; I am sure it will give you pleasure. His leaving the popish religion has given it a great shake. As Paul was a Pharisee of the Pharisees, so he was a Carmelite of the Carmelites, and a leader of the pilgrims. The priests boasted of him, and held him up as an *example* to others. I was told he has *been* to Loughderrig in the North, and all the way to the county of Wicklow, to a famous priest, who is eminent for absolving sin. But the Lord has mercifully shewn him his delusions. He was determined not to hear me the night I preached at Long's, but the Lord had determined he should. He is now most diligent in reading the Irish and English scriptures to all he possibly can, without pecuniary reward. After preaching at Bushe's, I immediately went off to Mount Shannon, in the county of Galway, and preached to a crowded congregation, who heard with the greatest attention; and the next evening at Clanwella to a room full of people. The Lord mercifully preserved me from those who would swallow me up. I hope I shall still be remembered by my friends at a throne of grace. I inclose a statement of the schools for the present quarter. In the Blackwater School, under the patronage of Mr. M'Adam, and regularly attended by Miss M'Adam, a young lady of eminent talents and piety, five of the children repeated, from memory, eighteen chapters each, this quarter, perfectly, and four chapters each imperfectly. One child repeated ten, this quarter, one repeated six, and one three chapters. These children are only six and seven years old, and answered questions in the most pleasing manner. The whole country is convulsed: there was never such a stir in Ireland.

WM. THOMAS.

To the Rev. Mr. Thomas.

Moynoe, Scariff, August 19, 1824.

REV. SIR,

In giving you an idea of my labours during the last quarter, I am constrained to relate the following striking instance of sovereign and redeeming grace, which delivers the captive, heals the broken-hearted, and sets at liberty such as are bound. Although it would be tedious and impossible for me to give you more than a specimen of the pilgrimages, stations, mortifications, &c. of the celebrated Carmelite, who is the subject of this narration; yet, suffice it to say, that I have frequently known him to refuse lying upon a feather bed, he would not lie so comfortable; his bed should be a litter of straw, with the worst covering that could be procured, and when at his own house, his bed would be a mat made of straw, and a small bit of

hair-cloth would be his whole covering, sheets, blankets, quilts, and all, though he could well afford lying upon a bed of feathers; but mortification was his trade, and he looked forward in hope that his passage through Purgatory would be tolerable, in proportion to his sufferings here. Urged by superstition, he cut off his hair, and began to wear a wig, and resolved on devoting the rest of his days to religious services, in what is called performing rounds or stations at different places in the kingdom, famed for imparting peculiar merit to observances performed at them. Lady's-well, Lough-derrig, Inniscaltraugh, or the Holy Island, &c. were frequently the scenes of his blind devotions, particularly the latter, at least ten or twelve times a year. This island lies in the river Shannon, has a steeple and seven churches; it would be difficult to describe the seven and seven score rounds that are to be performed here on the sharpest stones, with the bare feet, and on the knees; the whole circuit of rounds, put together, is computed at upwards of twenty-eight Irish miles, besides seven Paters, seven Aves, and a creed, carefully counted on a string of beads at each and every of the seven and seven score, or 127 rounds. This Carmelite, who is a young man, and an eminent tailor, states, that you preached at Mr. George Long's, in the parish of Clounrush, last spring, where he happened to be at work, and declares, that when he saw the neighbours collecting to hear you preach, he gathered up the cloth that he had in hand, and retired to an adjoining room, lest he might be contaminated by your pestiferous preaching; and just when you commenced preaching, the light that he had, went out; he then stood up to the room door in the dark, and paid the greatest attention to what you preached, which made an impression on his mind that will never be forgotten; and, at his returning home to Tomgrany, he called at my habitation, but I was not at home, to know from me what I thought of the doubts that were upon his mind, and what I thought of what you preached; and he solemnly declared to my wife and family, that you levelled the Romish religion to the ground. "Oh!" said the Carmelite, at the same time stamping his foot, "Mr. Thomas, the preacher, sunk the Roman Catholic religion, never more to rise." In three or four days after, I met this man in the street of Scariff, and not twenty yards from Priest Vaughan's door, and, to my great surprise, he spoke very friendly to me, (though he refused speaking to me twice when I spoke to him, since the priest turned me out of the chapel, nor would he even look to the side of the road that I might be at,) and asked me when did I see Mr. Thomas, the preacher; told me that he heard you preach at Long's; said, that you condemned and shook every part of the Romish religion; particularly Transubstantiation, the interference of angels and saints, extreme unction, &c. &c. I took an opportunity then, in a calm, loving, and submissive manner, of pointing him simply to the complete and finished work of redemption, and that the merit of the atonement was not to be attained by doing penance, by confessions into a priest's ear, by purgatory, by masses, ointments, &c. &c.; but that pardon, peace, &c. were unmerited free gifts of grace for guilty sinners, by the sacrifice of Jesus Christ, once offered on the cross, when he had by himself purged our sins, &c. I also endeavoured to impress upon his mind the necessity of reading the scriptures, as the grand medium to bring him to GOD; and I rejoice to say, that, since that time, he is not a bigot, but like a noble Berean, and is, day and night, and from house to house, at every opportunity, searching and reading the scriptures to all who are willing to hear their joyful sound. He came on purpose to my house at least four or five times a week these two months back, and never ceases reading the scriptures, and has felt a great desire to converse with me upon the things of God, insomuch so, that he frequently continues, until clear day in the morning, talking of Moses and the Prophets, Christ and the Apostles, &c. This man could read the English well, though he did not know a single letter of the Irish, but could speak it fluently, and having seen several at my cottage, who could read the Irish scriptures, he expressed the greatest desire to know how to read them. I got an Irish Testament, and taught him the Irish letters, and continued instructing him the most part of five or six days: and before he went away, he could read three chapters of the Irish Testament fluently; and, whilst away from me, he applied himself diligently to the study of the scriptures, and to a language so endeared to the natives by every tie of love and affection; and has made

such wonderful progress, that he sat in a class of Irish readers, the three last Sundays, at my house, and read the Irish scriptures in his turn, to the great delight of upwards of thirty persons, who were present upon that occasion; and I am told, by persons for whom he lately worked, that he, with the most indefatigable zeal, spends half his time reading the Irish scriptures to them, and declares that he never will be hindered by priest or bishop from reading the scriptures to his poor benighted brethren; others, following his example, are now, with the greatest avidity, learning the Irish: persons who never before thought of learning it, and thereby ensuring the study of the scriptures, as they will admit an Irish Testament, where they would not handle, or even look at an English one; even a revenue police-man, stationed in the barrack at Scariff, who is a Roman Catholic, is now eagerly learning the native language, and deeply laments that he did not begin when P— the Carmelite did. He begged an Irish Testament of me; I gave him my own, which he sounds into the ears of the rest of the men, who are chiefly Romanists, and borrowed one for my own use.

THOMAS BUSHE.

Received by Mr. Ivimey, since the Annual Meeting.

	£	s.	d.
Mr. Henry Cox, by Rev. Mr. Shenstone	1	1	0
Mr. Bass, by Ditto	1	1	0
Rev. Professor Martyn, Kimbolton	1	1	0
Mrs. Franklin, Albory	0	10	0
A Farmer's Comment upon Prov. iii. 9.	1	1	0
Rev. J. Hindes, Sharnbrook	1	1	0
Rev. E. West, Chenies	1	1	0
Mr. Kent, Southampton-row	1	0	0
Addition to Collection at Annual Meeting	0	12	0
Mrs. Duthoit, by Rev. Wm. Shenstone	1	1	0
By J. Wilson, Jun. Scotland-yard, small Collections	1	6	0
Miss Parr, Petersfield	0	10	0
For the "Rye School," by Mr. Smith	5	0	0
From Battle, by Mrs. Sargent	2	7	0
Mrs. Wright, of Naylon	1	0	0
Collections and Subscriptions from the Northern District of the South-east Baptist Association, by the Rev. John Evans, of Brecon	10	0	0
By Rev. T. Edmonds, of Cambridge	2	0	0
By Rev. D. Davies, from a Friend in Wales	1	0	0
Rev. Wm. Nicholls, Collingham	5	0	0
P. S. Ward, Esq. Bristol, by Mr. Phillips	5	0	0
Plymouth Society in Aid of Missions, by W. Prance, Esq.	4	12	6
A Friend	300	0	0
From Rev. Mr. Horton, of Devonport	6	0	0

Collected in September, by Mr. Pritchard.

At Abingdon	16	19	6¼
By Ditto, at Oxford	18	7	7

Received by Mr. Burls.

By Rev. Moses Fisher	54	10	6
By Rev. John Dyer	17	17	0
Legacy of £100, of Joseph Harris, Esq. late of Trowbridge — (less by Legacy Duty, £10)	90	0	0
‡ Subscription for Lyme Irish School, by Mrs. Flight	2	0	0
Collected by Rev. Mr. Gibbs:			
At Nottingham	70	10	0
At Derby	13	6	6
At Northampton	7	0	0
At Newark	1	0	0
At Loughborough	2	10	0
From Portsea, by Rev. C. T. Mileham	12	5	0
Eros, Haddenham	2	0	0
Richard Foster, Jun. Esq.	10	10	0
From Salehouse, Norfolk, by Rev. Mr. Upton	1	3	6
Ilford, Penny-a-week Society, by Rev. Mr. Smith	7	10	0

*** *The Friends of the Society are respectfully informed, that Mr. Burls, the Treasurer, is much better; though it is still feared his valuable services, in future, will be lost to the Institution.*

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

BOSTON, *LINCOLNSHIRE.*

On Thursday, September 23, 1824, a meeting was held in the Baptist Chapel, Liquorpond-street, Boston, for the purpose of forming an Auxiliary Society, in aid of the parent institution. An introductory discourse was preached the preceding evening, by Mr. S. Sutton, Missionary from the East Indies, from Psalm lxxiv. 20; "*Have respect to the Covenant, for the dark places of the earth are full of the habitations of cruelty.*" He gave an affecting description of the degraded state of the heathen. The public meeting commenced at two o'clock on Thursday, when appropriate and interesting addresses were given, by the Rev. Messrs. Wilbourn and Ratcliff, Methodists; Rev. Messrs. Taylor, Bissell, Everett, and Yeats, General Baptists; and Messrs. Sutton and Macpherson; in moving and seconding the resolutions connected with the object of the meeting, which were unanimously adopted. Mr. Macpherson, of Hull, preached in the evening an impressive sermon from Luke xiv. 23; "*Go into the highways and hedges, and compel them to come in, that my house may be filled.*"

Much Christian feeling seemed to pervade our assemblies on this occasion; and an elevated tone of pious feeling greatly promoted. The collection amounted to £10, and nearly the same sum was obtained by subscriptions.

J. H.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Mrs. Marshman to Mr. Dyer, dated Serampore, 9th June, 1824.

Before the last distressing inundation we had seventeen schools, in and about Serampore; but since that period we have had only thirteen. We are now about to erect a new one, which is to be called the Chatham Union School. We assembled eleven little girls upon the spot early this morning, where we intend erecting the school. It is to us one of the most astonishing circumstances we have ever met with in this country, that the children are so willing to learn, and their parents so willing to let them. What we had been striving at, (but in vain) for twenty-two years, is now effected with but little trouble. Surely, it is the Lord's doing, and it is marvellous in our eyes; and He shall have all the praise, for it is due to Him alone.

You will be happy to hear that Dr. Carey is quite recovered, and preaches just as delightfully as he did before his long and severe illness.

CALCUTTA.

We are happy to find, by recent arrivals from this station, that Mr. and Mrs. Leslie reached Bengal in safety, after a voyage of nearly seven months' duration, in the latter end of May. They were received with great kindness, both at Calcutta and Serampore; but it appeared doubtful, at the date of these letters, whether Mr.

Leslie should be fixed at Monghyr, or at Digah, as it appeared that the latter station, which, our readers will recollect, became vacant by the death of Mr. Rowe, in October, 1823, required his services yet more urgently than the former.

We are grieved to add, that the health, both of Mr. and Mrs. Eustace Carey has been so much impaired, that the physicians have recommended a return to Europe, as the only probable means of their restoration. At the very period of this decision, and after, at Mr. Carey's request, his brethren had met specially to pray for direction on his behalf, an American vessel was in the port, the supercargo of which being a pious man, had attended their worship at the Circular Road Chapel, bringing the Captain, and other officers with him. When these gentlemen knew that it was determined that Mr. Carey should leave India, they proposed his taking Philadelphia in his way, and agreed to convey him and Mrs. Carey for about half the usual sum. It is probable, therefore, that Mr. Carey has arrived, by this time, in the United States; and, if it should please God to grant him strength sufficient for the voyage, he may shortly be expected in England.

In the letter which communicates this intelligence, Mr. Carey takes occasion, also, to advert, in the following terms, to the progress of Female Education.

The female department of the Benevolent Christian School Society is prosperous. Mrs. Colman is a steady devoted superintendant, and the Society has been highly favoured in being able to avail itself of her services. Ten schools are now in motion, and we hope more will be formed as soon as funds can be realized, and suitable places and situations found out. We trust for some small portion of your interest in favour of this important work. It is, indeed, a most important and delightful feature in the present state of Missionary works in Bengal. It is a demonstration that the labours of these past thirty years have not been in vain; but that, over and above the actual conversion of the natives, much is doing; yea, much has already been achieved in favour of the great object for which Mission Societies exist. The way of the Lord is preparing, mountains and hills of prejudices are levelling, and valleys of ignorance are filling up with speed. We need, dear Sir, to reflect upon these things, that we may take heart.

SALATIGA, *(Java.)*

Extracts from Mr. Bruckner's Journal, lately received.

(Concluded from page 497.)

December 18, 1823.—Walked about two miles to a small village, in which I had been once before, and then found the priest inclined towards the gospel. I met him to-day again, and found him sick; but when he saw me, he was glad and sat up. I preached the gospel once more to him. In the mean time I heard him several times sigh, "O God Jesus! pardon all my sins." His son, who was present, and heard with attention, was exhorted by the old priest to mind well, and lay it in his heart, what he heard of me. Walking after this a little about in the village, in search of more people, but I found none at this time: then I entered to the head-man's, whom I found at home. He asked me what he had to do, if he should be converted? In answer to his question, I opened the gospel to him, and enjoined on him to believe in, and pray to Jesus, who was most willing to receive sinners. He seemed as if he were willing to receive the gospel. Finding no farther occasion to make the gospel known to more persons in this village, I returned homeward, and in my way had to pass through another village; but found no opportunity in it for preaching the gospel, as I saw no people.

January 9, 1824.—I went to a village, in which I spoke in four or five houses the word, until I felt my lungs sore. The people seemed to understand a little more of the gospel. One

said to his fellow, after I had left the room, "The words of that gentleman are excellent." Another said to me, "I have been very desirous to come to you to be taught farther in the ways of God; but I have always so much work, that I cannot spare an hour for the good cause." I said to him on this occasion what was necessary, which he took very well.

13th.—Went to a village; being entered, I perceived an old man enter his hut. I followed him, and two natives more came in after they had seen me, probably from curiosity, wishing to know what I had to do here. I asked the old man, what he thought would become of him, if he died? He replied, "Earth." I endeavoured to make him understand that there was a future state of happiness and misery; but he appeared as senseless as wood. The others, who had come in, after they had listened a few minutes, went away, though I bid them to stay and listen, for they appeared as ignorant as the old man. After I had talked for some time to him, without apparently gaining the least on him, I went to another part of the place, where I met a few men together, who seemed willing to listen to my message; then I went to the priest, who told me that he prayed to God for mercy, in the name of Jesus.

15th.—Went out, when I happened to meet with a few men, one of whom I asked, whether he knew God? "No, (replied he,) I am very ignorant." Some others more came around me. I began to tell them of God's love in Christ. This seemed to arrest their attention, and they seemed to understand. Having talked to them a certain length in this strain, and applying the truth more particularly to themselves, they expressed their gratitude, saying, "We thank you much for coming hither, to tell us of these things." Then I entered a room where I heard some persons at work. I began to talk to them present of divine things; but they were very loquacious, so that I could do very little now.

February 19th.—I spent a few pleasant hours in a village; I talked in the beginning but to one, but after a few minutes several of the neighbours came around me, who expressed a desire for hearing the word. I spoke then, and read to them from the New Testament; and they paid proper attention to it; they expressed a great wish for a book from me, that they might be able to read themselves, what I had been telling of the way to salvation. But I told them this was the only book of the kind I had. One said, "Then copy but a few pages from it for me." In the mean time I recollected that I still had a copy more of the Gospel of St. John at home, which I promised to give them: of this they were very glad. Thus, it would seem, as if there would come a little hunger after the word among these people; and if this be the case, we may hope that the hour of the Lord is at hand, for his visiting this nation in his infinite mercy.

BENCOOLEN.

A QUARTERLY letter, dated January 15, 1824, has been lately received from our Missionaries at this station. We can, at present, only extract that part of it which refers to the Native Schools.

"OUR native schools are in a truly flourishing state. Opposition has, in a great measure ceased, and people begin to suspect that educating their children may possibly be attended with benefit. You have already been informed that all the schools in and about the town have been removed to the Mission premises. Here a most gratifying sight is every day exhibited, of a hundred and fifty, or more, wild little fellows, subjected to the regular discipline of a Lancasterian school, and improving in useful knowledge. The boys are taught to read, write, and spell; they are also instructed in Arithmetic, the principles of the orthography of their own language, and in a few of the most simple truths in Astronomy. Geography, History, Chronology, and some other useful branches of knowledge are still wanting, which our utmost efforts have not yet been able to supply. A large school-room, capable of containing two hundred and fifty boys, is in a state of considerable forwardness, and when finished, will, we hope, soon be filled with scholars.

Two public examinations have been held in the Court-house, that containing the largest room in the settlement; the one in August last, the other on New-year's-day. On both occasions, the scene exhibited was nearly the same. The boys went through the manual discipline with their slates,

pencils, &c. produced specimens of their writing, repeated lessons written from dictation, and worked sums in Arabic figures. It was truly amusing to see the little monitors, with sticks in their hands, walking up and down the ranks, with all the gravity and sternness of drill sergeants, while the different classes under their care obeyed the word of command with a promptitude and correctness that were truly gratifying; and to some of the spectators not a little surprising. The Lieutenant-Governor, and the gentlemen of the settlement, were present on each occasion; and, on New-year's-day, Lady Raffles, and several of the ladies, honoured the examination with their presence. The impression on the European inhabitants here is most favourable; they consider the school-system as the dawn of civilization and good morals. Sir Stamford seemed both surprised and delighted to see the little savages, as he pleasantly termed them, reduced to such regular discipline, and exhibiting such unequivocal proofs of advancement in knowledge. A little boy having spelt very correctly a few words proposed to him, Sir Stamford caused a petty chief to be placed by the side of the boy, and required him to spell the words which the poor boy had just spelt; but though a man of nearly sixty years of age, he could not spell one of them. His fruitless attempts to match a little boy, raised a general laugh, and taught the Malays to expect that the next generation will far excel the present. Many of the best boys were rewarded with valuable presents, at the expense of government; some of them receiving not less than a complete suit of clothes. These rewards for improvement were all delivered in the presence of Sir Stamford, who condescended to speak to the boys himself, and to excite them to future exertions. At the examination on New-year's-day, there were more than three hundred boys present; the number having been augmented since the examination in August. We regret that we are so soon to lose Sir Stamford; he has been the friend of Missions in these countries, and has manifested no small degree of concern for the moral improvement of the Malays, but his state of health imperiously requires his return to Europe, where we most sincerely wish him every blessing. He will cause the allowance which we have hitherto received for the support of the schools, to be continued; but who his successor will be, and whether he will feel the same interest in promoting missionary objects, we cannot tell. We would be thankful for the assistance and support we have enjoyed, and look above for future help.

We propose forming an Arabic class in the school on the Mission premises; and a sort of Grammar, with a Malay translation, such as is used by the natives themselves, is now being copied for the purpose. Such a step will be gratifying to the Malays, who are much prejudiced in favour of the Arabic language; it will give the boys a few new ideas on language in general, while it will dissolve the charm that surrounds a few vain and ignorant persons, who are considered prodigies of learning, because they can pronounce a few Arabic words, with the meaning of which they are commonly but little acquainted.

A gentleman of the civil service here, has lately visited the southern districts, in his official capacity, and amongst other instructions received from the Lieutenant-Governor, he was directed to inquire into the practicability of establishing native schools. He took a few of our books with him for distribution, and one of the chiefs there, when he saw the books, expressed an earnest desire to send his son to us for instruction. This gentleman, since his return, has presented a report to government on the subject of schools; from which it appears that a great number of schools might be formed, comprising a grand total of two thousand boys. As such an establishment would be attended with a very considerable expense, the Lieutenant-Governor has not authorized it, but will, before his departure, write to the Supreme Government in Bengal, recommending it.

HONDURAS.

Our last Number contained a letter from Mr. Fleming, acquainting us with various particulars in relation to the station he expected to occupy at the Mosquito Shore, and expressing his intention of writing, at greater length, by some future opportunity. This anticipation, alas! will never be realized; for ere this devoted young man could enter upon his work, he has been called to quit the scenes of mortality for ever. Nor can we stop here; a

few days after his decease, his affectionate partner was called to follow him into the world of spirits; and they now rest together, till the resurrection morn, in the land which, only two short months before, they had entered as the messengers of salvation! Since the death of Mr. Grant, who, in 1799, expired at Serampore, eighteen days after he landed in India, the Society has not been called to mourn the removal of a Missionary under circumstances so painfully solemn and impressive. Under bereavements so unexpected and awful, our only resource is in the conviction of the holiness and goodness of the great Arbiter of life and death. May believing contemplations on his character, assuage the grief of those respected friends and relatives of the deceased, who feel most tenderly interested in the sad event!

Mr. Bourn's letter, which is dated September 14, contains only the statement of Mr. Fleming's death, which took place the preceding day, after an illness of five days only. Mrs. Fleming was then ill, but nothing serious was apprehended. From another quarter, however, we have since derived the afflicting intelligence respecting her, which we have already given. May wisdom be given us rightly to interpret these mysterious dispensations of Divine Providence!

TARTARY.

OUR readers will recollect the account given of Mr. Daniel Schlatter in our Number for November 1823. We have now to present them with the translation of a letter from that highly interesting man to our much-esteemed friend, Mr. W. H. Angas. It will be seen that he declines the proposal made to him by the Committee, *immediately* to leave his present situation, and employ himself solely in Missionary labour: but, we trust, it will not be long before he will have acquired that thorough knowledge of the Tartar habits and customs, which he deems a necessary prerequisite for these engagements.

Ohrloff, on the Moltschna, April 27, 1824.

DEAR AND BELOVED FRIEND,

I received your dear and important letter of March 9, through means of my dear mother, under date of April the 17th, old style. Praise and thanksgiving be ascribed to my heavenly Father and our Lord Jesus Christ, who, out of his love and mercy, strengthens me in so great and so gracious a variety of ways, and now again, through your letter, and by the lively interest the dear friends in England have taken on my behalf. Receive my grateful salutations, much beloved, even all this way from the High Table lands of Tartary. So much has the Lord done for me, temporally and spiritually, that my heart is full; and in answer to the question, Have ye lacked any thing? I reply, with a mixture of gratitude and shame, No, Lord, nothing! But O, how lifeless, and thoughtless, and satisfied with myself, do I at times feel! But to complain of myself, there would be no end; I will rather praise God on account of his fulness, which we have in Christ, even grace for grace. My mother and dear friends have informed me of many things, which you have communicated to them; and how much they have been rejoiced at your faith and love. Your address to the Mennonites (calculated to produce in them both joy and shame) has been much read, and sought after by the settlers here. How much can God bring to pass through human means! How little have I done as yet for my brethren, after the flesh, which indeed are all mankind! How much have the English brethren done, and how little during twenty years past, have the Mennonites done, towards extending the kingdom of God among the Tartars in these parts! They are at present, however, beginning to make a stir among some, (though these are not many, God knows,) whilst others, opposed to the gospel under the garb of a humble piety, lead astray the simple and inexperienced, who, for want of knowing better, will hear of nothing new, and readily believe that Missionary efforts are opposed to the principles of their church, and, consequently, any interest taken in such efforts are regarded in the same light. They imagine, also, that such things would tend to produce a change of sentiment among the churches, as well as endanger the privileges which they already hold from the emperor. But as

to the latter of these two suppositions, the reverse is more likely to be the case, as the emperor and his council exhort their subjects, and encourage them to forward the good work, as a thing both praiseworthy and beneficial. It is my wish, as well as that of Mr. Cornies and other friends to humanity, that you would pay this colony a visit: so that, under a blessing, you might be a rod to the untoward, an instructor to the ignorant, a strengthener of the weak, and to confirm those still more who stand. To this desirable end we will not cease to pray, that the Lord may grant you health of body, as well as disposition of mind, to direct your steps hitherward. From what, indeed, you have said to my mother, we have great hopes on this wise. God grant it.

But in reply to the contents of your letter, I must necessarily be short, as I have very little leisure at present. My Tartar (whom I serve) having much for me to do, I beg you will bear with my brevity. I have God to praise and thank for a good state of health, and a hardy constitution; and having been accustomed, from long use, to little food and clothing, as well as hardships of different kinds, I have not felt a great want of bodily comfort; but, as I am not far enough advanced in the Tartar manner of field work, and managing stock, and consequently as yet but a learner, I serve only for my food. For what Tartar clothing I have needed, together with other little wants, in which is comprised chiefly postages of letters, the Lord has provided through other friends, and the amount has never exceeded above ten pounds sterling a year. For the exceeding kind offer made me, I tender my very warmest thanks, and accept of it, for this time, the more willingly, as I am aware how much it will contribute to calm the anxious heart of a dear mother, too anxious about the welfare of her children. O how great an encouragement to her, how great a support to her faith has your letter been to me, and the aid therein offered me. The Lord will surely reward my good friends, to whom once more I express my most grateful acknowledgments. I take now the liberty of drawing the sum of £50 sterling, which I will lodge in the hands of our dear friend, Cornies, to be ready in case I should require to make use of it, and that will be when the Lord convinces me that I ought no longer to remain in my present situation of a menial servant to a Tartar, but devote myself altogether to proclaiming the word of God, by journeying among this race of people. But for the present, I cannot see it my duty, and therefore do not as yet feel the disposition to leave my post. For the present, therefore, I prefer to live in this more retired way, praying fervently that the Lord would grant me to become a light to these heathen, so that through me our Father which is in heaven may be glorified. And, O how great a task! But as I seem in small things so far from being faithful, how shall I be faithful over the much greater things which would be required of me, in so much larger a sphere? Beloved friends, support me by your prayers; and should I even not be united to your Society as your Missionary, still to be united with you in spirit would be, no doubt, my greatest joy. With regard to a correspondence, I have in general so little leisure time, that I am seldom able to write to any friends but my mother, and my acquaintance being pretty extensive, I am a great many letters in debt. Unfortunately I have promised too much, so that I fear I shall appear to many a deceiver. How then shall I make fresh promises? Should the Lord, however, grant me time, I shall have great pleasure in writing to you. I must beg of you, however, on your part, not to cease writing my mother and self, for the encouragement of us both. Not having always the means sufficient for paying postages, is another reason added to my lack of time, why I have written less frequently. The sum offered me by the Society is, therefore, the more acceptable. Respecting the establishing a Missionary Station in these parts, I doubt much if it would be allowed; though to this I cannot speak decidedly.

Finally, may the Lord (good and faithful) grant you, together with all other good friends, his blessing. Pray for me, that I may have given me faith, love, and hope, in good measure. I beg my cordial regards to all friends composing your Missionary Society; and Mr. Cornies, who is at present at Petersburg, desired his very cordial regards to you, as well as to all the friends in London, before his departure.

The mercy of God, and the love and peace that are in Christ, abide with you and your loving grateful friend,

DANIEL SCHLATTER.

Moravian Missionary Society.

Some of our readers may, probably, have seen, in the public papers, a copy of an Address by the Rev. C. F. Berg, Moravian Missionary in Barbadoes, to the House of Assembly, in which, while requesting permission to occupy a new station, he refers, in language of pointed censure, to the proceedings of Missionaries of other denominations. It is but justice to the respectable body to which that individual belongs, to state that their Secretary, the Rev. C. J. Latrobe, has written an official letter to the Secretaries of each of the other Missionary Societies, declaring, in the most explicit manner, their decided disapprobation of the step taken by Mr. Berg, who, it is added, will shortly be removed from Barbadoes.

Contributions received by the Treasurer of the Baptist Missionary Society, from October 20, to November 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Legacy of Mr. J. M. Harris, late of Trowbridge ..200 0 0			
Duty..... 20 0 0			
(Messrs. S. B. Clift & J. Wilkins, Executors)	180	0	0
Uley, and Westbury Leigh, by Rev. W. Winterbotham	22	8	9
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Monmouthshire, Female Society, by Mrs. Conway	40	0	0
Dublin, Baptist Female Education Society, by Mrs. Parkes ...	5	9	11

* Those Churches in this Auxiliary, which have not yet remitted their Contributions, are respectfully solicited to forward them without delay.

TO CORRESPONDENTS.

The Thanks of the Committee are presented to Mrs. Davis, of Reading; and Mr. Coles, 227, Tottenham-court-road, for sundry Magazines, &c. for the Mission.

Any Friends, who may have Reports, Missionary Heralds, or Quarterly Papers, lying by them not wanted, will oblige the Secretary by sending them to the Mission House.

The list of Contributions, &c. from the Oxfordshire Auxiliary, arrived too late. The sum from *Eusham* will appear in its proper place next month.

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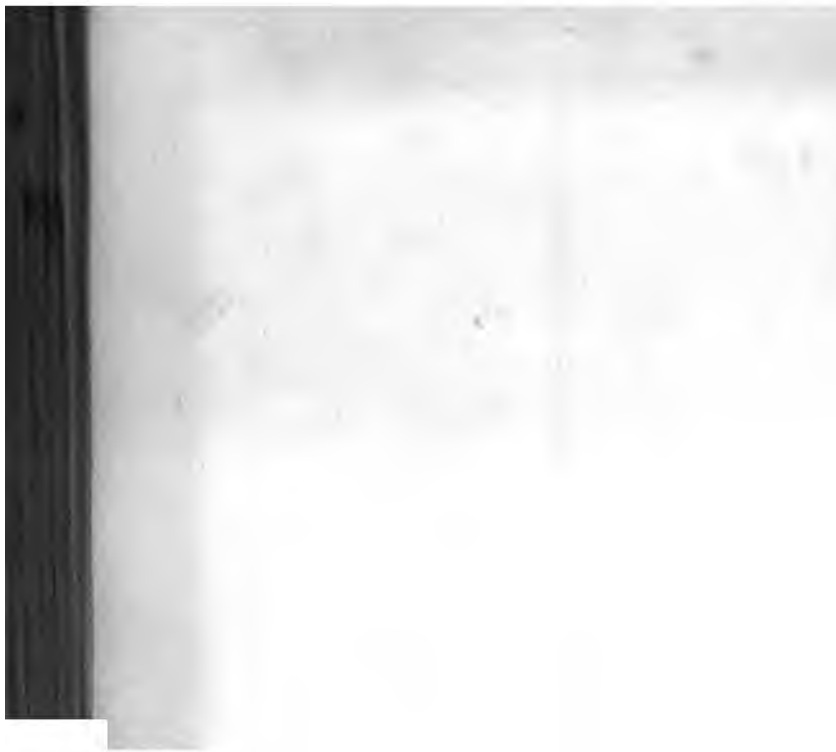
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PORTRAIT.

Rev. William Newman.

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